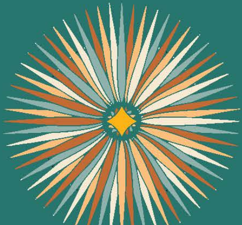


Sidduré Or Volume II

סידור אור ושלום

Siddur Or veShalom

A New Sefaradi Siddur

Shabbat & Festival

Issued under a Creative Commons (Attribution, Share-Alike) license.

Hebrew compilation, transliteration and typesetting by Isaac Montagu.
Translation and commentary by Rabbi Adam Zagoria-Moffet.
Additional artwork in order of appearance by Ruben Shimonov, an anonymous contributor, Daniel Alhadeff, Noam Sienna and Daph ben David.

Published by Izzun Books in St Albans, United Kingdom, 2022.

Reprinted with minor corrections, 2023.

IZZUNBOOKS

See more at izzunbooks.com

יהוה

I will
set יהוה
before me
always.

Psalm 17:8

תּוֹדָה רָבָּה!

Thank you to all of our Kickstarter contributors:

Wiemhoff-Gruenhagen Family

Rabbi Jeremy Gordon

daph ben david veyosef

Tasha Turner

Colin Haskins

(עקיבא בן אברהם ושרה)

Sergey Kochergan

Esra Holloway-Attaway

Yonah Levanah

The Yatskee Family

R. Wesson

Caalel (Kal) Ullrich

כאלל (קל) אולריך

Timothy W. Cravens

Melissa Kiner-Gorbel and Jason Gorbel

Kat Anderberg

Justin Y. Alizadeh

Shiloh Hopkins

Wolfgang Davidson

Jake Marcus

Susanna Avigayil Donato

Ariel Ya’kov Berry

Nadav David in celebration with *Mizrahi Left organizers and JOCISM community in Boston and throughout the US*

Marilyn and Rabbi Mark Greenspan in celebration with *Our children and grandchildren*

Marc Michael Epstein in celebration with
Rabbanit Dr. Ágnes Vetö, Áryeh David Vetö, & Family

Marshal Neal Fettro in celebration with *David Suárez*

Naomi Klionsky in celebration with *Tunebits*

Tzipora bet Avraham veSarah in celebration with
Yosef bet Avraham veSarah

Corinne and Ben Sheriff in celebration with
their daughters, Amy and Hannah

Rabbi Gideon Estes in celebration with *Rabbi Gideon Estes*

Seraphina Ferraro in celebration with *Christine Ferraro*

Julie Lande in celebration with *my children*

Katriel Paige in celebration with *Beit Hinenu congregation*

Gregory Engel in celebration with *Abigail Haddad*

Bryan Tuten in celebration with *Jessica Sexton*

Rav Oren Z. Steinitz in celebration with *Rav Daniel Siegel*

חָזָק וּבָרוּךְ!

Harry Baker in celebration with *My Mother and Father, and all the members of Chabad of Yonkers past and present*

Rabbi Ari Lev Fornari in celebration with *Kol Tzedek Synagogue*

Solomon Costello Michaels in celebration with *John Costello*

Rabbi Yossi Zylberberg in celebration with *Carol Nemeth*

Cantor Jacob E. Niemi in celebration with *the Jewish community of Madison, Wisconsin*

◆

John Alfred Masso in memory of *Julia Price*

Adrian Shanker in memory of *Eadie Gerber Shanker*

Emily Scholnick in memory of *Herman and Louise Zagoria*

Geoffrey Edwards in memory of *Kahyun Edwards* 조가현

Laurence Levy & Elisa Silaba in memory of *Anwar Levy*

Meli Sameh in memory of *Rachel Sameh*

Elliot Jebreel in memory of *All those who came before us*

Elisheva Khalfin Elbaz in memory of *Shlomo & Rivkah Elbaz*

David Greenberg in memory of *Amanda Cannon*

Nellie Cole in memory of *David Cole*

Reuven Lewy in memory of *Isabella Haas Lewy*

Sitiveni Whippy in memory of *Joyce Nance Cottam*

Rabbi Jessica Dell'Era in memory of
Sabrina Clara Cohen & Samuel Hiller

Benjamin Kreshtool in memory of *Rabbi Joel H. Zaiman* ז"ל

יוחנן בן יוחנן וחנה in memory of *Robert Ian Butler*

David N. Tabakin in memory of *Mark H. Tabakin*

Yinnon Sanders in memory of *Mimi Hasson*

Adrian D. Marcos in memory of
Maria Nora de León Ramírez

Gloria J. Ascher in memory of
Rabbi David J. Jacobs

ת.נ.צ.ב.ה

A very special thank you to

Congregation Or VeShalom,

a Sephardic synagogue in Atlanta, USA, founded by immigrants from Turkey and Rhodes in 1914.

We wish to thank the whole community for supporting us and partnering with us to help make this volume a reality.

CONGREGATION
OR VESHALOM

Foreword

Prayer is the act of connecting with the Divine and with ourselves – both the individual, and the community. Jews have established an order for our prayers over the millennia, and as such, we need books that help guide us through these systems. One of the great stumbling blocks of Jewish prayer has always been a tension between the prayers of the book and the prayers the heart. We refer to this struggle as between ḳeva' and kavvanah, between fixed recitation and personal intention. The reality is this struggle is healthy, as we need both ḳeva' and kavvanah, and this siddur enables all of us to work harder on both of these aspects of prayer.

Each column provides a way to connect – authentic Hebrew in beautiful print, a wonderful new and engaging translation, full transliteration to enable everyone to participate, and a meaningful commentary.

Jewish prayer has evolved over the generations. Even the central prayer of our people, the 'Amidah, is also called the Shemonah 'Esreh, the Eighteen, for its eighteen blessings. Yet the prayer we use today contains nineteen! And different rites, whether Sephardic or Ashkenazic, have distinctly different versions of the prayers, and yet are authentic. They all come from the same origin, but over generations morphed into different practices.

This beautiful siddur is the next step in this progression, allowing for the Sephardic Jew of the 21st century to struggle with ancient texts in a new and meaningful way. It allows all to have a place in the sanctuary and not feel alienated, and makes everyone feel they have the ability to pray.

It has been an enormous honor to partner with Rabbi Adam Zagoria-Moffet and Isaac Montagu in bringing this siddur to life. Congregation Or VeShalom is delighted to be the first community in the world to be using such a wonderful siddur, that is all at once modern and traditional.

Rabbi Josh Hearshen, Iyyar 5782

Haskamah

The Sefaradi world owes a debt of gratitude to Rabbi Adam Zagoria-Moffet and Isaac Montagu, the editors of the new Sefaradi siddur which you are now holding. This gratitude extends to our past and our future. Our glorious past has been forgotten not only by others but by us as well, and there are many Sefaradim unaware of their glorious history and of their unique traditions and customs. When we speak of the future, this Siddur is the harbinger of a journey into a new world.

Let me explain. There is a strange consensus among leaders of different religious movements that Sefaradim are not interested in any changes or innovations in the field of tefillah and rituals. They believe that Sefaradim will never attend an egalitarian synagogue or adjust their traditions to be more inclusive and accepting. The truth is that Sefaradim always excelled in inclusion and empathy towards Jews and non-Jews alike.

The term Sefaradi in its narrow geographical meaning refers only to the Jews of Spain, but it has a much broader definition. The Golden Age of Spain was natural continuation of the Geonic period of Babylonia, and both flourished under Muslim rule. When we talk about Sefaradi heritage, we talk about the open mindedness of scholars and leaders from all corners of the non-Ashkenazi world, which allowed them to incorporate cultural achievement, work in tandem with colleagues of other religions, and develop more inclusive and tolerant communities.

Presently, because of several major global factors which reshaped Jewish communities in the last 150 years, among them mass migration, two world wars, and the establishment of the State of Israel, the Sefaradi tradition has been pushed aside and is sometimes treated like Judaism's stepson or "The Other Face of Judaism." When we come to the present, I believe that Sefaradim are not so excited about non-orthodox or egalitarian communities because they all cater to the Ashkenazi world.

Even when an invitation is warmly extended, why should one who grew up with one tradition, switch to another? This is why this siddur is so important. On one hand, it exposes the reader to the rich culture of Sefaradim through design, art, and commentary. On the other hand, the Siddur acknowledges the desire of many Sefaradim to form egalitarian and inclusive communities, and it thus ushers in a new era.

The quest of Sefaradim for new ways to express their tefillah in the modern world has produced several prayer books. We could probably count as the first among them the Alats Libbi by Ḥakham Yitsḥak Sassoon. In my review of that Siddur I wrote: "Rabbi Sassoon laments the slow transition from a dynamic liturgy to one that tends towards ossification and which decries any amendment as heresy. He traces the roots of that tendency to the invention of the printing press and the influence of Kabbalah."

But the real power and uniqueness of Alats Libbi is that it offers practical solutions for the many problems surrounding tefillah and does not remain in the realm of theory. Rabbi Sassoon's Siddur signaled a bold move in a new direction, and as expected, he came under heavy criticism for it, yet Rabbi Sassoon continues to inspire young Sefaradi scholars and activists.

The other siddur which made a huge impact in the Sefaradi world is Zemiroṭ haMizraḥ, a comprehensive egalitarian Maḥzor for Yom Kippur. Daniel Cayre produced a masterpiece and has diligently worked in making the Maḥzor inclusive and inviting. The Maḥzor was officially used on Yom Kippur 5782 at the egalitarian Kanisse Minyan in Manhattan.

And now we have this new siddur. A siddur which breathes life into the ancient tefillot. Upon reviewing and reading the siddur, I was reminded of a dictum by an anonymous Head of the Babylonian Academy from the glorious Geonic period, the same period which laid the foundation for our Sefaradi worldview. He said that everything needs Divine abundance, even the Sefer Torah in the Ark. I feel that the world of Sefaradi prayer needed this moment of Divine abundance, and that the Sefer Torah in the dictum is this siddur. It has been long due and now, thanks to Divine *intervention and to the devotion and dedication of a very talented team, we are able to enjoy the abundance which will enhance our prayer.*

The design of the siddur is gorgeous and inviting. The text comes alive with colours, design, and arrangement of the text. The sizes, colors, and placements of the text highlight important paragraphs or words and serve as tour guides in a fascinating journey, discovering new surprises in the pages of an old friend.

The unique work pays tribute to the Sefaradi tradition, with arabesques and Moorish patterns. On page 81, a beautiful work of calligraphy intertwines the words ani ledodi vedodi li – I am for my beloved and my beloved is for me, with their translation into Arabic, reminding us that Jews and Muslims lived side by side in harmony for centuries, and that Arabic was the spoken language of the majority of the Jewish people for many years. On page 119, alongside the Piyyut which welcomes the Shabbat, Lekha Dodi, there is an artwork depicting an Albanian bride. It is a beautiful reminder of the almost forgotten communities of the Balkans, and an appropriate gesture to the author of Lekha Dodi, Rabbi Shelomoh Alkavetz, who was one of the outstanding scholars of these communities.

The Siddur pleases not only the eyes. It offers a new, fluid, and gender sensitive translation of the text, a transliteration according to Sefaradi pronunciation, and a running commentary. It seems that one could not wish for more, yet there are many more pearls of wisdom and excitement to be found by the traveler in the magical paths of this Siddur. For example, the inclusion of non-binary texts in the blessings, Mi sheBerakh, given to those who are honored with an aliyyah. This is a special moment in which the Olim are acknowledged and welcomed by the community, and there is no better occasion to emphasise inclusivity.

May this siddur be the harbinger of many other prayer and study books in the same spirit of inclusion and sensitivity.

Rabbi Haim Ovadia, Iyyar 5782

Introduction

1. Tradition

Siddur Masorti began nearly seven years ago as an idea – the notion that the intersection between modern Jewish community and traditional Sefaradi liturgy and culture could be concretised into a prayerbook. Unlike most prayerbooks, when it was published Siddur Masorti was not descriptive of any individual community's practices. Instead, it was suggestive, aspirational, and surprisingly – successful. Not only has a vibrant and thriving online community emerged around it, but real-world communities have begun or been assisted by the ability to articulate their prayer practice through our work – we could not have hoped for more.

Chief among those has been our friends and Community Partner, Congregation Or VeShalom in Atlanta, USA. Or veShalom is a historic Sefaradi synagogue modelling the difficult task of preserving a distinct Sefaradi identity in a modern Jewish world, and we're elated that Siddur Masorti is a small part of that bigger project for them, and that Congregation Or VeShalom has generously given their own name to our second volume.

Siddur Or veShalom is a pan-Sefaradi siddur, with a gender-inclusive English translation, a full and precise transliteration, and helpful instructions and commentary, all intended to present and enhance the traditional Sefaradi liturgical cycle in a way accessible to all users. In all its many variations, Sefaradi liturgy is a beautiful rite, filled with psalms and piyyutim, and chanted aloud and communally. Yet with the complete geographical rupture of most Sefaradi communities in the past century, it is in danger of being lost. We aim to bring not just knowledge of these traditions, but a love of them and a sense of belonging within them, to all who seek them.

Attempting to represent the full panoply of Sefaradi liturgical rites has required the consultation of a momentous list of siddurim, maḥzorim and pizmonim books, of a range of different minhagim. Our main sources are as follows – to all of them we are immensely grateful:

- Seder haTefillah, R’ D. de Sola Pool, New York (Spanish and Portuguese)
- Seder haTefillah, Society of Heshaim, London (Spanish and Portuguese)
- Tefillah leShabbat, Society of Heshaim, London (Spanish and Portuguese)
- Siddur Koren Aṿoṭénu, R’ Meir El‘azar ‘Attiah, Jerusalem (Moroccan)
- Siddur Pataḥ Éliyahu, Joseph-Élie Charbit, Paris (Moroccan)
- Siddur Ben Porat Yosef, R’ Yosef Haziza, London (Moroccan)
- Siddur VeHa‘arév Na, R’ Yitsḥak Sassoon, New York (Syrian)
- Orot Tefillah Series, R’ Eliezer Toledano, New Jersey (Syrian)
- Shir uShṿaḥah Hallel veZimrah, New York (Syrian)
- Tehillat Yesharim, New York (Syrian)
- Siddur Zehut Yosef, Ḥ’ Isaac Azose, Seattle (Turkish and Rhodesli)
- Siddur Kol Ya‘aḳoṿ, Istanbul (Turkish)
- Additional Prayers and Hymns, Prof. Yom Tov Assis, London (Turkish)
- Siddur Sha‘aré Tefillah, R’ Ovadiah Yosef, Jerusalem (Yerushalmi)
- Nusaḥ haTefillah shel Yehudé Faras, Jerusalem (Persian)
- Tikhlal Tefillat Aṿoṭ (Baladi-Yemenite)
- Siddur Sim Shalom, Erets haKodesh and London (‘Adeni-Yemenite)
- Siddur Koren Sefaradim, Jerusalem
- Siddur Tefillaṭ haḤoḍesh, Livorno
- Siddur Mesorat Mosheh, HaRambam
- Siddur Kol Tuv Sefarad, R’ Juan Mejia
- Atar haPiyyut vehaTefillah, National Library of Israel
- A Jewish Woman’s Prayer Book, Aliza Lavie, New York

A look through this list shows the giants on whose shoulders we are standing, and the breadth and richness of Sefaradi liturgical culture. While this is impossible to encapsulate in any one work, we hope that our effort balances the need for diversity in the text with usability. Infinite combinations of different liturgical features exist, and the coloured options shown are an attempt to provide as many of the common variations as *possible. However, this book is not prescriptive about exactly which minhag says what, as some siddurim are – this is a task doomed to fail – we merely indicate geographical tilts in which certain features are more or less common. We hope almost any user will be delighted to find within, the words on the tip of their tongue. If one has yet to learn the specific details of one's own minhag, then that should be a further topic of study, perhaps from the list of books above and from elders of one's community. No one pan-Sefaradi siddur can or should provide that. But in the mean time, this siddur will still be easy to follow and use, and an educational resource to start that journey.*

2. Inclusivity

What makes a siddur inclusive? The first feature to strike the user will be the full transliteration, enabling all to join in with tefillah, but also carefully and precisely written such that it can be a learning tool, temporary training wheels, for the user seeking to improve their Hebrew.

Some notes on the transliteration and on Hebrew, to help such a reader:

– A dagesh in any letter following an otherwise open syllable is classified as a dagesh ḥazak. It indicates the doubling of a consonant, one closing the syllable before and the next starting the syllable after. It is therefore transcribed with a double letter. An exception is made in the first root letter after a prefix, to aid ease of reading – e.g. הַשַּׁבָּת*, hashabbaṭ, rather than hashabaṭ or hashshabbaṭ.*

– A dagesh in a ה*, known as a mappik, denotes a lightly aspirated "h" at the end of a word. It is also denoted with a double letter – e.g.* לְבוּשָׁהּ*, levushahh.*

– A pataḥ under ע*,* ח *or* הּ *at the end of a word is said before the consonant rather than after – e.g.* כֹּחַ*, koaḥ.*

– Stress naturally falls on the final syllable, and on alternating syllables backwards from the last syllable. Where stress deviates from this, such as due to a sheva or ḥataf vowel, the final irregularly-stressed syllable in the word is underlined, and stress then alternates backwards from that syllable unless again shown otherwise – e.g. בַּחֲצֵרֶיךָ*, baḥatsarekha.*

– A kamats in a closed, unstressed syllable is a kamats katan, and pronounced "o". A closed syllable simply means that the syllable ends in a consonant sound – e.g. חָכְמָה*, ḥokhmah.*

– Sheva na (a sheva that is articulated as a vowel) is found when a sheva is:

- *At the start of a word, e.g.* וְהוּא*, vehu.*
- *Following a long vowel, e.g.* נֹפְלִים*, nofelim.*
- *Under a dagesh, or following another sheva, e.g.* מִשְׁפְּחוֹת*, mishpeḥoṭ.*
- *Under the first of a double consonant, e.g.* הַלְלוּ*, halelu.*

This is except if it is:

- *In a letter at the end of a word, e.g.* נָאַמְתְּ*, na-amt.*
- *Following the primary stressed syllable, e.g.* לַיְלָה*, laylah.*
- *Following an* וּ *at the beginning of a word, e.g.* וּמְקַבֵּל*, umḳabbél.*

– Consonants and vowels must always alternate. This indicates that an וּ *with a vowel immediately following it should be read as vv (see dagesh ḥazak) and an* וֹ *immediately preceded by a vowel should be read as vo – e.g.* מִצְוֹת*, mitsvoṭ.*

– An apostrophe indicating a ע *will face the vowel in the same syllable – e.g., Eli'ezer, Yehoshua'.*

– The syllable אָיו *at the end of a word is articulated av – e.g.* עָלָיו*, 'alav.*

In the Hebrew text, very few changes for inclusivity are required – we have not aimed to undo the innate grammatical structures of the Hebrew language. Where necessary we have offered a third option, following the guidance of the Non-Binary Hebrew Project (and our own Aramaic variation on the same) for the few incidences of first-person language in the siddur. We have also brought to the fore places where traditional Sefaradi texts already centre (or at least enable) inclusivity, women or queer people, but have perhaps been forgotten – ranging from inclusive morning blessings found in the Cairo Geniza, to the use of the gender neutral Portuguese/Ladino/Aramaic "de" in place of ben/bat (son/daughter), from queer medieval Sefaradi poetry, to the work of Sefaradi paytaniyyot through history, from inclusion of the Imahot in traditional mishebérakh prayers, liturgy and piyyutim, to positive rabbinic rulings on the role of women from Sefaradi ḥakhamim through history. All of these are part of our minhag, but many are accessibly published here for the first time.

Most of the difference, however, occurs in the English translation. Hebrew is a heavily-gendered language, but English is not. Thus it is perfectly acceptable to translate the Hebrew pronoun הוּא *as either 'He' or 'It.' The trouble, of course, is that many people rightly find 'It' to be an inaccurate and potentially irreverent pronoun with which to refer to the Divine. As a result, throughout Siddur Masorti we have experimented with another grammatically correct way of rendering language gender-neutral in English, the singular 'They.' There is a huge benefit to utilising this particular grammatical form when discussing the Divine.*

Hebrew has already introduced us to using a plural noun for a singular subject (and singular verbs), with the common divine appellation Elohim (lit. 'deities, gods'). A phrase like 'Elohim oseh' is normally translated with both words in the singular ('God does') even though a literal translation would be 'Gods does'. To say 'Gods do' in Hebrew, you would use the phrase 'Elohim osim' which is never used to refer to the Divine. Therefore, in defaulting to 'He,' we actually lose this unique paradox of the Hebrew language – the plural noun representing a singular subject – despite it being absolutely foundational in our theology. Thus an accurate English translation would actually be 'They does.'

Therefore through using a singular-they to refer to the Divine, we are able to truly capture the uniqueness of the Hebrew. It is meant to remind the worshipper of the utter inability of language to capture Divinity – with any resulting uncomfortability hopefully being a useful reflection on how difficult it is to talk about that which we normally call 'God.'

The added benefit of course is that the singular-they removes any question of gender, which is theologically useful. No legitimate source of Jewish theology would claim that the Divine is male; the basic premise of a body-less, immaterial deity prevents such categories of 'male' and 'female' from being accurate descriptions of Divinity. Instead, even the most 'orthodox,' will explain that the capital-H 'He' is simply used as a matter of convenience, *and because Hebrew itself defaults to the male-gender when aiming to convey a gender-neutral subject. The hope, therefore, is that the gender-neutral English translation found through Siddur Masorti will be a reminder of theological truth and a productive paradox in an attempt to capture the ineffable through language. Wherever the singular-they is used, it is represented in SMALL CAPITALS in order to distinguish the Divine from other occurrences.*

May this help us to recognise that THEY is beyond all language even as we recite the words of the liturgy and the prayers of our hearts.

3. Beauty

Prayer is, or should be, an aesthetic experience. The encounter with the words of the siddur is not a purely linguistic exchange, it is a multisensory dialogue between the book and the user. As a result, design is perhaps more important to a siddur than to most books. While most books printed are designed to be read, a siddur is designed to be used. In this way it functions more like an instructional manual, or a book-length infographic – requiring clear illustrations, easy-to-interpret instructions, and rubrics that make the encounter between the user and the text as intimate as possible. This has informed the layout of every page of this siddur.

You will also find the works – both literary and visual – of many talented people in our Siddur Masorti community. We were honoured to put a call out for community contributions for this second volume and to receive so many excellent submissions in return (far more than we could include). We have endeavoured to place these works, both poetry and visual art, in the siddur in ways which are non-intrusive to the prayer experience but perhaps useful to the contemplative or educational engagement with the siddur. It is our hope that these visual and poetic illuminations, in the full spectrum of colour, communicate the richness of Sefaradi life and culture.

4. Special thanks

This siddur would not exist without the contributions of an incredible community of people. From proofreading translation, transliteration, Hebrew and commentary, to suggesting and sourcing rare books and piyyutim, from creating gorgeous artwork and poetry, to a roster of teachers, mentors and friends we have been incredibly lucky to learn from. The list below represents just the tip of the iceberg of an international community who care about the traditions, inclusivity and beauty of the Sefarardi world – so to all of you, thank you.

Daniel Alhadeff
Joel Arogeti
Dr. Gloria Joyce Ascher
Aaron Asher
Sophie Bigot-Goldblum
R' Daniel Bouskila
Daph ben David
R' Nissim Elnecavé
Osnat Bensoussan-Farouz
R' Josh Hearshen
Morris Maslia
Al Maimon
Hefsi Cohen-Montagu
Shoshana Freed-Boardman
Lilinaz Evans
R' Mark Greenspan
Lior Gross
Aaron Kaiser-Chen
Karen Leff
Binya Kóatz
Naomi Klionsky
Adam Kofinas
Miriam Kunin
Ikenna Maduno
R' José Rolando Matalon
R' Juan Mejia
R' Rachel Montagu
Simon Montagu
R' George Mordecai
R' Haim Ovadia
The Myers Foundation
Rowan Joss Franck
R' Stephanie Ruskay
Akiva Sanders
Noam Sienna
H' Asher Shasho-Levy
Ruben Shimonov
Olve Utne
Aharon Varady
Beebee Vanunu
Mikayla Zagoria-Moffet
Azriel Zagoria-Moffet
Mirushe Zylali
and many many more!

Contents

- Friday afternoon Minḥah 31
  - ‘Amidah 47
- Shir haShirim 87
- Kabbalat Shabbat 117
- Arṿiṭ 149
  - Shema’ 161
  - ‘Amidah 179

- Morning Prayers 213
  - Talliṭ 227
- Zemiroṭ 243
  - Adonai Malakh 249
  - Barukh she-Amar 277
- Shaḥariṭ 317
  - Shema’ 353
  - ‘Amidah 369
- Ḳeriat haTorah 395
  - Torah blessings 403
  - Haftarah blessings 412
  - Ashré 423
- Musaf 435

- Minḥah 478
  - ‘Amidah 497

- Shabbat’s End 525

- Occasions 545
  - Festive Psalms 173
  - Yom Toṿ ‘Amidah 561
  - Hallél 585
  - Hosha’noṭ 601
  - Tikkun haTal 617
  - Tikkun haGeshem 625
  - Yom Toṿ Musaf 637
  - Sefiraṭ ha‘Omer 667
  - Aṿinu Malkénu 669
  - Ḥanukkah 673

- In the Home 681
  - Friday night ceremonies 683
  - Ḳiddush for ‘Ereṿ Shabbaṭ 693
  - Ḳiddush for Yom Shabbaṭ 695
  - Ḳiddush for Festivals 697
  - Blessings over Food 701
  - Pizmonim 703
  - Birkaṭ haMazon 753
  - Sheva’ Berakhoṭ 763
  - Bakashoṭ 765
  - Haṿdalah 779

- Gomél 405
- Zeṿeḍ haBanim 407
- Ḥolim 409
- Hashkaṿah 411
- Mourner’s Ḳaddish 83
- Ḳaddish deRabbanan 147

How to use this book

We have aimed to illuminate this siddur in the rich tradition of Medieval Sefaradi manuscripts. Sometimes colours are just to be

beautiful

and there is no system. But there are also useful patterns!

We often highlight in red to emphasise, or to indicate joining in.

If text is in brackets, you might not want to say it: (Text in green is more commonly said in Western Sefaradi traditions,) (while text in gold is more common in Eastern Sefaradi traditions.) Other colours are used to mean text is said only at (specific times or festivals), only on (weekdays), or are modern developments.

We also use symbols – so you know when to

B O W

bow

or when to stand up.

We hope these enrich your *tefillah* experience. Enjoy!

This siddur is fully transliterated, reflecting how important accessibility is for us in this siddur. We want anyone to feel included by this siddur, and a sense of ownership over the liturgy within it. Furthermore, to actually present leadership opportunities to all genders, communities have a duty to actively compensate for the colossal gender disparity in education in our community.

Any work towards this must do its best to include the huge variation in dialect between our different communities, which was a profound challenge. While no transliteration can include all Sefaradi dialects, and ease of reading was also very important to us, we hope it covers the most universal aspects satisfactorily. To enable this, subtle dots are used to show letters that some traditions articulate differently (ḳ, ḍ, g̣, ṭ and ṿ) and should be noted or ignored depending on one's minhag.

How to use this book

This is an example page, showing you the layout of the siddur. Every page has commentary, Hebrew, translation and transliteration.

We often highlight... text that is commentated on is highlighted in a range of colours, directing you to look at the sidebar for additional thoughts on it. These range from historical notes on textual authorship or development, linguistic curiosities, and midrashic commentaries. We also aim to give guidance on navigating the service structure and liturgy.

The sidebar will also occasionally contain poetry, either chosen by us, or contributed by our international community.

הספר הזה:

אנחנו מאמצים בסידור הזה להאיר אור גדול
על מסורת כתבי יד ספרדי מן ימי-הביניים.
יש הרבה צבעות שמשומשים
בדפי הסידור וכולו לשם

הידור מצוה

אין מערכת אבל יש תבנית להם!

לפעמים יש מילים באדום
להדגיש לקוראים.

אם יש מילים בסוגריים,
יש חלק של נוסחות שאומרים את זה:
(מילים בצבע ירוק נמצאים בנוסחאות
עדות הספרד) (אבל מילים בצבע
צהוב נמצאים בנוסחאות עדות המזרח.)
יש גם דברים בצבע (להדגיש עת זמן או
חגים) וגם חלקי (תפילת חול) או נוסחות
שמופתחים בשנים האחרונות.

STAND

גם אנחנו משתמשים אותות
להודיע הקוראים מתי

להשתחוות

או מתי לעמוד בקהילה.

אנחנו מקווים שהדברים האלה
עוזרים אתכם בתפילה. תתחדשו!

Éliyyahu began to say:

Greatest in the Worlds, You are one, but not in counting. You are the highest and most hidden of all, there is no mind that can conceive of You. You pour forth ten rectifications that we call *sefirot*, with which you guide all the worlds – both those hidden and those revealed. In them You hide from humanity. You tie them and unite them. Since You are within them, one who sunders one *sefirah* from another is considered to have sundered You. These ten *sefirot* proceed in order (long, short, and medium). You guide them, no one guides You, not from any direction. You made guises for them, from which blossom forth the souls of humanity. You fashioned many bodies for them – 'bodies' as opposed to 'guises.' They are called: Love (right arm), Power (left arm), Beauty (torso), Eternity and Splendor (thighs), Foundation (genitals), and Kingdom (mouth). Wisdom is the mind, Understanding the heart, and Crown is the highest, of which it is said, 'The beginning tells of the end.' It is the scalp upon which the *tefillin* sit. In it is the name יהוה, the path of emanation, the rooting place of the Tree and its boughs and branches – like water drenching the Tree, causing it to increase through the root's sap.

Pataḥ Éliyyahu ve-amar:

Ribbon ʿalmin de-ant hu ḥaḍ vela veḤushban, ant hu ʿilla-ah ʿal kal ʿilla-in, setima ʿal kal setimin, lét maḥashaṿah tefisa ṿakh kelal, ant hu ḍe-appiḳat ʿasar tiḳḳunin, veḳarinan lon ʿasar sefiran, le-anhag̣a vehon ʿalmin setimin dela itgalyan, veʿalmin de-itgalyan, uvhon itkesiat mibené nasha, ve-ant hu ḍeḳashir lon, umYahhéḍ lon, uṿg̣in de-ant mileg̣av, kal man de-afrésh ḥaḍ min ḥaṿréhh mé-illén ʿasar, it-ḥashshéṿ léhh ke-illu afrésh bakh. Vé-illén ʿasar sefiran innun azelin kesiḍran, ḥaḍ arikh veḤaḍ ḳetsir, veḤaḍ bénuni, ve-ant hu ḍe-anhig̣ lon, velét man ḍe-anhig̣ lakh, la leʿélla vela letatta vela mikal–sitra, leṿushin teḳḳinat lon, deminnayhu parḥin nishmatin liṿné nasha. Vekhammah g̣ufin teḳḳinat lon, de-itḳeriu g̣ufin leg̣abbé leṿushin dimkhasyan ʿaléhon, ve-itḳeriu betiḳḳuna ḍa. Ḥeseḍ deroʿa yemina, geṿura ḍeroʿa semala, tif-eret gufa, netsaḥ vehoḍ terén shoḳin, visoḍ siyyuma ḍeg̣ufa ot berit koḍesh, malkhut peh torah shebeʿal peh ḳarinan léhh. Ḥakhmah moḥa ihu maḥashaṿah mileg̣av, binah libba uṿahh haléṿ méṿin, veʿal illén terén ketiṿ hanistarot lAḍonai Elohénu, keter ʿilyon ihu keter malkhut, vaʿaléhh ittemar maggiḍ méréshit aḥarit, ve-ihu ḳarkafta dittefillé, mileg̣av ihu Yoḍ Hé Vav Hé, de-ihu oraḥ atsilut, ihu shaḳyu ḍe-ilana biḍroʿoi veʿanpoi, kemayya ḍe-ashḳé le-ilana, ve-itrabbé behahu shaḳyu.

פָּתַח אֵלִיָּהוּ וְאָמַר:

רִבּוֹן עָלְמִין דְּאַנְתְּ הוּא חָד וְלָא בְחֻשְׁבָּן, אַנְתְּ הוּא עִלָּאָה עַל כָּל עִלָּאִין, סְתִימָא עַל כָּל סְתִימִין, לֵית מַחֲשָׁבָה תְּפִיסָא בָךְ כְּלָל, אַנְתְּ הוּא דְאַפִּיקַת עֲשַׂר תִּקּוּנִין, וְקָרֵינָן לוֹן עֲשַׂר סְפִירָן, לְאַנְהָגָא בְהוֹן עָלְמִין סְתִימִין דְּלָא אִתְגַּלְיָין, וְעָלְמִין דְּאִתְגַּלְיָין, וּבְהוֹן אִתְכְּסִיאַת מִבְּנֵי נָשָׁא, וְאַנְתְּ הוּא דְקָשִׁיר לוֹן, וּמְיַחֵד לוֹן, וּבְגִין דְּאַנְתְּ מִלְּגָאו, כָּל מָאן דְּאַפְרֵישׁ חַד מִן חַבְרֵיהּ מֵאִלֵּין עֲשַׂר, אִתְחֲשִׁיב לֵיהּ כְּאִלּוּ אַפְרֵישׁ בָּךְ. וְאִלֵּין עֲשַׂר סְפִירָן אִינּוּן אָזְלִין כְּסִדְרָן, חַד אֲרִיךְ, וְחַד קְצִר, וְחַד בֵּינוּנִי, וְאַנְתְּ הוּא דְאַנְהִיג לוֹן, וְלֵית מָאן דְּאַנְהִיג לָךְ, לָא לְעֵילָּא וְלָא לְתַתָּא וְלָא מִכָּל־סִטְרָא, לְבוּשִׁין תְּקִינַת לוֹן, דְּמִנַּיְיהוּ פָּרְחִין נִשְׁמָתִין לִבְנֵי נָשָׁא, וְכַמָּה גוּפִין תְּקִינַת לוֹן, דְּאִתְקְרִיאוּ גוּפִין לְגַבֵּי לְבוּשִׁין דִּמְכַסְיָין עֲלֵיהוֹן, וְאִתְקְרִיאוּ בְּתִקּוּנָא דָא, חֶסֶד דְּרוֹעָא יְמִינָא, גְּבוּרָה דְּרוֹעָא שְׂמָאלָא, תִּפְאֶרֶת גּוּפָא, נֶצַח וְהוֹד תְּרֵין שׁוֹקִין, וִיסוֹד סִיּוּמָא דְגוּפָא אוֹת בְּרִית קֹדֶשׁ, מַלְכוּת פֶּה תּוֹרָה שֶׁבְּעַל פֶּה קָרֵינָן לֵיהּ. חָכְמָה מוֹחָא אִיהוּ מַחֲשָׁבָה מִלְּגָו, בִּינָה לִבָּא וּבָהּ הַלֵּב מֵבִין, וְעַל אִלֵּין תְּרֵין כְּתִיב הַנִּסְתָּרוֹת לַיהו״ה אלהינ״ו, כֶּתֶר עֶלְיוֹן אִיהוּ כֶּתֶר מַלְכוּת, וַעֲלֵיהּ אִתְּמַר מַגִּיד מֵרֵאשִׁית אַחֲרִית, וְאִיהוּ קַרְקַפְתָּא דִתְפִלֵּי, מִלְּגָו אִיהוּ יו״ד ה״א וא״ו ה״א, דְּאִיהוּ אֹרַח אֲצִילוּת, אִיהוּ שַׁקְיוּ דְאִילָנָא בִּדְרוֹעוֹי וְעַנְפּוֹי, כְּמַיָּא דְאַשְׁקֵי לְאִילָנָא, וְאִתְרַבֵּי בְּהַהוּא שַׁקְיוּ.

Pataḥ Éliyyahu

Pataḥ Éliyyahu is a section taken directly from Tikkuné haZohar and incorporated into the liturgy of most communities which follow Nusaḥ Édot haMizraḥ. It is not attached to a formal service, and is often said as a recitation in the night.

In many ways, it forms a sort of kabbalistic catechism; that is, that Pataḥ Éliyyahu may be the thing which is closest to a dogma on behalf of the Jewish mystics.

There is no mind that can conceive of You. This expression of apophatic (negative) theology seems to contradict what comes immediately after it. It does not, however, once we understand that the passage describes not יהוה's essence, but rather the manner in which we perceive Them (i.e. through the Sefirot). We cannot know much about יהוה as-They-is, but only instead as They appears to us.

Greatest in the worlds,

You are the origin and cause of all, who waters the Tree – and this water, like the soul to a body, is life. There is no image or form of You at all. You create Heaven and Earth, bringing forth the sun, moon and stars. And on Earth: grasses and trees – a Garden of Eden – flora, fauna, beasts, birds, fish, and humans. All this so that we know what is above, and how above and below function. Those above can be known through those below, but there is no knowledge of You whatsoever. Outside of You there is no one, above or below. Thus you are Liege of all. Each *sefirah* has a name, by which angels are called – but You have no name, for You fill and complete all names. When you leave from them, all names remain like bodies without a soul. You are wise, but not with wisdom. You understand but not with understanding. You have no place, but your power is known to humanity, in how you conduct the world through law and mercy, for there is goodness and justice in accordance with our deeds. Law is *Gevurah*, justice is the middle column, and goodness the holy *Malkhut*, scales propped by two supports and the holy covenant. All this shows how the world is conducted, but its attributes too are not like those we know.

Ribbon haʻolamim

ant hu ʻillat haʻillot, sibbat hasibbot de-ashḳé le-ilana behahu neṿiʻu, vehahu neṿiʻu ihu kenishmata legufa, ḍe-ihu ḥayyim legufa, uṿakh lét dimyon velét dioḳena mikal mah dillegav ulṿar, uṿrata shemayya ve-arʻa ve-appiḳat minehon shimsha vesihara vekhokhvayya umazzalé, uṿ-arʻa ilanin veḍish-in veginneta ḍeʻiḍen veʻisbin veḥévan veʻofin venunin uṿné nasha, le-ishtemoḍeʻa ṿehon ʻilla-in, ve-ékh yitnahagun behon ʻilla-in vetatta-in, ve-ékh ishtemoḍeʻan méʻilla-é vetatta-é, velét deyaḍa' bakh kelal. Uṿar minakh lét yeḥiḍa beʻilla-é vetatta-é ve-ant ishtemoḍa' aḍon ʻal kolla, vekhal sefiran kal ḥaḍ it léhh shém yedia', uṿhon itḳeriu mal-akhayya ve-ant lét lakh shém yedia', de-ant hu memallé khal shémahan, ve-ant hu shelimu dekhullehu, vekhaḍ ant tistalléḳ minehon, ishta-aru kullehu shémahan kegufa bela nishmata. Ant ḥakkim velav beḥakhmah yeḍiʻa, ant hu méṿin vela mibinah yeḍiʻa, lét lakh atar yeḍiʻa ella le-ishtemoḍeʻa tuḳefakh veḥélakh liṿné nasha, ul-aḥaza-ah lon ékh itnahég ʻalma beḍina uṿraḥamé, ḍe-inun tsedeḳ umishpat, kefum ʻoṿeḍéhon diṿné nasha, din ihu geṿurah, mishpat ʻammuḍa ḍe-emtsaʻita, tseḍeḳ malkhuta ḳaddisha, mozené tseḍeḳ terén samkhé ḳeshot, hin tseḍeḳ ot berit ḳoḍesh. Kolla le-aḥaza-ah ékh itnahég ʻalma, aṿal lav de-it lakh tseḍeḳ yeḍiʻa ḍe-ihu ḍin, velav mishpat yeḍiʻa ḍe-ihu raḥamé, velav mikal illén midot kelal.

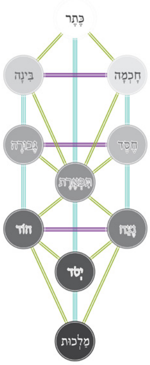
רִבּוֹן הָעוֹלָמִים

אַנְתְּ הוּא עִלַּת הָעִלּוֹת, סִבַּת הַסִּבּוֹת, דְּאַשְׁקֵי
לְאִילָנָא בְּהַהוּא נְבִיעוּ, וְהַהוּא נְבִיעוּ אִיהוּ
כְּנִשְׁמָתָא לְגוּפָא, דְּאִיהוּ חַיִּים לְגוּפָא, וּבָךְ
לֵית דִּמְיוֹן וְלֵית דִּיוֹקְנָא מִכָּל מַה דִּלְגָו וּלְבָר,
וּבְרָאתָ שְׁמַיָּא וְאַרְעָא, וְאַפִּיקַת מִנְּהוֹן שִׁמְשָׁא
וְסִיהֲרָא וְכֹכְבַיָּא וּמַזָּלֵי, וּבְאַרְעָא אִלָנִין וְדִשְׁאִין
וְגִנְתָּא דְעֵדֶן וְעִשְׂבִּין וְחֵיוָן וְעוֹפִין וְנוּנִין וּבְנֵי
נָשָׁא, לְאִשְׁתְּמוֹדְעָא בְהוֹן עִלָּאִין, וְאֵיךְ יִתְנַהֲגוּן
בְּהוֹן עִלָּאִין וְתַתָּאִין, וְאֵיךְ אִשְׁתְּמוֹדְעָאן מֵעִלָּאֵי
וְתַתָּאֵי, וְלֵית דְּיָדַע בָּךְ כְּלָל. וּבַר מִנָּךְ לֵית
יְחִידָא בְּעִלָּאֵי וְתַתָּאֵי, וְאַנְתְּ אִשְׁתְּמוֹדַע אָדוֹן
עַל כֹּלָּא, וְכָל סְפִירָן כָּל חַד אִית לֵיהּ שֵׁם
יְדִיעַ, וּבְהוֹן אִתְקְרִיאוּ מַלְאָכַיָּא, וְאַנְתְּ לֵית לָךְ
שֵׁם יְדִיעַ, דְּאַנְתְּ הוּא מְמַלֵּא כָל שְׁמָהָן, וְאַנְתְּ
הוּא שְׁלִימוּ דְּכֻלְּהוּ, וְכַד אַנְתְּ תִּסְתַּלֵּק מִנְּהוֹן,
אִשְׁתָּאֲרוּ כֻּלְּהוּ שְׁמָהָן כְּגוּפָא בְּלָא נִשְׁמָתָא.
אַנְתְּ חַכִּים וְלַאו בְּחָכְמָה יְדִיעָא, אַנְתְּ הוּא
מֵבִין וְלָא מִבִּינָה יְדִיעָא, לֵית לָךְ אֲתַר יְדִיעָא
אֶלָּא לְאִשְׁתְּמוֹדְעָא תּוּקְפָךְ וְחֵילָךְ לִבְנֵי נָשָׁא,
וּלְאַחֲזָאָה לוֹן אֵיךְ אִתְנַהֵיג עָלְמָא בְּדִינָא
וּבְרַחֲמֵי, דְּאִינוּן צֶדֶק וּמִשְׁפָּט, כְּפוּם עוֹבְדֵיהוֹן
דִּבְנֵי נָשָׁא, דִּין אִיהוּ גְּבוּרָה, מִשְׁפָּט עַמּוּדָא
דְּאֶמְצָעִיתָא, צֶדֶק מַלְכוּתָא קַדִּישָׁא, מֹאזְנֵי צֶדֶק
תְּרֵין סַמְכֵי קְשׁוֹט, הִין צֶדֶק אוֹת בְּרִית קֹדֶשׁ.
כֹּלָּא לְאַחֲזָאָה אֵיךְ אִתְנַהֵיג עָלְמָא, אֲבָל לַאו
דְּאִית לָךְ צֶדֶק יְדִיעָא דְּאִיהוּ דִין, וְלַאו מִשְׁפָּט
יְדִיעָא דְּאִיהוּ רַחֲמֵי, וְלַאו מִכָּל אִלֵּין מִדּוֹת כְּלָל.

Ribbon ha‘Olamim

Ribbon ha‘Olamim continues the passage from the Tikkuné haZohar and attempts to further describe the relationship between the Kudesha Berikh Hu, the Holy Blessed One and the world with which THEY interacts.

Here, nature is evoked as the manifestation of THEIR flowing into the world. That is, that THEY is a divine soul animating all of the cosmos – the way that water absorbed by roots animates the life of a tree. The image of a tree here, although expected, is often mis-imagined. For the mystic, the tree is properly seen reversed, where the roots lie in the upper worlds and the branches here among us, as in:



For the leader, upon a gittiṭ,
a song for the sons of Koraḥ.

How beloved is Your dwelling, יהוה of Legions. My soul thirsts and yearns for the courts of יהוה my body and soul sing joyously to *Él* That Lives. Even the bird has found a home, and the swallow makes a nest for itself, where they set their young upon Your altars, יהוה of Legions, my Sovereign and my *Elohim*. Happy are they who dwell in Your house, they shall ever praise You: *selah*. Happy is the person who finds their strength in You, and pathways within their heart. Those who cross the valley of tears, a fountain shall spring forth and blessings shall crown them. They walk from strength to strength, being seen by *Elohim* in Tsiyyon. יהוה *Elohim* of Legions, listen to my prayer, pay attention, Yaʿaḳoṿ's *Elohim*: *selah*. A vision of *Elohim* is our shield, and a glance from Their anointed's face. For one day in Your courtyard is better than a thousand outside it – I would rather hover at the door of the house of my *Elohim*, than dwell securely in the tents of the wicked. For יהוה *Elohim* is a sun and a shield – יהוה gives grace and glory. They will not withhold what is good from those who walk in simplicity. יהוה of Legions, happy is the mortal who trusts in You.

Lamnatsséaḥ ʿal–hagittiṭ,
liṿné–Koraḥ–mizmor.
Mah yeḍiḍoṭ mishkenoṭekha,
Aḍonai Tseṿa-oṭ.
Nikhsefah vegam–kaleṭah
nafshi leḥatsroṭ Aḍonai,
libbi uṿsari yerannenu el–Él Ḥai.
Gam–tsippor matse-ah ṿayiṭ,
uḍror ḳén lahh, asher–shaṭaha efroheha;
eṭ–mizbeḥoṭekha Aḍonai Tseṿa-oṭ;
malki vÉlohai.
Ashré yoshṿé ṿéṭekha,
ʿoḍ yehalelukha, selah.
Ashré aḍam ʿoz lo–ṿakh,
mesilloṭ bilṿaṿam.
ʿOṿeré beʿémeḳ habakha
ma'yan yeshiṭuhu,
gam–berakhoṭ ya'teh moreh.
Yélekhu méhayil el–hayil,
yéra-eh el–Elohim beTsiyyon.
Aḍonai Elohim Tseṿa-oṭ
shimʿah ṭefillaṭi, ha-azinah
Elohé Yaʿaḳoṿ: selah.
Maginnénu re-éh Elohim,
vehabéṭ pené meshihekha:
Ki toṿ–yom baḥatsérekha mé-alef
baḥarti histoféf beṿéṭ Elohai
midur be-aholé–resha'.
Ki shemesh umagénAḍonai Elohim,
ḥén vekhaṿoḍ yittén Aḍonai,
lo–yimna' toṿ laholekhim beṭamim.
Aḍonai Tseṿa-oṭ,
ashré aḍam boṭéaḥ bakh.

פד לַמְנַצֵּ֥חַ עַֽל־הַגִּתִּ֑ית לִבְנֵי־קֹ֥רַח־מִזְמֽוֹר׃
מַה־יְּדִיד֥וֹת מִשְׁכְּנוֹתֶ֗יךָ יְיָ֥ צְבָאֽוֹת׃
נִכְסְפָ֬ה וְגַם־כָּלְתָ֨ה ׀ נַפְשִׁי֮ לְחַצְר֪וֹת יְיָ֫
לִבִּ֥י וּבְשָׂרִ֑י יְ֝רַנְּנ֗וּ אֶ֣ל אֵֽל־חָֽי׃
גַּם־צִפּ֨וֹר ׀ מָ֘צְאָה בַ֡יִת
וּדְר֤וֹר ׀ קֵ֥ן לָהּ֮ אֲשֶׁר־שָׁ֢תָה אֶפְרֹ֫חֶ֥יהָ
אֶֽת־מִ֭זְבְּחוֹתֶיךָ יְיָ֣ צְבָא֑וֹת, מַ֝לְכִּ֗י וֵאלֹהָֽי׃
אַ֭שְׁרֵי יוֹשְׁבֵ֣י בֵיתֶ֑ךָ ע֝֗וֹד יְֽהַלְל֥וּךָ סֶּֽלָה׃
אַשְׁרֵ֣י אָ֭דָם עֽוֹז־ל֣וֹ בָ֑ךְ מְ֝סִלּ֗וֹת בִּלְבָבָֽם׃
עֹבְרֵ֤י ׀ בְּעֵ֣מֶק הַ֭בָּכָא מַעְיָ֣ן יְשִׁית֑וּהוּ
גַּם־בְּ֝רָכ֗וֹת יַעְטֶ֥ה מוֹרֶֽה׃
יֵ֭לְכוּ מֵחַ֣יִל אֶל־חָ֑יִל
יֵרָאֶ֖ה אֶל־אֱלֹהִ֣ים בְּצִיּֽוֹן׃
יְיָ֘ אֱלֹהִ֣ים צְ֭בָאוֹת שִׁמְעָ֣ה תְפִלָּתִ֑י
הַאֲזִ֨ינָה אֱלֹהֵ֖י יַעֲקֹ֣ב סֶֽלָה׃
מָ֭גִנֵּנוּ רְאֵ֣ה אֱלֹהִ֑ים וְ֝הַבֵּ֗ט פְּנֵ֣י מְשִׁיחֶֽךָ׃
כִּ֥י טֽוֹב־י֡וֹם בַּחֲצֵרֶ֗יךָ מֵ֫אָ֥לֶף
בָּ֭חַרְתִּי הִסְתּוֹפֵ֣ף בְּבֵ֣ית אֱלֹהַ֑י
מִ֝דּ֗וּר בְּאָהֳלֵי־רֶֽשַׁע׃
כִּ֤י שֶׁ֨מֶשׁ ׀ וּמָגֵן֮ יְיָ֪ אֱלֹ֫הִ֥ים
חֵ֣ן וְ֭כָבוֹד יִתֵּ֣ן יְיָ֑
לֹ֥א־יִמְנַע ט֝֗וֹב לַהֹלְכִ֥ים בְּתָמִֽים׃
יְיָ֥ צְבָא֑וֹת אַֽשְׁרֵ֥י אָ֝דָ֗ם בֹּטֵ֥חַ בָּֽךְ׃

Minḥah

...from strength to strength... This line from here, in Psalm 84 has become such a mainstream part of the English language as to be a common idiom in many Anglophone countries. Yet, note that, as is often the case in Psalms, the author is not simply exhorting someone to be courageous, but is calling the reader to attend to the centrality of the Divine in finding strength.

The pathways of the heart that lead one across valleys of tears, the crown of blessings and the gushing fountains – all of these promises are destined for the one who is seen by Elohim in Tsiyyon. Appearing before the Divine is thematically linked with the notion that the sight of Elohim is a shield and protection. In some way that we struggle to understand, the Psalmist seems to imagine that if we are observed by the Divine, then we are guarded by THEM *as well.*

In Shaḥarit, begin here.

יהוה spoke to Mosheh saying: Command the Children of Yisraél and say to them, “My sacrifice is my food. For my burnt offering emits a calming aroma. Watch that you sacrifice it to Me at the appropriate time.”

Say to them, “This is the fire-offering which you shall sacrifice to יהוה – perfect yearling lambs, two each day as a perpetual rising-offering. One lamb you will prepare in the morning and the second at twilight. Also, a tenth of an *éfah* of flour as a gift-offering, blended with a fourth of a *hin* of vegetable oil. This is a perpetual rising-offering, the same which was made on Mt. Sinai to emit a savoury scent, a fire-offering for יהוה.”

THEIR libation offering will be a fourth part of a hin per lamb, poured out in a sanctified spot, an alcoholic libation for יהוה.

The other lamb, to be prepared at twilight, will have the same gift-offering as the morning and libation to prepare –all as a fire-offering with a savoury scent for יהוה.

Vayḍabbér Adonai el–Mosheh lémor.

Tsav eṭ–bené Yisraél, ve-amarta aléhem; “Et–ḳorbani laḥmi le-ishshai réaḥ niḥoḥai, tishmeru, lehaḳriṿ li bemoʿaḍo.”

Ve-amarta lahem, “Zeh ha-ishsheh, asher taḳriṿu lAdonai; keṿasim bené–shanah temimim shenayim layom ʿolah ṭamiḍ. Et–hakeṿes eḥaḍ teʿaseh ṿaboḳer; ve-ét hakeṿes hashéni, taʿaseh bén haʿarbayim. Vaʿasiriṭ ha-éfah soleṭ leminḥah; belulah beshemen kaṭiṭ reṿiʿiṭ hahin. ʿOlaṭ tamid; haʿasuyah beHar Sinai, leréaḥ niḥoaḥ, ishsheh lAdonai.

Venisko reṿiʿiṭ hahin, lakeṿes ha-eḥaḍ; baḳodesh hasékh nesekh shékhar lAdonai.

Ve-éṭ hakeṿes hashéni, taʿaseh bén haʿarbayim; keminḥaṭ haboḳer ukhnisko taʿaseh ishsheh réaḥ niḥoaḥ lAdonai.

Minḥah

This passage, which is a recitation of Numbers 28:1-8, describes the sacrifice known later as the Korban Tamiḍ (Perpetual Sacrifice). This was a mandatory, daily practice in the Temple – with the animals and food to be sacrificed purchased by the priests from the monies collected in the Half-Shekel Tax.

As we read, the Korban Tamiḍ was performed twice daily, once in the morning and once in between sunset and nightfall (i.e. twilight). The famous statement of the Talmud that reading about the sacrifices is the same as performing them (Talmuḍ Bayli Ta'anit 27b) led the earliest editors of the Siddur to insist on the recitation of the Korban Tamiḍ – for the logic was that if the Korban Tamiḍ was obligatory on everyone every day, then so too reading about it should be obligatory and daily.

In Shaḥarit, begin here.

וַיְדַבֵּ֥ר יְיָ֖ אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃
צַ֚ו אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם
אֶת־קָרְבָּנִ֨י לַחְמִ֜י לְאִשַּׁ֗י רֵ֚יחַ נִֽיחֹחִ֔י
תִּשְׁמְר֕וּ לְהַקְרִ֥יב לִ֖י בְּמוֹעֲדֽוֹ׃
וְאָמַרְתָּ֣ לָהֶ֔ם זֶ֚ה הָֽאִשֶּׁ֔ה
אֲשֶׁ֥ר תַּקְרִ֖יבוּ לַֽיְיָ֑
כְּבָשִׂ֨ים בְּנֵֽי־שָׁנָ֧ה תְמִימִ֛ם
שְׁנַ֥יִם לַיּ֖וֹם עֹלָ֥ה תָמִֽיד׃
אֶת־הַכֶּ֥בֶשׂ אֶחָ֖ד תַּעֲשֶׂ֣ה בַבֹּ֑קֶר
וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י
תַּעֲשֶׂ֖ה בֵּ֥ין הָעַרְבָּֽיִם׃
וַעֲשִׂירִ֧ית הָאֵיפָ֛ה סֹ֖לֶת לְמִנְחָ֑ה
בְּלוּלָ֛ה בְּשֶׁ֥מֶן כָּתִ֖ית רְבִיעִ֥ת הַהִֽין׃
עֹלַ֖ת תָּמִ֑יד
הָעֲשֻׂיָה֙ בְּהַ֣ר סִינַ֔י
לְרֵ֣יחַ נִיחֹ֔חַ אִשֶּׁ֖ה לַיְיָֽ׃
וְנִסְכּוֹ֙ רְבִיעִ֣ת הַהִ֔ין לַכֶּ֖בֶשׂ הָאֶחָ֑ד
בַּקֹּ֗דֶשׁ הַסֵּ֛ךְ נֶ֥סֶךְ שֵׁכָ֖ר לַיְיָֽ׃
וְאֵת֙ הַכֶּ֣בֶשׂ הַשֵּׁנִ֔י
תַּעֲשֶׂ֖ה בֵּ֣ין הָעַרְבָּ֑יִם
כְּמִנְחַ֨ת הַבֹּ֤קֶר וּכְנִסְכּוֹ֙ תַּעֲשֶׂ֔ה
אִשֵּׁ֛ה רֵ֥יחַ נִיחֹ֖חַ לַיְיָֽ׃

In Musaf, begin here.

You are the One, יהוה, our *Elohim*,
to whom our ancestors incended the incense
made of herbs, at the time that the Temple
stood, as You commanded them through
Your prophet, Mosheh,
and as is written in Your Torah:

יהוה spoke to Mosheh: Take for yourself spices (myrrh, labdanum, galbanum) and an equal amount to these of frankincense. Make with it a perfumed incense, a confection after the art of the apothecary, salted, pure, and sacred. You shall crumble some of it into small pieces and place it before the Testimony in the Tent of Meeting, which I shall meet with you – it is there that shall be for you the most sacred place.

It also says:
Aharon shall burn upon it the incense of herbs, each and every morning, as he prepares the lamps he shall burn it. When Aharon lights the lamps at twilight, he shall burn the incense again – a perpetual offering before יהוה for all generations.

Our Rabbis taught:
How is the incense prepared?
368 *mn* (*manim*) it was in total. 365, just as
the number of days in the solar year – one
maneh for each day, half to be used in the
morning and half in the evening. The three
remaining *manim* were for inaugurating
the high priest – he would take from it a full
handful on Kippur and make from it a well
on the evening before in order to fulfill the
most subtle of all commandments.

Attah Hu Adonai Elohénu,
shehiktiru ayoténu lefanekha eṭ ḳetoreṭ
hasammim, bizman sheBéṭ haMiḳdash
ḳayyam, ka-asher tsivvịṭa oṭam ‘al–yad
Mosheh neṿiakh, kakaṭuṿ beṬoratakh:

“Vayomer Adonai el–Mosheh, ḳaḥ–lekha
sammim nataf (!) ushhéleṭ veḥelbenah,
sammim ulṿonah zakkah; baḍ beṿaḍ yihyeh.
Ve‘asịṭa oṭahh ḳetoreṭ, roḳaḥ ma‘aseh
roḳéaḥ; memullaḥ tahor ḳoḍesh. Veshaḥaḳta
mimenna haḍeḳ, venaṭattah mimenna, lifné
ha‘éḍuṭ be-ohel mo‘eḍ, asher ivva‘éḍ lekha
shammah; ḳoḍesh ḳaḍashim tihyeh lakhem.”
Vene-emar:
“Vehiḳtir ‘alav, Aharon ḳetoreṭ sammim;
baboḳer baboḳer, behétiṿo et–nahérot
yaḳtirennah. Uṿha‘aloṭ Aharon et–hanérot,
bén ha‘arbayim yaḳtirennah; ḳetoreṭ tamiḍ,
lifné Adonai leḍoroṭékhem.”

Tanu Rabbanan:
Pittum haḳetoreṭ kétsaḍ, shelosh mé-ot
veshishshim ushmonah manim hayu ỵahh.
Shelosh mé-oṭ veshishshim vaḥamishshah
keminyan yamoṭ haḥammah, maneh
bekhol–yom, maḥatsiṭo baboḳer umaḥatsiṭo
ve‘ereṿ. Ushloshah manim yetérim,
sheméhem makhnis ḳohen gaḍol, venotél
méhem melo ḥafnav beYom haKippurim,
umaḥaziran lemakhtesheṭ be‘erev Yom
haKippurim, keḍé leḳayyém ḍaḳḳah min
hadaḳḳah.

In Musaf, begin here.

אַתָּה הוּא יְיָ אֱלֹהֵינוּ,

שֶׁהִקְטִירוּ אֲבוֹתֵינוּ לְפָנֶיךָ אֶת־קְטֹרֶת הַסַּמִּים,
בִּזְמַן שֶׁבֵּית הַמִּקְדָּשׁ קַיָּם, כַּאֲשֶׁר צִוִּיתָ אוֹתָם
עַל־יַד מֹשֶׁה נְבִיאָךְ, כַּכָּתוּב בְּתוֹרָתָךְ:

"וַיֹּ֨אמֶר יְיָ֜ אֶל־מֹשֶׁ֗ה קַח־לְךָ֣ סַמִּ֔ים
נָטָ֤ף ׀ וּשְׁחֵ֙לֶת֙ וְחֶלְבְּנָ֔ה סַמִּ֖ים וּלְבֹנָ֣ה
זַכָּ֑ה בַּ֥ד בְּבַ֖ד יִהְיֶֽה׃ וְעָשִׂ֤יתָ אֹתָהּ֙ קְטֹ֔רֶת
רֹ֖קַח מַעֲשֵׂ֣ה רוֹקֵ֑חַ מְמֻלָּ֖ח טָה֥וֹר קֹֽדֶשׁ׃
וְשָׁחַקְתָּ֣ מִמֶּ֨נָּה֙ הָדֵ֔ק וְנָתַתָּ֨ה מִמֶּ֜נָּה לִפְנֵ֤י
הָעֵדֻת֙ בְּאֹ֣הֶל מוֹעֵ֔ד אֲשֶׁ֛ר אִוָּעֵ֥ד לְךָ֖ שָׁ֑מָּה
קֹ֥דֶשׁ קָֽדָשִׁ֖ים תִּהְיֶ֥ה לָכֶֽם׃" וְנֶאֱמַר:
"וְהִקְטִ֥יר עָלָ֛יו אַהֲרֹ֖ן קְטֹ֣רֶת סַמִּ֑ים
בַּבֹּ֣קֶר בַּבֹּ֗קֶר בְּהֵיטִיב֛וֹ אֶת־הַנֵּרֹ֖ת
יַקְטִירֶֽנָּה׃ וּבְהַעֲלֹ֨ת אַהֲרֹ֧ן אֶת־הַנֵּרֹ֛ת
בֵּ֥ין הָֽעַרְבַּ֖יִם יַקְטִירֶ֑נָּה קְטֹ֧רֶת תָּמִ֛יד לִפְנֵ֥י
יְהוָ֖ה לְדֹרֹתֵיכֶֽם׃"

תָּנוּ רַבָּנָן:

פִּטּוּם הַקְּטֹרֶת כֵּיצַד, שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וּשְׁמוֹנָה מָנִים הָיוּ בָהּ. שְׁלֹשׁ מֵאוֹת וְשִׁשִּׁים וַחֲמִשָּׁה כְּמִנְיַן יְמוֹת הַחַמָּה, מָנֶה בְּכָל־יוֹם, מַחֲצִיתוֹ בַּבֹּקֶר וּמַחֲצִיתוֹ בָּעֶרֶב. וּשְׁלֹשָׁה מָנִים יְתֵרִים, שֶׁמֵּהֶם מַכְנִיס כֹּהֵן גָּדוֹל, וְנוֹטֵל מֵהֶם מְלֹא חָפְנָיו בְּיוֹם הַכִּפּוּרִים, וּמַחֲזִירָן לְמַכְתֶּשֶׁת בְּעֶרֶב יוֹם הַכִּפּוּרִים, כְּדֵי לְקַיֵּם מִצְוַת דַּקָּה מִן הַדַּקָּה.

Ketoreṭ

The Ketoreṭ is a collection of Biblical and Talmudic texts relating to the ingredients and preparation of the incense (Ketoreṭ) used in the Temple. Here, two biblical citations are brought: first, Exodus 30:34-36, followed by Exodus 30:7-9.

Like with other sacrificial rituals, the rabbis considered reading about them to be equivalent (in merit at least) to performing them. As a result, the daily recitation of these verses, with the addition of rabbinic texts regarding the recipe, became a standard part of the Siddur. Ketoreṭ was arguably the most sacred ritual item of the ancient Temple, and the secrets of its production were closely guarded. According to the Sages, the recipe was carefully protected by a single family: the House of Avtinas. Anyone who attempted to produce a counterfeit spice mixture was liable for the death penalty.

(cont.)

There were **eleven herbs** which were in it,
and these are them:

1. 70*mn* persimmon resin (*diospyros kaki*)
2. 70*mn* labdanum (*cistus creticus*)
3. 70*mn* galbanum (*ferula gummosa*)
4. 70*mn* frankincense (*boswellia sacra*)
5. 16*mn* myrrh (*commiphora myrrha*)
6. 16*mn* cassia (*cinnamomum cassia*)
7. 16*mn* spikenard (*nardostachys jatamansi*)
8. 16*mn* saffron (*crocus sativus*)
9. 12*mn* costus (*saussurea lappa*)
10. 3*mn* mace (*myristica fragrans*)
11. 9*mn* cinnamon (*cinnamomum verum*).

In addition, nine *kabim* of black soapwort (*saponaria officinalis*), three *kabim* and three *se-im* of wine from Cyprus. If one cannot find Cypriot wine, fermented white wine will do. [You also need] a quarter of a *kab* of salt from Sedom, and a tiny amount of *ma'aleh ashan*. Ribbi Natan the Babylonian says: even a little bit of amber from Jordan. If you add honey to it, it's all invalid. If one of the herbs is missing, you're liable for death.

Rabban Shimon ben Gamaliél says:
The resin is no more than the sap that drips
from the branches of the persimmon tree.
Why was black soapwort brought?
To refine the labdanum, that it be pleasant.
Why was Cyprus wine brought?
To steep the labdanum, that it be pungent;
Is urine not more suited for this?
Nevertheless, one did not bring urine into
the Temple, out of respect.

Ve-aḥar–ʻasar sammanim hayu ỵahh,
ve-éllu hén:
Hatsori
Vehatsipporen
Vehaḥelbenah
Vehaleỵonah
(mishḳal shivʻim shivʻim maneh),
Mor
Uktsiʻah
Veshiboleṭ nérd
Vekharkom
(mishḳal shishshah ʻasar shishshah ʻasar maneh),
Ḳosht (sheném ʻasar),
Ḳillufah (sheloshah),
Ḳinnamon (tishʻah).
Boriṭ–karshinah tishʻah ḳabbin,
Yén ḳafrisin se-in telaṭ veḳabbin telaṭa.
Ve-im lo matsa yén ḳafrisin, méṿi ḥamar
ḥivar ʻattiḳ. Melaḥ seḍomiṭ, rova'. Maʻaleh
ʻasan, kol–shehu. Ribbi Naṭan haBaṿli omér:
af kippaṭ haYardén kol–shehi, im naṭan bahh
deṿash pesalahh, ve-im ḥissér aḥaṭ mikol–
samemaneha, ḥayyaṿ miṭah.

Rabban Shimʻon ben–GamliÉl omér:
Hatsori éno ella seraf, hanotéf méʻatsé haḳetaf.
Boriṭ karshinah, lamah hi ỵa-ah?
Keḍé leshappoṭ bahh et–hatsiporen, keḍé
shetehé na-ah. Yén ḳafrisin, lemah hu ỵah?
Keḍé lesharoṭ bo eṭ–hatsipporen, keḍé shetehé
ʻazzah. Vahalo mé rag̣layim yafin lahh?
Ella she-én mikhnisin mé rag̣layim
baMiḳdash, mipené hakaṿoḍ.

וְאַחַד־עָשָׂר סַמָּנִים הָיוּ בָהּ, וְאֵלּוּ הֵן:

א הַצֳּרִי ב וְהַצִּפֹּרֶן ג וְהַחֶלְבְּנָה ד וְהַלְּבוֹנָה
(מִשְׁקַל שִׁבְעִים שִׁבְעִים מָנֶה),

ה מוֹר ו וּקְצִיעָה ז וְשִׁבֹּלֶת נֵרְדְּ ח וְכַרְכֹּם
(מִשְׁקַל שִׁשָּׁה עָשָׂר שִׁשָּׁה עָשָׂר מָנֶה),

ט קֹשְׁטְ (שְׁנֵים עָשָׂר)

י קִלּוּפָה (שְׁלֹשָׁה)

יא קִנָּמוֹן (תִּשְׁעָה).

בּוֹרִית־כַּרְשִׁינָה תִּשְׁעָה קַבִּין,
יֵין קַפְרִיסִין סְאִין תְּלָת וְקַבִּין תְּלָתָא.
וְאִם לֹא מָצָא יֵין קַפְרִיסִין, מֵבִיא חֲמַר חִיוָּר
עַתִּיק. מֶלַח סְדוֹמִית, רֹבַע. מַעֲלֶה עָשָׁן,
כָּל־שֶׁהוּא. רִבִּי נָתָן הַבַּבְלִי אוֹמֵר: אַף כִּפַּת
הַיַּרְדֵּן כָּל־שֶׁהִיא, אִם נָתַן בָּהּ דְּבַשׁ פְּסָלָהּ,
וְאִם חִסֵּר אַחַת מִכָּל־סַמָּנֶיהָ, חַיָּב מִיתָה:

רַבָּן שִׁמְעוֹן בֶּן־גַּמְלִיאֵל אוֹמֵר:
הַצֳּרִי אֵינוֹ אֶלָּא שְׂרָף, הַנּוֹטֵף מֵעֲצֵי הַקְּטָף.
בֹּרִית כַּרְשִׁינָה, לְמָה הִיא בָאָה?
כְּדֵי לְשַׁפּוֹת בָּהּ אֶת־הַצִּפֹּרֶן, כְּדֵי שֶׁתְּהֵא נָאָה.
יֵין קַפְרִיסִין, לְמָה הוּא בָא?
כְּדֵי לִשְׁרוֹת בּוֹ אֶת־הַצִּפֹּרֶן, כְּדֵי שֶׁתְּהֵא עַזָּה.
וַהֲלֹא מֵי רַגְלַיִם יָפִין לָהּ?
אֶלָּא שֶׁאֵין מַכְנִיסִין מֵי רַגְלַיִם בַּמִּקְדָּשׁ,
מִפְּנֵי הַכָּבוֹד:

Keṭoret

(cont.)
In particular, the House of Avtinas were reknowned for their secret ingredient, Ma'aleh 'Ashan. You'll note that is the only ingredient not translated on the list on the right. That's because, due to the secrecy of the House of Avtinas, we don't know what it is. No one has known since 70 CE.

We do know that its function was to alter the smoke so that it ascended in a straight vertical column, but the particular material used was lost with the House of Avtinas. Some have speculated that it is Leptadenia pyrotechnica, which is highly flammable and contains nitric acid.

Labdanum – here the Hebrew (tsiporen) is a back-translation from the Greek Septuagint, where the original biblical word (shaḥelet) it is translated as Onycha (fingernail).

Some communities say the following,
others just add "The mixed offering" beneath:

It was taught by Ribbi Natan who says:
When he grinds, he says
"Nice and little, little and nice,"
Because one's voice is good for the herbs!
If its blossom-end is only partial, it is *kashér*.
If it is only a third or a fourth (present), we don't have a tradition.
Ribbi Yehudah said:
This is the general rule – if it is the right weight, it is *kashér* even if only partial.
But if it is missing one of the herbs all together, then one deserves death.

Bar Kappara taught:
once every sixty or seventy years, there would be a leftover that was only partial.
He also taught: if they would add to it 5ml of honey, no person would be able to stand its smell. Why don't we mix honey into it? Because of what the Torah says: "For all yeast and all honey shall not be turned to incense as a burning offering to יהוה."

Salvation is Yours; Your blessing on Your people, ***selah***. יהוה *Tseva-ot* is with us, Our fortress, Ya'aḳoṿ's *Elohim*, ***selah***. יהוה *Tseva-ot* – happy is the one who trusts in You. יהוה who Saves, the Sovereign who answers us on the day that we call. Return us, יהוה to you, and we shall return! Renew our days as of old!

The mixed offering to יהוה, a gift of Yehudah and Yerushalayim, shall be as it always was, as it was in ancient times.

In Shaḥarit, return to page 238.
In Musaf, return to page 470.

(Tanya Ribbi naṭan omér:
Keshehu shoḥeḳ, omér:
"Haḍéḳ hétéẏ, hétéẏ haḍéḳ"
mipené shehaḳol yafeh labesamim.
Pittemahh laḥatsa-in, keshérah.
Leshalish ulraẏia', lo shama'nu.
Amar Ribbi Yehudah:
Zeh hakelal, im kemidaṭahh, keshérah laḥatsa-in. Ve-im ḥissér aḥaṭ mikol–samemaneha, ḥayyaẏ miṭah.

Tané Ṿar–Ḳappara:
Aḥaṭ leshishshim o leshiẏ'im shanah, hayeṭah ẏa-ah shel shirayim laḥatsa-in.
Ve'oḍ tané Ṿar–Ḳappara:
Illu hayah noṭén bahh ḳortoẏ shel deẏash, én aḍam yakhol la'amoḍ mipené réḥahh. Velammah én me'areẏin bahh deẏash, mipené shehaTorah amerah:
"Ki khol–se-or vekhol–deẏash, lo–taḳtiru mimennu ishsheh lAdonai."

"(LAdonai hayshu'ah; 'al–'ammekha ẏirkhatekha selah.) Adonai Tseva-ot 'immanu; misgaẏ–lanu Elohé Ya'aḳoẏ selah. Adonai Tseva-ot; ashré aḍam boṭéaḥ bakh. Adonai hoshi'ah; hamelekh ya'anénu ẏeyom–ḳor-énu. (Hashiẏénu Adonai Elekha venashuẏah, ḥaddésh yaménu kekeḍem.)")
Ve'areẏah lAdonai, minḥaṭ Yehuḍah vIrushalayim; kimé 'olam, ukhshanim ḳadmoniyyoṭ."

Some communities say the following in full.
Others skip to וְעָרְבָה below.

(תַּנְיָא רִבִּי נָתָן אוֹמֵר: כְּשֶׁהוּא שׁוֹחֵק, אוֹמֵר
"הָדֵק הֵיטֵב, הֵיטֵב הָדֵק"
מִפְּנֵי שֶׁהַקּוֹל יָפֶה לַבְּשָׂמִים.
פִּטְּמָהּ לַחֲצָאִין, כְּשֵׁרָה.
לִשְׁלִישׁ וּלְרָבִיעַ, לֹא שָׁמַעְנוּ.
אָמַר רִבִּי יְהוּדָה:
זֶה הַכְּלָל, אִם כְּמִדָּתָהּ, כְּשֵׁרָה לַחֲצָאִין.
וְאִם חִסֵּר אַחַת מִכָּל־סַמְמָנֶיהָ, חַיָּב מִיתָה:

תָּנֵי בַר־קַפָּרָא:
אַחַת לְשִׁשִּׁים אוֹ לְשִׁבְעִים שָׁנָה,
הָיְתָה בָאָה שֶׁל שִׁירַיִם לַחֲצָאִין.
וְעוֹד תָּנֵי בַר־קַפָּרָא:
אִלּוּ הָיָה נוֹתֵן בָּהּ קָרְטוֹב שֶׁל דְּבַשׁ,
אֵין אָדָם יָכוֹל לַעֲמֹד מִפְּנֵי רֵיחָהּ.
וְלָמָּה אֵין מְעָרְבִין בָּהּ דְּבַשׁ,
מִפְּנֵי שֶׁהַתּוֹרָה אָמְרָה: "כִּי כָל־שְׂאֹר וְכָל־
דְּבַשׁ לֹא־תַקְטִירוּ מִמֶּנּוּ אִשֶּׁה לַיהוָה:"

"(לַיהוָה הַיְשׁוּעָה עַל־עַמְּךָ בִרְכָתֶךָ סֶּלָה:
יְיָ צְבָאוֹת עִמָּנוּ
מִשְׂגָּב־לָנוּ אֱלֹהֵי יַעֲקֹב סֶלָה:
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ:
יְיָ הוֹשִׁיעָה הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ:
(הֲשִׁיבֵנוּ יְיָ ׀ אֵלֶיךָ וְנָשׁוּבָה חַדֵּשׁ יָמֵינוּ כְּקֶדֶם:))
וְעָרְבָה לַייָ מִנְחַת יְהוּדָה וִירוּשָׁלָיִם
כִּימֵי עוֹלָם וּכְשָׁנִים קַדְמֹנִיּוֹת:"

In Shaḥarit, return to page 239.
In Musaf, return to page 471.

Ketoreṭ

"Nice and little, little and nice" This adorable practice of Rabbi Natan is impossible to translate. Essentially, he is encouraging the reader that while grinding the herbs (most likely in a mortar and pestle) one should sing to them. Why? Because the herbs love it when people sing!

Honey. There remains a very lively debate over whether biblical and rabbinic texts refer to honey cultivated by bees or honey in the form of date syrup, known as silan, when using the word devash (as is used here). Interestingly, a hint may be given by the fact that 'honey' is looped in together with yeast (se-or). Raw bees' honey does contain yeasts which will ferment when left to stand in the right climactic conditions (this of course is how the alcoholic drink mead is created). To effect the same for silan, yeast would have to be added separately.

Happy!

are those who dwell in Your house,
on and on, praising You, *selah.*
Happy is a nation like this, Happy
is the nation whose *Elohim* is יהוה.

Daviḍ's praise:

1 I will elevate my *Elohim*, the Sovereign, let me bless Your name forever.

2 Every day I will bless You, and praise Your name for all time.

3 Great is יהוה and ever extolled, Their greatness is unfathomable.

4 Every generation glorifies Your deeds, telling of Your might.

5 Your majesty is beautiful honour, so let me speak of Your wondrous words.

6 Your intense awe they shall say, I will relate your significance.

7 They will express the memory of all your goodness, and sing of your righteousness.

8 Gracious and merciful, יהוה, Patient, loving greatly.

9 To all, יהוה is good, Their mercy is upon all They has made.

10 All Your works will thank יהוה, those who love you will bless You.

Ashré

yoshṿé ṿéṭekha, ʿoḍ yehalelukha,
selah. Ashré haʿam shekakha lo,
ashré haʿam she-Aḍonai elohav.

Tehillah leḌaviḍ:

Aromimkha Elohai hamelekh,
va-aṿarekhah shimkha
leʿolam vaʿeḍ.

Bekhol yom aṿarekheka,
va-ahalelah shimkha
leʿolam vaʿeḍ.

Gaḍol Aḍonai umhullal me-oḍ,
veligḍullaṭo én héḳer.

Dor leḍor yeshabbaḥ maʿasekha,
ugṿuroṭekha yaggiḍu.

Haḍar keṿoḍ hoḍekha,
veḍiṿré nifle-oṭekha asiḥah.

Veʿezuz nore-oṭekha yoméru,
ugḍullaṭekha asapperennah.

Zekher raṿ–tuṿekha yabiʿu,
vetsiḍḳaṭekha yerannénu.

Ḥannun veraḥum Aḍonai,
erekh appayim ugḍol–ḥaseḍ.

Toṿ–Aḍonai lakol,
veraḥamav ʿal–kol–maʿasav.

Yoḍukha Aḍonai kol–maʿasekha,
vaḥasiḍekha yeṿarekhukhah.

Ashré

Ashré is one of the most famous components of the Jewish liturgy; partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. The latter directly precedes the main psalm in the book of Tehillim, since it closes the psalm before it, and the first is then a thematic and poetic link from that.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.

אַשְׁרֵי

יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה׃
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו׃

קמה תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃
בְּכָל־יוֹם אֲבָרְכֶךָּ,
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד׃
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ
וּגְבוּרֹתֶיךָ יַגִּידוּ׃
הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה׃
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה׃
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ
וְצִדְקָתְךָ יְרַנֵּנוּ׃
חַנּוּן וְרַחוּם יְיָ
אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד׃
טוֹב־יְיָ לַכֹּל
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו׃
יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ
וַחֲסִידֶיךָ יְבָרְכוּכָה׃

11 Let them tell of the glory of Your rule, and debate your mighty power.

12 To demonstrate to humanity THEIR might, and the beautiful glory of THEIR authority.

13 Your governance rules over every world, and you are authority over every generation.

15 Supporting all those who fall, יהוה straightens all those who have been bent.

16 Every set of eyes waits on You, and You give them food in due time.

17 Open up Your hands, and willingly sustain every living thing.

18 In all THEIR ways, יהוה is righteous, showing kindness upon all that is made.

19 To those who call upon THEM, יהוה is nearby, to everyone who call THEM, in truth.

20 THEY does the will of the awestruck, THEY hears their cries and saves them.

21 All those who love THEM, יהוה protects, but the wicked are obliterated.

22 My mouth will speak praise of יהוה, let all life praise THEIR holy name, from now and forevermore,

"And we will bless *Yahh*, from now
until forever, Praise *Yahh*."

Keṿoḍ malkhuṭekha yoméru,
ugṿuraṭekha yeḍabbéru.

Lehoḍia’ liṿné ha-aḍam geṿuroṭav,
ukhṿoḍ haḍar malkhuṭo.

Malkhuṭekha malkhuṭ
kol–‘olamim, umemshaltekha
bekhol–dor vaḍor.

Somékh Aḍonai lekhol–
hanofelim, vezoḳéf
lekhol–hakefufim.

‘Éné–khol élekha yesabéru,
ve-Attah noṭén lahem
eṭ–okhlam be‘itto.

Poṭéaḥ–eṭ yaḍekha,
umasbia’ lekhol–ḥai ratson.

Tsaddiḳ Aḍonai bekhol–derakhav,
veḥasiḍ bekhol–ma‘asav.

Ḳaroṿ Aḍonai lekhol–ḳore-av
lekhol asher yiḳra-uhu ve-emeṭ.

Retson–yeré-av ya‘aseh, ve-eṭ–
shav‘aṭam yishma’ veyoshi‘ém.

Shomér Aḍonai eṭ–kol–ohaṿav,
ve-éṭ kol–haresha‘im yashmiḍ.

Tehillaṭ Aḍonai yeḍabbér–pi,
viṿarékh kol–basar shém ḳoḍsho
le‘olam va‘eḍ.

"Va-anaḥnu neṿarékh Yahh
mé‘attah ve‘aḍ ‘olam:

haleluYahh!"

❧ *On Shabbaṭ minḥah, continue on page 478.*

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ
וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָיו
וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עוֹלָמִים
וּמֶמְשַׁלְתְּךָ בְּכָל־דֹּר וָדֹר:
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים
וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:
פּוֹתֵחַ אֶת־יָדֶךָ
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:
צַדִּיק יְיָ בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְיָ לְכָל־קֹרְאָיו
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶׂה
וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו
וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:
תְּהִלַּת יְיָ יְדַבֶּר־פִּי
וִיבָרֵךְ כָּל־בָּשָׂר
שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:
וַאֲנַחְנוּ ׀ נְבָרֵךְ יָהּ מֵעַתָּה וְעַד־עוֹלָם
הַלְלוּיָהּ:

On Shabbaṭ minḥah, continue on page 479.

Ashré

The alphabetic acrostic has a single flaw though: the letter nun is missing. The Talmuḍ (Berakhoṭ 4b) discusses this obvious absence and the opinion of R' Yoḥanan is recorded that Daviḍ would have been afraid to reference the word 'fallen' (נַפְלָה) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "THEIR faithfulness (נֶאֱמָנוּתוֹ) is in all THEIR words, and THEIR love in all THEIR deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.

❧ Said only with a minyan

Exalted and hallowed

is Their great name in the world which is made according to Their will. *(Community: Amén)*
May They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)*
In our lives and our days and the life of all the House of Yisraél, speedily and very soon,
and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed for ever and ever, and to all eternity blessed, praised, glorified, and exalted;
Extolled and honoured, adored and lauded be the name of the Blessed Holy One. *(C: Amén)*
Above and beyond all the blessings, songs, praises and consolations which are uttered in the world,
and we say: amén. *(C: Amén)*

steps backwards...

Yiṭgaddal veyiṭkaddash
shеméhh rabba. (Kahal: *Amén*)
Be‘alma di–ṿera khir‘uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (K: *Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
ba‘agala uṿizman kariṿ,
ve-imru: amén.

(K: *Amén, yehé shеméhh*
rabba meṿarakh le‘alam
le‘almé ‘almayya yiṭbarakh)

Yehé shеméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭ‘alleh,
veyiṭ-hallal shеméhh
deKuḍesha Berikh Hu.
(K: *Amén*) *Le‘élla min*
kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa
da-amiran be‘alma,
ve-imru: amén. (K: *Amén*)

Ḳaddish Le‘élla

This version of the Ḳaddish is the shortest, also known as the Half Ḳaddish. Ḳaddish Le‘élla serves exclusively as a doxology.

A doxology is a functional descriptor – referencing the use of the Ḳaddish as a method of dividing up the siddur into its component elements. Here it serves to formally bookend the ‘Amiḍah.

Using the Ḳaddish as a doxology helps to punctuate the service and to create a liturgical barrier between the introductory materials we have seen up until now and the main focal point of our prayers, the ‘Amiḍah.

Perhaps it is precisely the familiarity of the Ḳaddish that makes it an apt palate-cleanser, so to speak, between each section.

STAND

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ
הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־
בִּרְכָתָא שִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Take three

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Aṿraham, Sarah
Yitsḥaḳ, Riṿḳah,
Ya‘aḳoṿ, Raḥel and Léah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors’ piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of Their name.

Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living *Elohim*.

Sovereign who helps
and recalls and saves and protects,

B O W
Blessed are You, יהוה,
who protects Aṿraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṯekha

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṯénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya‘aḳoṿ vElohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él ‘Elyon gomél
ḥasaḍim toṿim, ḳonéh hakol,
vezokhér ḥasḍé aṿoṭ,
uméṿi go-él liṿné ṿenéhem,
lema‘an shemo be-ahaṿah.

(Zokhrénu leḥayyim,
melekh ḥaféts baḥayyim,
vekhoṭvénu beséfer haḥayyim
lema‘anakh Elohim ḥayyim.)

Melekh ‘ozér
ufoḳéḍ umoshia’ umagén,
Barukh Attah Aḍonai
magén Aṿraham.

Sarah, Riṿḳah, Raḥel and Lé-ah – The four Immahoṭ (Matriarchs). A growing custom is to amend the ‘Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṭ, from Mi sheBérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

S T A N D

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ׃

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה

אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה

וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Said during the Ten Days of Repentance

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ, אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

❀ *In summer* *(ie, from Pesaḥ)*	❀ *In winter* *(ie, after Shémini ‘Atsereṭ)*
who causes the dew to fall.	who causes the wind to blow and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust.
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

❀ *Said during the Ten Days of Repentance*
Who is like you, Merciful Parent, who remembers Your creatures with compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives
the dead.

Attah gibbor le‘olam Aḍonai
meḥayyéh méṭim Attah
raṿ lehoshia’

moriḍ hatal.	*mashshiṿ haruaḥ umoriḍ hageshem.*

(K: *Livrakhah.)*

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné ‘afar.
Mi khamokha ba‘al geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu‘ah.

(Mi khamokha,
aṿ haraḥaman zokhér yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.

‘Amidaḥ

...might...

At first glance, the inclusion in this paragraph (which celebrates the Divine power of resurrection and its associations with the end-of-time) of several comparatively mundane attributes seems strange. To support the falling, heal the sick, free the bound – these things are connected here to the ultimate act of compassion: reviving the dead. In fact, this paragraph demonstrates well the continuum of Divine mercy that is envisioned by the Siddur. יהוה *is omni-present and omni-involved – both in things of cosmic signifiance and things of relatively minor daily import. Very little is done to make a distinction at all between the two; we praise the Divine as the one who resurrects the dead, creates Heaven and Earth, saves the weak from the hand of the strong, makes our eyelids heavy with sleep, heals, destroys, creates again – all in the same breath.*

S T A N D

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִֽׁיעַ

❧ *In summer* *(ie, from Pesaḥ)*	❧ *In winter* *(ie, after Shémini ‘Atsereț)*
מוֹרִיד הַטָּל.	מַשִּׁיב הָרֽוּחַ וּמוֹרִיד הַגֶּֽשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמֽוֹךָ בַּֽעַל גְּבוּרוֹת
וּמִי דּֽוֹמֶה לָּךְ,
מֶֽלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִֽיחַ יְשׁוּעָה.

❧ *Said during the Ten Days of Repentance*

מִי כָמֽוֹךָ אָב הָרַֽחֲמָן זוֹכֵר יְצוּרָיו
בְּרַֽחֲמִים לְחַיִּים

וְנֶאֱמָן אַתָּה לְהַֽחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

Said only in the Reader's repetition

We shall sanctify
and extol,
just like the tranquil secret
dialogue of the holy angels,
who triplicate Your sanctity, as it is
written by Your prophet:
BOW BOW BOW
"And they called, one to another, and said:"
RIGHT LEFT

(Community:)
"Holy
Holy
Holy
יהוה of Legions, the
entire world is full
of Their glory!"

Opposite them, others praise and say:

(Community:)
"Blessed is the glory of
יהוה in Their place!"

In Your holy words it is
written that they say:

(Community:)
"יהוה shall rule forever,
the *Elohim* of Tsiyyon,
For every generation,
Praise *Yahh!*"

Nakdishakh vena'aritsakh,
keno'am siaḥ soḍ sarfé koḍesh,
hamshaleshim lekha keḍushshah,
vekhén kaṭuṿ 'al–yaḍ neṿi-akh:
"Vekara zeh el–zeh ve-amar:"

"Kaḍosh
Kaḍosh
Kaḍosh
Aḍonai Tseṿa-oṭ,
melo khol-ha-arets
keṿoḍo"

Le'ummaṭam
meshabbeḥim ve-omerim:

"Barukh keṿoḍ
Aḍonai mimek̇omo"

Uṿḍiṿré koḍshekha
kaṭuṿ lémor:

"Yimlokh Aḍonai le'olam,
Elohayikh Tsiyyon,
leḍor vaḍor,
haleluYahh"

Said only in the Reader’s repetition

נַקְדִּישָׁךְ וְנַעֲרִיצָךְ,

כְּנֹעַם שִׂיחַ סוֹד שַׂרְפֵי קֹדֶשׁ,
הַמְשַׁלְּשִׁים לְךָ קְדֻשָּׁה,
וְכֵן כָּתוּב עַל־יַד נְבִיאָךְ:
ימין שמאל
”וְקָרָא זֶה אֶל־זֶה וְאָמַר“

(קהל:)

”קָדוֹשׁ
קָדוֹשׁ
קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)

”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

(קהל:)

”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ“

STAND

‘Amidah

While we channel the declarations of angels, we must not become detached from the world. Take note of our obligations towards the world from the following teachings:

“Jews will always side with the persecuted – and not only side with them, but try speedily to come to their deliverance.”
[Ḥ. Sabato Moraïs]

“Jewish ethics are not designed for the intent of the good citizens of a ‘heavenly Jerusalem’ – but instead for the intent of the good Jewish patriots and non-Jewish citizens of this ‘Jerusalem’ here on Earth.”
[Ḥ. Eliyyahu Benamozegh]

“Faith is a propelling force, action is the engine that proves its inherent power. Only that faith which is not disjoined from an active life is demanded of a Jew.”
[Ḥ. Sabato Moraïs]

You are holy
and Your name is holy,
and holy ones, every day
they praise you, *selah!*
Blessed are You, יהוה,
the holy *Él.*

Said instead during the Ten Days of Repentance
...the holy Sovereign

You grace humanity with knowledge,
and teach mortals understanding.

On Saturday evening:
You have graced us, יהוה our *Elohim*,
with knowledge and intellect.
You said to separate
between
holiness and mundanity,
and between
light and darkness,
and between
Yisraél and other peoples,
and between
the seventh
day and
the six days
of the week.

Attah kaḍosh veshimkha kaḍosh,
ukḍoshim bekhol–yom
yehalelukha, selah.
Barukh Attah Aḍonai
ha-Él haḳaḍosh.

(...hamelekh haḳaḍosh)

Attah ḥonén le-aḍam daʿaṭ,
umlamméḍ le-enosh binah.

(Attah ḥonantanu Aḍonai
Elohénu, madda’ vehaskél.
Attah amarta lehaṿdil
bén
koḍesh leḥol
uṿén
or leḥoshekh
uṿén
Yisraél laʿammim
uṿén
yom hasheṿiʿi
leshésheṭ yemé
hamaʿaseh.

אַתָּה קָדוֹשׁ
וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ. סֶּלָה.

בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

❀ Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה חוֹנֵן לְאָדָם דַּעַת,
וּמְלַמֵּד לֶאֱנוֹשׁ בִּינָה.

❀ On Saturday evening:
אַתָּה חוֹנַנְתָּנוּ
יְיָ אֱלֹהֵינוּ, מַדָּע וְהַשְׂכֵּל.
אַתָּה אֲמַרְתָּ לְהַבְדִּיל
בֵּין
קֹדֶשׁ לְחוֹל
וּבֵין
אוֹר לְחֹשֶׁךְ
וּבֵין
יִשְׂרָאֵל לָעַמִּים
וּבֵין
יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי
הַמַּעֲשֶׂה.

STAND

‘Amiḍah

...between...

This alternate version of the fourth blessing of the Weekday ‘Amiḍah occurs only in ‘Arviṭ. That is because it is used to conclude Shabbaṭ on Motsa-é Shabbaṭ (Saturday night). When we perform the ritual of Haḇdalah we light a candle, but in order to be able to light a candle, we have to have first formally concluded Shabbaṭ, using the text of this adapted blessing here. Notably, a new blessing is not inserted, but rather the blessing on intellect and knowledge is adapted to suit the needs of Motsa-é Shabbaṭ. That is because Haḇdalah (lit. ‘separation’) celebrates the cognitive and intellectual ability to differentiate between disparate things: between Shabbaṭ and weekdays, between light and dark, and between Yisraél and the other nations. All ceremonies of santification, and one can argue all of Jewish ritual, is about such taxonomies.

Just as you have separated us,
יהוה our *Elohim,*
from the nations of many lands and
from all the families of the Earth,
so too may you save us from the
wicked adversary and misfortune
and from all evil and harsh decrees
which are felt in this world.

You have graced us with...
...knowledge and understanding and intellect.
...wisdom, understanding and knowledge.
Blessed are You, יהוה,
who graces with knowledge.

Return us,
our Parent,
to Your Torah,
Draw us close,
our Sovereign,
to Your service,
and bring us to return
completely before you.
Blessed are You, יהוה,
who desires returning.

Keshém shehiṿdaltanu,
Aḍonai Elohénu,
mé‘ammé ha-aratsoṭ
umimishpeḥoṭ ha-aḍamah
kakh pedénu vehatsilénu
misatan ra’ umipega’ ra’
umikol–gezéroṭ kashoṭ vera‘oṭ
hamitraggeshoṭ laṿo ba‘olam.

Veḥonnénu mé-ittekha...
...dé‘ah uṿinah vehaskél.
...ḥokhmah, binah vada‘at.
Barukh Attah Aḍonai
ḥonén hada‘aṭ.

Hashiṿénu
Aṿinu
leṬoratekha,
vekareṿénu
Malkénu
la‘aṿoḍatekha,
vehaḥazirénu bitshuṿah
shelémah lefanekha.
Barukh Attah Aḍonai
harotseh bitshuṿah.

כְּשֵׁם שֶׁהִבְדַּלְתָּנוּ
יְיָ אֱלֹהֵינוּ
מֵעַמֵּי הָאֲרָצוֹת
וּמִמִּשְׁפְּחוֹת הָאֲדָמָה,
כָּךְ פְּדֵנוּ וְהַצִּילֵנוּ
מִשָּׂטָן רָע וּמִפֶּגַע רָע
וּמִכָּל־גְּזֵרוֹת קָשׁוֹת וְרָעוֹת
הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם.

וְחָנֵּנוּ מֵאִתְּךָ...
...דֵּעָה וּבִינָה וְהַשְׂכֵּל.
...חָכְמָה בִּינָה וָדָעַת.
בָּרוּךְ אַתָּה יְיָ,
חוֹנֵן הַדָּעַת.

הֲשִׁיבֵנוּ
אָבִינוּ
לְתוֹרָתֶךָ,
וְקָרְבֵנוּ
מַלְכֵּנוּ
לַעֲבוֹדָתֶךָ,
וְהַחֲזִירֵנוּ בִּתְשׁוּבָה
שְׁלֵמָה לְפָנֶיךָ.
בָּרוּךְ אַתָּה יְיָ,
הָרוֹצֶה בִּתְשׁוּבָה.

STAND

‘Amiḍah

...understanding...

The fourth blessing concerns intellectual and cognitive abilities. Our minds are so important to a spiritual life that after evoking history (Aṿoṭ), nature (Gibbor), and sanctity (Ḳedushshah), the only appropriate next step is to express our gratitude for the mind which allows us to pray in the first place.

In the Jewish imagination, a spiritual relationship or life cannot be exclusively physical. By definition, the spiritual is that which is non-physical. Therefore, the intellectual life of an individual is seen as the location of spiritual struggle and satisfaction.

Kavvanah: how can you use your mind to reach the realms of spiritual life? Observe your own thoughts – step outside yourself and appreciate the richness of the speed, diversity, and depth of our imaginations.

Forgive us,
our Parent,
for we have made mistakes,
Absolve us,
our Sovereign,
for we have transgressed.
For You are a good
and forgiving *Él*.
Blessed are You, יהוה,
who is patient and abounds
in forgiveness.

Please look at our suffering
and struggle our struggles.
And quickly redeem us
with a complete redemption
for the sake of Your name.
For You, *Él*, are a strong redeemer.
Blessed are You, יהוה,
who redeems Yisraél.

Heal us, יהוה, and we'll be healed,
Save us, and we'll be saved,
For our praises are to You.
And extend our health
and remove from us

Selaḥ–lanu
Aṿinu
ki ḥatanu,
meḥol lanu
Malkénu,
ki fasha'nu.
Ki Él toṿ vesallaḥ Attah.
Barukh Attah Aḍonai
ḥannun hamarbeh lisloaḥ.

Re-éh na be'onyénu
veriṿah riṿénu.
Umahér lega-olénu
ge-ullah shelémah
lema'an shemekha.
Ki Él go-él ḥazak Attah.
Barukh Attah Aḍonai
go-él Yisraél.

Refa-énu Aḍonai venérafé,
hoshi'énu venivvashé'ah,
ki ṭehillaṭénu Attah.
Veha'aléh arukhah
umarpé

‘Amidah

...struggle our struggles... A critical function of Jewish prayer seems to be that it transcends simple petition, and actually encompass protest as well. Indeed, many of our prayers seem to be a way of lodging a protest with the Divine. Pay attention to what a mess it is down here! Look at our suffering! Look at it! This posture of protest is made possible by the notion of covenant, which far surpasses a more simplistic Divine model of human subservience. The covenant which we believe animates our religious life is one that affords both parties privileges and powers. We have the ability to draw the Divine attention to the sorry state of affairs, and also to hold THEM *accountable as a result. Redeem us, for the sake of Your name. By invoking our covenantal partnership we can permit ourselves to understand that much of what we do when we pray is not to petition: but to protest.*

STAND

סְלַח־לָנוּ
אָבִינוּ
כִּי חָטָאנוּ,
מְחֹל לָנוּ
מַלְכֵּנוּ
כִּי פָשָׁעְנוּ.
כִּי אֵל טוֹב
וְסַלָּח אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
חַנּוּן הַמַּרְבֶּה
לִסְלֹחַ.

רְאֵה נָא בְעָנְיֵנוּ
וְרִיבָה רִיבֵנוּ.
וּמַהֵר לְגָאֳלֵנוּ
גְּאֻלָּה שְׁלֵמָה
לְמַעַן שְׁמֶךָ,
כִּי אֵל גּוֹאֵל חָזָק אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
גּוֹאֵל יִשְׂרָאֵל.

רְפָאֵנוּ יְיָ וְנֵרָפֵא,
הוֹשִׁיעֵנוּ וְנִוָּשֵׁעָה,
כִּי תְהִלָּתֵנוּ אָתָּה.
וְהַעֲלֵה אֲרוּכָה
וּמַרְפֵּא

all disease,
and all pain,
and all suffering.
For You are a healing *Él*,
You are compassionate and faithful.
Blessed are You, יהוה,
who heals the sick.

❧ *In summer*

Bless us,
our Parent,
along with
the work of
our hands,
and bless
our years
with the
desired dew,
blessing
and growth.

❧ *In winter*

Bless us,
יהוה, our *Elohim*,
for this year
and may all of its
harvest be good.
And give dew and rain
as a blessing upon all
the face of the soil and
water the face of the
Earth. And sustain
all of Your world with
Your goodness. And fill
our hands with Your produce, and with
the wealth of the gifts of Your hands.
Guard and protect this year from all
kinds of evil, and from all plague
and from all misfortune.

lekhol–taḥalu-énu
ulkhol–makh-oṿénu
ulkhol–makkoṭénu. Ki Él rofé,
raḥaman vene-eman Attah.
Barukh Attah Aḍonai
rofé ḥolim.

Barekhénu
Avinu
bekhol–
ma'aséh
yaḍénu
uvarékh
shenaṭénu
betalelé
ratson
berakhah
unḍavah.

Barékh 'alénu
Aḍonai Elohénu
et–hashanah hazoṭ
ve-eṭ kol–miné
ṭevu-aṭahh letoṿah.
Veṭén tal umatar
livrakhah 'al kol–
pené ha-adamah,
veravvéh pené
tévél, vesabba' et–
ha'olam kullo
mituvekha.
Umalle yaḍénu mibirkhoṭekha
umé'osher mattenoṭ yaḍekha.
Shamerah vehatsilah shanah zo
mikol–daṿar ra'
umikol–miné mash-ḥiṭ
umikol–miné pur'anuṭ.

לְכָל־תַּחֲלוּאֵינוּ
וּלְכָל־מַכְאוֹבֵינוּ
וּלְכָל־מַכּוֹתֵינוּ.
כִּי אֵל רוֹפֵא,
רַחֲמָן וְנֶאֱמָן אָתָּה.
בָּרוּךְ אַתָּה יְיָ,
רוֹפֵא חוֹלִים.

In summer

בָּרְכֵנוּ
אָבִינוּ
בְּכָל־
מַעֲשֵׂה
יָדֵינוּ
וּבָרֵךְ
שְׁנָתֵנוּ
בְּטַלְלֵי
רָצוֹן
בְּרָכָה
וּנְדָבָה.

In winter

בָּרֵךְ עָלֵינוּ
יְיָ אֱלֹהֵינוּ
אֶת־הַשָּׁנָה הַזּאֹת
וְאֶת־כָּל־מִינֵי
תְבוּאָתָהּ לְטוֹבָה.
וְתֵן טַל וּמָטָר
לִבְרָכָה עַל
כָּל־פְּנֵי הָאֲדָמָה
וְרַוֵּה פְּנֵי תֵבֵל.
וְשַׂבַּע אֶת־הָעוֹלָם
כֻּלּוֹ מִטּוּבֶךָ.

וּמַלֵּא יָדֵינוּ מִבִּרְכוֹתֶיךָ
וּמֵעֹשֶׁר מַתְּנוֹת יָדֶיךָ.
שָׁמְרָה וְהַצִּילָה שָׁנָה זוֹ
מִכָּל־דָּבָר רָע וּמִכָּל־מִינֵי מַשְׁחִית
וּמִכָּל־מִינֵי פּוּרְעָנוּת.

STAND

‘Amidah

Bless us...

This blessing focuses on the agricultural symbolism critical to the Torah. As a result, there is a different version recited during the two seasons (rainy season and dry season) recognised by our Sages.

We can sense from the words of the longer winter blessing, the anxiety surrounding winter in an agricultural society – everything hung on the line of a good harvest each year, and a dry winter would kill. But winter anxieties are present also in contemporary urban society – as the nights draw in, the mood lowers, and it can be difficult to pull ourselves through the dismal grey evenings. Let this longer blessing be a comfort in those times. Furthermore, when reading either blessing, let yourself think back a year in the past, or forwards a year in the future – what has this year brought? What do we want next year to bring?

May it be of good hope
and end in peace.
Take pity and be merciful upon it
and upon all its harvest and produce,
and bless with desired rain,
blessing and growth.

And in the end, may there be
life and sustenance and peace
for many good years as a blessing.
For You are a good *Él*, and do good,
and You bless each year.
Blessed are You, יהוה,
who blesses each year.

Sound

the great shofar of our liberation,
and perform the miracle of
gathering our exiles.
And gather us quickly from the four
corners of the Earth to our land.
Blessed are You, יהוה,
who gathers Their dispersed
people, Yisraél.

Va‘aséh lahh tikvah toṿah
ve‘aḥariṭ shalom. Ḥus veraḥém
aleha ve‘al kol–teṿu-aṭahh
uféroteha, uṿarekhahh ṿegishmé
ratson, berakhah unḍaṿah.

Uṭ-hi aḥariṭahh,
ḥayyim vesaṿa’ veshalom
kashanim hatoṿoṭ liṿrakhah.
Ki Él toṿ umétiṿ Attah
umṿarékh hashanim.
Barukh Attah Aḍonai
meṿarékh hashanim.

Teḳa’

beshofar gaḍol leḥéruténu,
vesa nés lekabbéts galuyyoténu.
Vekabbetsénu yaḥaḍ (mehérah)
mé-arba’ kanfoṭ ha-arets le-artsenu.
Barukh Attah Aḍonai
mekabbéts niḍḥé
‘ammo Yisraél.

‘Amidah

...perform the miracle... This line reveals an interesting feature of Hebrew vocabulary: the word that we typically use for ‘miracle’ (nés) is only used so metaphorically. The word nés actually means a banner, like the sort that would be held by a flag-bearer when riding into battle. It is a standard which marks power and allegiance. ‘Miracles’ then, are simply the banners of the Divine in the world – the flags that point to the fact that יהוה *intervenes in our reality, both in ways that we see and those that we don’t.*

R’ de Sola Pool, in his translation, renders this phrase as, ‘Set up the banner to gather our exiles.’ Here, we’ve opted for the metaphorical meaning (perform a miracle). Yet, in both cases we should attempt to preserve the image in our minds of the flag waving in the breeze, signifying where power lies.

STAND

וַעֲשֵׂה לָהּ תִּקְוָה טוֹבָה
וְאַחֲרִית שָׁלוֹם.
חוּס וְרַחֵם עָלֶיהָ
וְעַל כָּל־תְּבוּאָתָהּ וּפֵרוֹתֶיהָ,
וּבָרְכָהּ בְּגִשְׁמֵי רָצוֹן,
בְּרָכָה וּנְדָבָה.

וּתְהִי אַחֲרִיתָהּ,
חַיִּים וְשָׂבָע וְשָׁלוֹם
כַּשָּׁנִים הַטּוֹבוֹת לִבְרָכָה.
כִּי אֵל טוֹב וּמֵטִיב אַתָּה
וּמְבָרֵךְ הַשָּׁנִים.
בָּרוּךְ אַתָּה יְיָ,
מְבָרֵךְ הַשָּׁנִים.

תְּקַע

בְּשׁוֹפָר גָּדוֹל לְחֵרוּתֵנוּ,
וְשָׂא נֵס לְקַבֵּץ גָּלֻיּוֹתֵינוּ.
וְקַבְּצֵנוּ יַחַד (מְהֵרָה) מֵאַרְבַּע
כַּנְפוֹת הָאָרֶץ לְאַרְצֵנוּ.
בָּרוּךְ אַתָּה יְיָ,
מְקַבֵּץ נִדְחֵי
עַמּוֹ יִשְׂרָאֵל.

Return our judges as they first were
and our advisors as they used to be,
and take away our grief and sorrow.
And reign over us quickly,
You, יהוה, who alone rules with
kindness, mercy, justice, and order!
Blessed are You, יהוה,
Sovereign who loves
justice and order.

❧ *Said instead during the Ten Days of Repentance*
...the just Sovereign.

Give the backstabbers no hope,
and all the heretics
and all the sectarians:
destroy their plans.
And all of Your enemies,
and all those who hate You:
swifty suppress them.
And governments of / And all who do
evil deeds: swifty uproot and smash
and eliminate and overpower them,
soon in our days.
Blessed are You, יהוה,
who defeats foes and
overpowers the wicked.

Hashiṿah shofeténu keṿarishonah
veyo‘atsénu keṿatteḥillah,
vehasér mimennu yag̣on
va-anaḥah. Umlokh ‘alénu mehérah,
Attah Aḍonai leṿaddekha (beḥesed)
beraḥamim betseḍeḳ uṿmishpat.
Barukh Attah Aḍonai
melekh ohéṿ
tseḍaḳah umishpat.

(...hamelekh hamishpat.)

Lamalshinim al tehi ṭiḳvah,
vekhol–haminim
vekhol–hazéḍim
kereg̣a’ yoṿéḍu.
Vekhol–oyeṿekha
vekhol–sone-ékha
mehérah yikkaréṭu.
(Umalkhut)/(Vekhol–‘osé) rish‘ah,
mehérah ṭe‘aḳḳér uṭshabbér
uṭkhallém veṭakhni‘ém
bimhérah ṿeyaménu.
Barukh Attah Aḍonai
shoṿér oyeṿim
umakhnia’ zéḍim.

‘Amiḍah

i thank You God for most this
amazing day:
for the leaping greenly spirits of
trees and a blue true dream of sky;
and for everything
which is natural
which is infinite
which is yes

(i who have died am alive again
today, and this is the sun’s birthday;
this is the birth
day of life and of love and wings:
and of the gay great happening
illimitably earth)

how should tasting touching
hearing seeing breathing any –
lifted from the no
of all nothing –
human merely being doubt
unimaginable You?
(now the ears of my ears awake and
now the eyes of my eyes are opened)

e.e. cummings

D
N
A
T
S

הָשִׁיבָה שֹׁפְטֵינוּ כְּבָרִאשׁוֹנָה
וְיוֹעֲצֵינוּ כְּבַתְּחִלָּה,
וְהָסֵר מִמֶּנּוּ יָגוֹן וַאֲנָחָה.
וּמְלוֹךְ עָלֵינוּ מְהֵרָה,
אַתָּה יְיָ לְבַדְּךָ (בְּחֶסֶד)
בְּרַחֲמִים בְּצֶדֶק וּבְמִשְׁפָּט.
בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ אוֹהֵב
צְדָקָה וּמִשְׁפָּט.

Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַמִּשְׁפָּט.

לַמַּלְשִׁינִים אַל תְּהִי תִקְוָה,
וְכָל־הַמִּינִים
וְכָל־הַזֵּדִים
כְּרֶגַע יֹאבֵדוּ.
וְכָל־אוֹיְבֶיךָ
וְכָל־שׂוֹנְאֶיךָ
מְהֵרָה יִכָּרֵתוּ.
(וּמַלְכוּת)/(וְכָל־עֹשֵׂי) רִשְׁעָה,
מְהֵרָה תְעַקֵּר וּתְשַׁבֵּר
וּתְכַלֵּם וְתַכְנִיעֵם
בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
שׁוֹבֵר אֹיְבִים
וּמַכְנִיעַ זֵדִים.

On the righteous and on the pious
and on the remnant of Your people
the House of Yisraél and their
elders, and on the remainder of their
institutions, and on the righteous
converts among us. They yearn for
Your mercy, יהוה our *Elohim*,
and give a good reward
to all who faithfully trust Your name,
and allot our portion with theirs.
And we shall never be embarassed
for we trust in You,
and on Your great mercy
we truly depend!
Blessed are You, יהוה,
depended on and trusted
by the righteous.

Dwell within Yerushalayim,
Your city, as You said You would.
And the throne of Daviḍ Your servant,
may it soon be reestablished there.
And may You build a new edifice,
soon in our days.
Blessed are You, יהוה,
who builds Yerushalayim.

ʿAl hatsaddikim veʿal haḥasaḍim
veʿal she-ériṭ ʿammekha
Béṭ Yisraél (veʿal ziknéhem),
veʿal pelétaṭ béṭ sofréhem,
veʿal géré hatssedek beʿalénu.
Yehemu na raḥamekha,
Aḍonai Elohénu,
veṭén sakhar toṿ lekhol–
habotehim beshimkha be-emeṭ,
vesim ḥelḳénu ʿimmahem.
Ulʿolam lo néṿosh ki–ṿekha
bataḥnu, veʿal ḥasdekha hagaḍol
be-emeṭ nishʿanenu.
Barukh Attah Aḍonai
mishʿan umiṿtaḥ
latsaddiḳim.

Tishkon beṭokh Yerushalayim
ʿirkha ka-asher dibbarta.
Vekhissé Ḍaviḍ ʿaṿdekha
mehérah leṭokhahh takhin.
Uṿnéh oṭahh binyan ʿolam
bimhérah beyaménu.
Barukh Attah Aḍonai
bonéh Yerushalayim.

עַל הַצַּדִּיקִים וְעַל הַחֲסִידִים
וְעַל שְׁאֵרִית עַמְּךָ
בֵּית יִשְׂרָאֵל (וְעַל זְקֵנֵיהֶם),
וְעַל פְּלֵיטַת בֵּית סְפְרֵיהֶם,
וְעַל גֵּרֵי הַצֶּדֶק בְּעָלֵינוּ.
יֶהֱמוּ נָא רַחֲמֶיךָ,
יְיָ אֱלֹהֵינוּ,
וְתֵן שָׂכָר טוֹב
לְכָל־הַבּוֹטְחִים בְּשִׁמְךָ בֶּאֱמֶת,
וְשִׂים חֶלְקֵנוּ עִמָּהֶם.
וּלְעוֹלָם לֹא נֵבוֹשׁ
כִּי־בְךָ בָּטָחְנוּ,
וְעַל חַסְדְּךָ הַגָּדוֹל
בֶּאֱמֶת נִשְׁעָנְנוּ.
בָּרוּךְ אַתָּה יְיָ,
מִשְׁעָן וּמִבְטָח
לַצַּדִּיקִים.

תִּשְׁכּוֹן בְּתוֹךְ יְרוּשָׁלַיִם
עִירְךָ כַּאֲשֶׁר דִּבַּרְתָּ.
וְכִסֵּא דָוִד עַבְדְּךָ
מְהֵרָה לְתוֹכָהּ תָּכִין.
וּבְנֵה אוֹתָהּ בִּנְיַן עוֹלָם
בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה יְרוּשָׁלָיִם.

STAND

‘Amiḍah

...as You said You would.
Once again, the plaintive tone of the liturgy is combined with protest: You said you would dwell in Jerusalem! There is a certain degree to which we are just simply trying to hold יהוה to account for all the promises made in the Torah. Yet, it would be foolish to think that it was so easy as to just invite the Divine to dwell in any particular place.

In the many rabbinic discussions about the Shekhinah (that element of the Divine that dwells on Earth), they imagine her dwelling at the bedside of someone ill, next to someone dying, with two people studying Torah, in a home filled with love, etc. Although we may plead for the Divine to ‘go home,’ we do so while understanding that it isn’t so simple, and it actually never was.

Cultivate the shoot of
Your servant Daviḍ,
so it flourishes soon,
and may his horn sound
with Your salvation,
for it is Your salvation
we hope for each and every day!
Blessed are You, יהוה,
who cultivates
the horn of salvation.

Hear our voices,
יהוה our *Elohim*, merciful Parent,
be gracious and compassionate to us.
Receive our prayers
mercifully and willfully!
For you are an *Él* who hears
prayers and supplications.
And before You, our Sovereign,
our prayers won’t return empty.
Be gracious to us and answer us,
and hear our prayers. For You hear
the prayer of every mouth.
Blessed are You, יהוה,
who hears prayer.

Eṭ–tsemaḥ Daviḍ ‘aṿdekha
mehérah ṭatsmiaḥ,
veḳarno tarum
bishu‘atekha,
ki lishu‘aṭekha
ḳivvinu kol–hayom.
Barukh Attah Aḍonai
matsmiaḥ keren yeshu‘ah.

Shema’ kolénu
Aḍonai Elohénu, Aṿ raḥaman,
ḥus veraḥém ‘alénu.
Veḳabbél beraḥamim
uṿratson eṭ–tefillaṭénu.
Ki Él shoméa’
tefilloṭ vetaḥanunim Attah.
Umilefanekha Malkénu
réḳam al teshiṿénu.
Ḥonnénu va‘anénu,
ushma’ tefillaṭénu. Ki Attah
shoméa’ tefillaṭ kol–peh.
Barukh Attah Aḍonai
shoméa’ tefillah.

אֶת־צֶֽמַח
דָּוִד עַבְדְּךָ
מְהֵרָה תַצְמִֽיחַ,
וְקַרְנוֹ תָּרוּם
בִּישׁוּעָתֶֽךָ,
כִּי לִֽישׁוּעָתְךָ
קִוִּֽינוּ כָּל־הַיּוֹם.
בָּרוּךְ אַתָּה יְיָ,
מַצְמִֽיחַ
קֶֽרֶן יְשׁוּעָה.

שְׁמַע קוֹלֵֽנוּ
יְיָ אֱלֹהֵֽינוּ, אָב רַחֲמָן,
חוּס וְרַחֵם עָלֵֽינוּ.
וְקַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתֵֽנוּ.
כִּי אֵל שׁוֹמֵֽעַ
תְּפִלּוֹת וְתַחֲנוּנִים אָֽתָּה.
וּמִלְּפָנֶֽיךָ מַלְכֵּֽנוּ
רֵיקָם אַל תְּשִׁיבֵֽנוּ.
חָנֵּֽנוּ וַעֲנֵֽנוּ,
וּשְׁמַע תְּפִלָּתֵֽנוּ.
כִּי אַתָּה שׁוֹמֵֽעַ תְּפִלַּת כָּל־פֶּה.
בָּרוּךְ אַתָּה יְיָ,
שׁוֹמֵֽעַ תְּפִלָּה.

STAND

‘Amidah

Hear our voices.

This last of the middle-blessings which characterise the weekday ‘Amidah call upon the Divine to hear and listen to our supplications. Using the same language as the Shema’ above, we draw a fitting parallel with the call to listen. The focus on auditory experience of spirituality is profound. R’ Jonathan Sacks suggests that:

“יהוה is to be found not by looking but by listening. [They] lives in words – the words [They] spoke to the patriarchs and matriarchs, prophets and priests; ultimately in the words of the Torah itself – the words through which we are to interpret all other words.”
(Re-eh 5768)

Just as we remind ourselves to listen in the Shema’, we remind the Divine to listen here, with Shema’ Kolénu.

Desire, יהוה our *Elohim*, Your
people Yisraél and their prayers
with favour. And restore the service
of Your sanctuary, and the people
of Yisraél, and with loving favour
accept our offerings and prayers.
And may the service of Your people
Yisraél ever find favour with You.

Said during Rosh Ḥoḍesh and festivals

Our *Elohim* and *Elohim* of our ancestors,
lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiaḥ,
descendant of Daviḍ, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance and
happiness, goodness, grace, love, and mercy,
on this day

On Pesaḥ	*On Sukkoṭ*	*On Rosh Ḥodesh*
of the Festival of Matssoṭ	of the Festival of Sukkoṭ	of the New Month

on this day, a sacred event,

to be merciful to us today and to save us.
Remember us, יהוה our *Elohim*, today for good,
and recall us today for blessing,
and save us today for a good life.

Retséh Aḍonai Elohénu
be‘ammekha Yisraél
velitfillaṭam she‘éh.
Vehashéṿ ha‘aṿoḍah liḍṿir
béṭekha, ve-ishshé Yisraél,
uṭfillaṭam mehérah be-ahaṿah
ṭeḳabbél beratson.
Uṭ-hi leratson tamiḍ
‘aṿoḍaṭ Yisraél ‘ammekha.

(Elohénu vÉlohé aṿoṭénu,
ya‘aleh veyaṿo,
yaggia’, yéra-eh veyératseh,
yishshama’, yippakéḍ, veyizzakhér
zikhronénu
vezikhron aṿoṭénu
zikhron Yerushalayim ‘irakh
vezikhron Mashiaḥ miBéṭ–Daviḍ ‘aṿdakh,
vezikhron kol–‘ammekha Béṭ–Yisraél
lefanekha liflétah, letoṿah,
leḥén leḥeseḍ ulraḥamim
beyom

Ḥag HaMatssoṭ hazeh	*Ḥag HaSukkoṭ hazeh*	*Rosh HaḤoḍesh hazeh*

beyom miḳra ḳoḍesh hazeh,

leraḥém bo ‘alénu ulhoshi‘énu.
Zokhrénu Aḍonai Elohénu
bo letoṿah (K: *Amén*),
ufokdénu ṿo liṿrakhah (K: *Amén*),
vehoshi‘énu ṿo leḥayyim toṿim (K: *Amén*).

‘Amidah

On the threshold of half a house
in the Land of Israel
my father stood
pointing to the sides and saying:
Upon these ruins
one day we will build a kitchen
to cook in it a Leviathan’s tail
and a wild bull,
upon these ruins
we will build a corner for prayer
to make room
for a bit of holiness.
My father remained on the
threshold
and I, my entire life,
have been erecting scaffolding
reaching up to the sky.

Erez Bitton

STAND

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה
תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

Said during Rosh Ḥodesh and festivals

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
יַגִּיעַ, יֵרָאֶה וְיֵרָצֶה,
יִשָּׁמַע, יִפָּקֵד, וְיִזָּכֵר
זִכְרוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ,
זִכְרוֹן יְרוּשָׁלַיִם עִירָךְ
וְזִכְרוֹן מָשִׁיחַ מִבֵּית־דָּוִד עַבְדָּךְ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לִפְלֵיטָה, לְטוֹבָה,
לְחֵן לְחֶסֶד וּלְרַחֲמִים
בְּיוֹם

On Pesaḥ	*On Sukkoṭ*	*On Rosh Ḥodesh*
חַג הַמַּצּוֹת	חַג הַסֻּכּוֹת	רֹאשׁ הַחֹדֶשׁ הַזֶּה
הַזֶּה, בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה,		

לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ.
זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (ק: אָמֵן),
וּפָקְדֵנוּ בוֹ לִבְרָכָה (ק: אָמֵן),
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים טוֹבִים (ק: אָמֵן).

With salvation and mercy, be generously gracious
upon us, and forgive and absolve us, and save us,
for it is toward you our eyes look.
For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה,
who returns THEIR *Shekhinah*
to Tsiyyon.

B *O* *W*

We thank You,
for You are our *Elohim* and that of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night.

Said during the Reader's repetition by the Ḳahal

We thank You, for You are יהוה *our Elohim and Elohim of our ancestors, the Elohim of all flesh, our Creator and that of all creation. Blessings and thanks to Your great and holy name for you have enlivened us and sustained us. Continue to enliven us and grace us, gathering our exiles to your sacred precinct, so they may keep Your ordinances and do Your will, serving You with a whole heart, for this we thank You. Blessed is the Él of gratitude.*

You are good, for your mercy never fails.
You are merciful, for Your love never ceased.
From forever we have set our hope on You.

ṿiḍṿar yeshuʻah veraḥamim,
ḥus veḥonnénu vaḥamol veraḥém
ʻalénu vehoshiʻénu, ki élekha ʻénénu.
Ki Él melekh ḥannun veraḥum Attah.)

Ve-Attah beraḥamekha harabbim,
taḥpots banu veṭirtsénu,
veṭeḥezénah ʻénénu beshuṿekha
leTsiyyon beraḥamim.

Barukh Attah Aḍonai
hamaḥazir shekhinaṭo
leTsiyyon.

Moḍim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé Aṿoṭénu leʻolam vaʻeḍ. Tsurénu tsur ḥayyénu, umagén yishʻénu Attah hu. Leḍor vaḍor noḍeh lekha unsappér tehillatekha, ʻal ḥayyénu hamesurim beyaḍekha, veʻal nishmoṭénu hapeḳuḍot lakh, veʻal nissekha shebekhol-yom ʻimmanu. Veʻal nifle-oṭekha vetoṿoṭekha shebekhol–ʻét ʻerev vaṿoḳer vetsahorayim.

Modim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé aṿoṭénu, Elohé khol–basar, yotserénu yotsér beréshiṭ. Berakhoṭ vehoda-ot leshimkha hagadol vehakadosh, ʻal sheheḥeyitanu vekiyyamtanu. Kén teḥayyénu uṭ-ḥonnénu, vete-esof galuyyoṭénu leḥatsrot kodshekha, lishmor ḥukkekha velaʻasot retsonekha, ulʻovdekha beléṿaṿ shalém, ʻal she-anu modim lakh. Barukh Él hahoda-ot.

Hatoṿ ki lo khalu raḥamekha,
hameraḥém ki lo tammu ḥasaḍekha,
ki méʻolam ḳivvinu lakh.

בִּדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וַחֲמוֹל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ,
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

STAND

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְּרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

Said during the Reader’s repetition by the Kahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי כָל־
בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

‘Amidah

Giving thanks is sweeter
than bounty itself.
One who cherishes gratitude
does not cling to the gift!

Giving thanks is the true
meat of God’s bounty;
the bounty is its shell,
For giving thanks carries
you to the hearth of the Beloved.

Abundance alone brings
heedlessness,
giving thanks gives birth to
alertness.

The bounty of giving thanks
will satisfy and elevate you,
and you will bestow
a hundred bounties in return.

Eat your fill of God’s delicacies,
and you will be freed
from hunger and begging.

Rumi

On Ḥanukkah and Purim,
insert "For the miracles" on page 676

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Our Parent, bless us all
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*

Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le'olam va'eḍ,
vekhol haḥayyim yoḍukha selah.

(Ukhṭoṿ leḥayyim toṿim kol bené ṿeriṭekha.)

Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ le'olam ki toṿ.
Ha-Él yeshu'aṭénu ve'ezraṭénu,
selah, ha-Él hatoṿ.
Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.

Sim shalom toṿah uṿrakhah,
ḥayyim ḥén vaḥeseḍ
(tseḍakah) veraḥamim 'alénu
ve'al kol–Yisraél 'ammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha naṭatta–lanu,
Aḍonai Elohénu:

ʻAmidah

This is what I see:

a grain of wheat in the hand of a small boy

barefoot on the unnamed roads,
sleeping in the dream another is having.

An oud, a violin, a guitar,
a mirror of dew,
a man about to undress,
a woman staring.

A traveler
returning
everywhere

and forgetfulness
stealing from itself.

Maktoub, the Moor says,
we hold clouds in our mouth
and imagine God in our breath.

Nathalie Handal

STAND

On Ḥanukkah and Purim,
insert עַל הַנִּסִּים *on page 677*

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

Said during the Ten Days of Repentance
וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יהוה,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,

Torah and life,
love and kindness,
justice and mercy,
blessing and peace.

And may it be good in Your eyes to bless us and all Your people Yisraél with great strength and peace.

Said during the Ten Days of Repentance

May we be remembered and inscribed before You in the book of life, blessing, peace, sustenance, salvation, comfort, and good decrees – us and all of Your people Yisraél, for a good and peaceful life.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

Repetition ends here

Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍaḳah veraḥamim,
berakhah veshalom.

Vetoṿ beʻénékha (leṿarekhénu)
leṿarékh eṭ–(kol–)ʻammekha
Yisraél, beroṿ–ʻoz veshalom.

Uṿséfer ḥayyim, berakhah veshalom,
ufarnasah toṿah vishuʻah veneḥamah,
ugzéroṭ toṿoṭ, nizzakhér venikkaṭéṿ
lefanekha, anaḥnu vekhol–ʻammekha
Yisraél, leḥayyim toṿim ulshalom.

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʻammo Yisraél
bashalom,
amén.

‘Amiḍah

As we reach the last blessing of the ‘Amidah, we see that the last three blessings are the same each time – like the first three. It is only the middle which changes. These constant six blessings are intended to provide a routine structure to every ‘Amiḍah – regardless of what day of the week it is, or whether it is a Shabbaṭ or a festival, etc. The consistency of the framework designed for the ‘Amiḍah is critical to it. The Sages hoped to create a sort of plug-and-play format in which the same beginning and end could bookend a middle section which changed depending on the day, season, and time. Thus, there’s a pedagogical benefit to keeping the blessing the same. Furthermore, some things are constant – we always wish to open by invoking our ancestors and praising the Divine, and we always wish to conclude with our gratefulness for all we have and for peace.

STAND

תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

Said during the Ten Days of Repentance

וּבְסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה
טוֹבָה וִישׁוּעָה וְנֶחָמָה, וּגְזֵרוֹת טוֹבוֹת,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

Repetition ends here

May the words I speak and the
thoughts I think be acceptable before
You, my Rock and my Redeemer.

My *Elohim*,

keep my tongue from speaking ill,
my lips from words of falsehood.
And to those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ*.
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do so for the sake of Your name,
Do so for the sake of Your right hand,
Do so for the sake of Your Torah
Do so for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in Their mercy make
BOW BOW BOW
peace for us and all Yisraél, *amén.*
LEFT RIGHT

Yihyu leratson imré–fi
veheg̣yon libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

Elohai,

netsor leshoni méra’
sifṭoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke‘afar lakkol tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof
nafshi. Vekhol–hakamim ‘alai
lera‘ah, mehérah hafér ‘atsaṭam
veḳalḳél maḥashaṿtam.
‘Aséh lema‘an shemakh,
‘Aséh lema‘an yeminakh,
‘Aséh lema‘an toraṭakh,
Aséh lema‘an ḳeḍushshaṭakh.
Hoshi‘ah, yeminkha va‘anéni.
Yihyu leratson imré–fi,
veheg̣yon libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

‘Oseh shalom bimromav
hu ỵeraḥamav
ya‘aseh shalom ‘alénu
ve‘al kol–Yisraél, amén.

‘Amidah

What will you do, God, when I die?
When I, your pitcher, broken, lie?
When I, your drink, go stale or dry?
I am your garb, the trade you ply,
you lose your meaning, losing me.

Homeless without me, you will be
robbed of your welcome,
warm and sweet.
I am your sandals: your tired feet
will wander bare for want of me.

Your mighty cloak will fall away.
Your glance that
on my cheek was laid
and pillowed warm,
will seek, dismayed,
the comforts that I offered once —
to lie, as sunset colors fade
in the cold lap of alien stones.

What will you do, God?
I am afraid.

Rainer Maria Rilke

STAND

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ,
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

May the name יהוה be blessed from now to forever.
From the rising of the sun, until it goes down,
may the name יהוה be praised. יהוה our Liege,
how powerful is Your name upon all the Earth.

❦ Said only with a minyan

Exalted and hallowed

is Their great name *(Community: Amén)*
in the world which is made according to Their will,
and may They establish Their kingdom,
and may Their salvation blossom
and Their anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept *(C: Mercifully and willfully receive our prayers)* the prayer and supplication of the whole House of Yisraél before their Parent in Heaven, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

*(Yehi shém Aḍonai meỵorakh méʻattah
veʻaḍ ʻolam. Mimizraḥ–shemesh ʻad–meỵo-o
mehullal shém Aḍonai. Aḍonai Aḍonénu,
mah–addir shimkha bekhol ha-arets.)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (*Kahal:* Amén)
*Beʻalma di–ỵera khirʻuṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳaréỵ meshiḥéhh.* (*K:* Amén) *Beḥayyékhon
uỵyomékhon uỵḥayyé ḍekhol–Béṭ Yisraél
baʻag̣ala uỵizman ḳariỵ, ve-imru: amén.*

(*K: Amén, yehé sheméhh rabba meỵarakh
leʻalam leʻalmé ʻalmayya yiṭbarakh*)

*Yehé sheméhh rabba meỵarakh
leʻalam leʻalmé ʻalmayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭʻalleh,
veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu.*
(*K:* Amén) *Leʻélla min kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa da-amiran beʻalma,
ve-imru: amén.* (*K:* Amén)

*Tiṭḳabbal (K: Ḳabbél beraḥamim uṿratson
eṭ–tefillaṭénu) tseloṭehon uṿaʻuṭehon,
dekhol–Béṭ Yisraél, ḳoḍam Aṿuhon
deṾishmayya ve-imru: amén.* (*K:* Amén)

Yehé shelama rabba min Shemayya, (*K:* Ḥayyim)
*ḥayyim vesavaʼ vishuʻa veneḥamah veshézava
urfu-ah ug̣-ullah usliḥah vekhapparah verevaḥ
vehatssalah lanu ulkhol–ʻammo Yisraél,
ve-imru: amén.* (*K:* Amén)

*ʻOseh shalom bimromav,
hu ỵeraḥamav yaʻaseh shalom ʻalénu,
veʻal kol–Yisraél, ve-imru: amén.* (*K:* Amén)

Ḳaddish Titkabbal

This version of the Ḳaddish is the 'full Ḳaddish' which typically comes after the recitation of the 'Amiḍah to separate it from the concluding material that follows.

This Ḳaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, 'Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakoḍesh (the language of holiness) as well.

(יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ:
יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ)

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל (ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא וּרְפוּאָה
וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יהוה rules dressed in splendour!
יהוה puts on armour and
garments of strength!
Though the world has been built,
it will not fall down.
Your throne was built long ago,
You are of eternity.
Rivers have risen, יהוה
Rivers have risen their voice,
Rivers will rise,
with all their crushing force!
From the sounds of roaring
waters, mightier than the
breakers of the sea –
mightier yet is יהוה above!
Your testimonies are trusted,
Holiness decorates Your home –
יהוה, forevermore.

Adonai malakh ge-ut laṿesh;
laṿesh Adonai ʿoz hit-azzar;
af–tikkon téṿél bal–timmot.
Nakhon kis-akha mé-az;
méʿolam attah.
Nase-u neharot Adonai,
nase-u neharot ḳolam;
yis-u neharot dokhyam.
Miḳolot mayim rabbim,
addirim mishberé–yam;
addir bamarom Adonai.
ʿEdotekha ne-emnu me-od,
leṿétekha na-avah–ḳodesh;
Adonai, le-orekh yamin.

צג

יְהוָ֣ה מָלָךְ֮ גֵּא֪וּת לָ֫בֵ֥שׁ
לָבֵ֣שׁ יְ֭הוָה עֹ֣ז הִתְאַזָּ֑ר
אַף־תִּכּ֥וֹן תֵּ֝בֵל בַּל־תִּמּֽוֹט׃
נָכ֣וֹן כִּסְאֲךָ֣ מֵאָ֑ז
מֵ֭עוֹלָ֣ם אָֽתָּה׃
נָֽשְׂא֤וּ נְהָר֨וֹת ׀ יְהוָה
נָֽשְׂא֣וּ נְהָר֣וֹת קוֹלָ֑ם
יִשְׂא֖וּ נְהָר֣וֹת דָּכְיָֽם׃
מִקֹּל֨וֹת ׀ מַ֤יִם רַבִּים
אַדִּירִ֣ים מִשְׁבְּרֵי־יָ֑ם
אַדִּ֖יר בַּמָּר֣וֹם יְהוָֽה׃
עֵ֣דֹ֨תֶיךָ ׀ נֶֽאֶמְנ֬וּ מְאֹד
לְבֵיתְךָ֥ נַֽאֲוָה־קֹ֑דֶשׁ
יְ֝הוָה לְאֹ֣רֶךְ יָמִֽים׃

Psalm 93

In place of the usual Psalm 67, on Friday afternoons, Psalm 93, the psalm for Friday, concludes Minḥah, to build us towards Shabbaṭ.
In Ḥol haMo‘eḍ, an additional psalm is added first. Western Sephardic communities generally add psalm 43, the second psalm for Sukkoṭ at the bottom of page 557 (Shofeténi Aḍonai), and the last stanza of psalm 107, the psalm for Pesaḥ on page 551 (Viromemuhu). Eastern Sephardic communities instead add psalms 122 and 114 on page 205. Some Western communities however say psalm 43 on Sukkoṭ but psalm 114 on Pesaḥ.

The Zohar (Emor) notes that this psalm contains 45 words – itself the gematriyah of the word אדם *(mortal). It therefore imagines that this psalm is a record of the praise that the first human being recited upon being created – also on Friday.*

❦ Said only with a minyan

Exalted and hallowed

is Their great name *(Community: Amén)* in the
world which is made according to Their will,
and may They establish Their kingdom,
and may Their salvation blossom
and Their anointed come soon. *(C: Amén)*
In our lives and days
and the life of all the House of Yisraél,
speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed
forever and ever, and to all eternity blessed)

May Their great name be blessed
forever and ever, and to all eternity blessed
and praised and glorified and exalted and
extolled and honoured and adored and lauded
be the name of the blessed Holy One *(C: Amén)*
above and beyond all the blessings, songs,
praises and consolations which are uttered in
the world, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven,
(C: Life) life, abundance, salvation and
comfort, help, healing, redemption,
forgiveness and atonement, relief and
salvation, for us and for all Their people
Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well, and
upon all Yisraél, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (*Kahal: Amén*)
Be‘alma di–ṿera khir‘uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K: Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
ba‘ag̣ala uṿizman ḳariṿ, ve-imru: amén.

(*K: Amén yehé sheméhh rabba meṿarakh*
le‘alam le‘almé ‘almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭhaddar, veyiṭ‘alleh,
veyiṭhallal sheméhh deḳuḍesha
berikh hu. (*K: Amén*)
Le‘élla min kal–birkhaṭa
shiraṭa tishbeḥaṭa veneḥemaṭa
da-amiran be‘alma,
ve-imru: amén. (*K: Amén*)

Yehé shelama rabba min shemayya,
(*K: Ḥayyim*) *ḥayyim vesaṿa’ vishu‘ah*
veneḥamah veshézaṿa urfu-ah
ug̣-ullah usliḥah vekhapparah verevaḥ
vehatssalah lanu ulkhol–‘ammo Yisraél,
ve-imru: amén. (*K: Amén*)

‘Oseh shalom bimromav,
hu ṿeraḥamav ya‘aseh shalom
‘alénu, ve‘al kol–Yisraél,
ve-imru: amén. (*K: Amén*)

Kaddish Yehé Shelama

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

MOURNERS STAND

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה
וְרֵוַח וְהַצָּלָה לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

It is upon us

to praise the Liege of all, to give
greatness to the Creator of creation.
For we have not been made like the
other nations of the Earth,
and we have not been allocated like
other families on the planet.
For THEY has not given them a
share like ours, nor a lot like ours.
For they bow to vanity and emptiness
and pray to an *Él* which cannot save,

B O W

Thus we bow

before the Sovereign, Ruler of Rulers,
the Holy Blessed One.

For THEY has arrayed the Heavens
and founded the Earth. THEIR
glorious abode is in worlds above,
and the *Shekhinah* THEIR strength
in the highest heights. THEY is our
Elohim and there is no other,
Our Sovereign is true, and nothing
else exists, as it says in the Torah:
"And you shall know this day,
and take it to heart,
that יהוה is *Elohim*
in Heaven above
and on Earth below,
there is no other."

ʻAlénu

leshabbéaḥ la-aḍon hakol,
laṭéṭ geḍullah leyotsér beréshiṭ,
shelo ʻasanu keg̣oyé ha-aratsoṭ,
velo samanu
kemishpeḥoṭ ha-aḍamah,
shelo sam ḥelḳénu kahem,
veg̣oralénu kekhol–hamonam,
shehém mishtaḥavim laheṿel variḳ,
umiṭpallelim el–Él lo yoshia',

Va-anaḥnu mishtaḥavim lifné
melekh malkhé hamelakhim
haḲaḍosh Barukh Hu.

Shehu noteh shamayim
veyoséḍ arets, umoshaṿ
yeḳaro bashamayim mimaʻal,
ushkhinaṭ ʻuzzo
beg̣oṿhé meromim.
Hu Elohénu ve-én ʻoḍ aḥér,
emeṭ malkénu ve-efes zulaṭo,
kakaṭuṿ baṬorah:
"Veyaḍa'ta hayom
vahashéṿoṭa el leṿaṿekha,
ki Aḍonai hu ha-Elohim
bashamayim mimaʻal
veʻal–haʻarets mitaḥaṭ ***én ʻoḍ***."

‘Alénu

As is well known, the passage we know as ’Alénu is actually a relic of the Rosh haShanah maḥzor. It is not found in the early editions of the Siddur, and seems to enter the established liturgy in the mediaeval period.

While the practice of reciting ‘Alénu at the end of the synagogue service is recorded for the first time in Maḥzor Vitry (early 12th c. France), the common legend traces it to the persecutions in Europe during the First Crusade, in particular a story from Blois, France in 1171, in which several dozen Jews were burned at the stake. According to tradition, as they burned they sang these words from Rosh haShanah inspiring others to recite them daily ever since.

While originally Ashkenazi, this custom has been mostly adopted, in some minhagim both paragraphs, and in others (as here) just the first.

STAND

עָלֵֽינוּ

לְשַׁבֵּֽחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָֽׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָֽנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵֽנוּ כָּהֶם,
וְגֹרָלֵֽנוּ כְּכָל־הֲמוֹנָם,
שֶׁהֵם מִשְׁתַּֽחֲוִים לָהֶֽבֶל וָרִיק,
וּמִתְפַּלְּלִים אֶל־אֵל לֹא יוֹשִֽׁיעַ,

וַאֲנַֽחְנוּ מִשְׁתַּֽחֲוִים לִפְנֵי מֶֽלֶךְ מַלְכֵי
הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַֽיִם וְיֹסֵד אָֽרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַֽיִם מִמַּֽעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵֽינוּ וְאֵין עוֹד אַחֵר,
אֱמֶת מַלְכֵּֽנוּ וְאֶֽפֶס זוּלָתוֹ,
כַּכָּתוּב בַּתּוֹרָה:
”וְיָֽדַעְתָּ הַיּוֹם וַֽהֲשֵׁבֹתָ אֶל לְבָבֶֽךָ,
כִּי יְיָ הוּא הָֽאֱלֹהִים
בַּשָּׁמַֽיִם מִמַּֽעַל,
וְעַל־הָאָֽרֶץ מִתָּֽחַת,
אֵין עוֹד.“

Blossoming flowers have appeared on the Earth, the time of song has arrived, and the voice of the dove can be heard in our land.

The Song of Songs

by Shelomoh.

He will kiss me with his mouth's kisses – for your love is better than wine. Your perfumes smell so good, even your name is fragrant. That's why all the maidens love you. Draw me after you – let's run away! Let the king bring me into his rooms. We'll delight in you, find joy in you – we'll recall your love from wine. Those who love you are right to do so. I am black and beautiful, daughters of Yerushalayim, like the tents of Kédar, like Shelomoh's sheets. Don't gaze at me because I am dark, for I have been tanned by the sun. My mother's sons were exasperated with me, so they made me keeper of the vineyards, but I did not keep my own vineyard. Tell me, my soul's love, where you graze your flocks and where they rest at noon! For why should I make myself like one of those veiled whores, following your friends' flocks?

O' most beautiful of women – if you do not know, then go out and follow the flock's footsteps! Graze your young goats by the shepherds' tents. I imagine you like a horse among Pharaoh's chariots, my love. Your face

(Hanitssanim nir-u ṿa-arets, ʿéts hazamir higgia'; vekol hator nishma' be-artsénu.)

Shir haShirim

asher liShlomoh.

Yishshaḳéni mineshiḳoṭ p̣ihu, ki–toṿim dodekha miyayin. Leréaḥ shemanekha toṿim, shemen turaḳ shemekha; ʿal–kén ʿalamoṭ ahéṿukha. Moshkhéni aḥarekha narutsah; heṿiani hamelekh ḥadarav nag̣ilah venismeḥah bakh, nazkirah ḍodekha miyayin, mésharim ahéṿukha. Sheḥorah ani venavah, benot Yerushalayim; ke-aholé ḳéḍar, kiriʿuṭ Shelomoh. Al–tir-uni she-ani sheḥarḥoreṭ, sheshezafaṭni hashamesh; bené immi niḥaru–ṿi samuni noṭérah et–hakeramim, karmi sheli lo natarti. Hagiḍah li she-ahavah nafshi, ékhah tirʿeh, ékhah tarbits batsahorayim; shallamah ehyeh keʿoteyah, ʿal ʿedré ḥaṿérekha.

Im–lo ṭéḍeʿi lakh, hayafah banashim; tse-i–lakh beʿikṿé hatson urʿi eṭ–geḍiyyoṭayikh, ʿal mishkenoṭ haroʿim. Lesusaṭi berikhvé Farʿoh, dimmiṭikh ra'yaṭi. Navu leḥayayikh

(הַנִּצָּנִים֙ נִרְא֣וּ בָאָ֔רֶץ עֵ֥ת הַזָּמִ֖יר הִגִּ֑יעַ
וְק֥וֹל הַתּ֖וֹר נִשְׁמַ֥ע בְּאַרְצֵֽנוּ׃)

א שִׁ֥יר הַשִּׁירִ֖ים

אֲשֶׁ֥ר לִשְׁלֹמֹֽה׃

יִשָּׁקֵ֙נִי֙ מִנְּשִׁיק֣וֹת פִּ֔יהוּ כִּֽי־טוֹבִ֥ים דֹּדֶ֖יךָ מִיָּֽיִן׃ לְרֵ֙יחַ֙ שְׁמָנֶ֣יךָ טוֹבִ֔ים שֶׁ֖מֶן תּוּרַ֣ק שְׁמֶ֑ךָ עַל־כֵּ֖ן עֲלָמ֥וֹת אֲהֵבֽוּךָ׃ מָשְׁכֵ֖נִי אַחֲרֶ֣יךָ נָּר֑וּצָה הֱבִיאַ֨נִי הַמֶּ֜לֶךְ חֲדָרָ֗יו נָגִ֤ילָה וְנִשְׂמְחָה֙ בָּ֔ךְ נַזְכִּ֤ירָה דֹדֶ֙יךָ֙ מִיַּ֔יִן מֵישָׁרִ֖ים אֲהֵבֽוּךָ׃ שְׁחוֹרָ֤ה אֲנִי֙ וְֽנָאוָ֔ה בְּנ֖וֹת יְרוּשָׁלִָ֑ם כְּאָהֳלֵ֣י קֵדָ֔ר כִּירִיע֖וֹת שְׁלֹמֹֽה׃ אַל־תִּרְא֙וּנִי֙ שֶׁאֲנִ֣י שְׁחַרְחֹ֔רֶת שֶׁשְּׁזָפַ֖תְנִי הַשָּׁ֑מֶשׁ בְּנֵ֧י אִמִּ֣י נִֽחֲרוּ־בִ֗י שָׂמֻ֙נִי֙ נֹטֵרָ֣ה אֶת־הַכְּרָמִ֔ים כַּרְמִ֥י שֶׁלִּ֖י לֹ֥א נָטָֽרְתִּי׃ הַגִּ֣ידָה לִּ֗י שֶׁאָֽהֲבָה֙ נַפְשִׁ֔י אֵיכָ֣ה תִרְעֶ֔ה אֵיכָ֖ה תַּרְבִּ֣יץ בַּֽצָּהֳרָ֑יִם שַׁלָּמָ֤ה אֶֽהְיֶה֙ כְּעֹ֣טְיָ֔ה עַ֖ל עֶדְרֵ֥י חֲבֵרֶֽיךָ׃

אִם־לֹ֤א תֵֽדְעִי֙ לָ֔ךְ הַיָּפָ֖ה בַּנָּשִׁ֑ים צְֽאִי־לָ֞ךְ בְּעִקְבֵ֣י הַצֹּ֗אן וּרְעִי֙ אֶת־גְּדִיֹּתַ֔יִךְ עַ֖ל מִשְׁכְּנ֥וֹת הָרֹעִֽים׃ לְסֻֽסָתִי֙ בְּרִכְבֵ֣י פַרְעֹ֔ה דִּמִּיתִ֖יךְ רַעְיָתִֽי׃ נָאו֤וּ לְחָיַ֙יִךְ֙

Shir haShirim

Tell me, my soul's love, where you graze your flocks. So much of Shir haShirim focusses on the blossoming romance between two speakers – one male (framed in teal) and one female (in orange). There are also interjections from a female chorus, in conversation with the female speaker, which are centred and italicised.

Here, the female speaker asks where she can find her beloved, so that she can rendevouz with him in the fields while he works as a shepherd. Because of the heat of the sun, shepherds would have pitched a tent and brought their flock to rest for several hours around midday. It appears that there were prostitutes who would walk through the encampments of shepherds during this time, soliciting their services – a role our protagonist is teasing her lover with in order to learn his location.

is beautifully adorned with jewellry, your neck strung with beads. We will make your gold ornaments dotted with drops of silver.

Until the king was seated at his table, my perfume gave off its fragrance. My beloved is like a bundle of myrrh hanging between my breasts. He is like a cluster of henna blossoms in the vineyards of Én Gedi.

You are beautiful, my love, your eyes are beautiful doves.

You are beautiful, my love, and fine as well – our shared bed will be luxurious. The walls of our house will be cedars, and the furniture made of pine.

I am like saffron growing on the plain of Sharon – like a lily blossoming in the valleys.

Yes, like a lily among brambles so is my love among all the girls.

Like an apricot tree in the forest, so is my love among the boys. I get pleasure in his shade, as I sit and his fruit is succulent in my mouth. Let him lead me to the banquet hall with his flag of love over me. Prop me up with pastries, refresh me with apricots – for

batorim, tsavvarékh baḥaruzim. Toré zahaṿ na‘aseh–lakh, ‘im neḳuddoṭ hakasef.

‘Aḍ–shehamelekh bimsibbo, nirdi naṭan réḥo. Tseror hamor(!) doḍi li, bén shaḍai yalin. Eshkol hakofer(!) doḍi li, bekharmé ‘én geḍi.

Hinnakh yafah ra’yati, hinnakh yafah ‘énayikh yonim.

Hinnekha yafeh ḍoḍi af na‘im, af–‘arsénu ra‘ananah. Ḳorot baténu arazim, rahiténu beroṭim.

Ani ḥaṿatsseleṭ hasharon, shoshannaṭ ha‘amaḳim.

Keshoshannah bén haḥoḥim, kén ra’yaṭi bén habanoṭ.

Keṭappuaḥ ba‘atsé haya‘ar, kén doḍi bén habanim; betsillo ḥimmadti veyashaṿti, ufiryo maṭok leḥikki. Heviani el–béṭ hayayin, vediglo ‘alai ahaṿah. sammekhuni ba-ashishoṭ, rappeḍuni batappuḥim; ki–ḥolaṭ ahaṿah ani. Semoli taḥat leroshi, vimino

בַּתֹּרִים צַוָּארֵךְ בַּחֲרוּזִים׃ תּוֹרֵי זָהָב
נַעֲשֶׂה־לָּךְ עִם נְקֻדּוֹת הַכָּסֶף׃

עַד־שֶׁהַמֶּלֶךְ בִּמְסִבּוֹ נִרְדִּי נָתַן רֵיחוֹ׃
צְרוֹר הַמֹּר ׀ דּוֹדִי לִי בֵּין שָׁדַי יָלִין׃
אֶשְׁכֹּל הַכֹּפֶר ׀ דּוֹדִי לִי בְּכַרְמֵי עֵין גֶּדִי׃

הִנָּךְ יָפָה רַעְיָתִי הִנָּךְ יָפָה עֵינַיִךְ יוֹנִים׃

הִנְּךָ יָפֶה דוֹדִי אַף נָעִים אַף־עַרְשֵׂנוּ
רַעֲנָנָה׃ קֹרוֹת בָּתֵּינוּ אֲרָזִים רַהִיטֵנוּ
בְּרוֹתִים׃

ב אֲנִי חֲבַצֶּלֶת הַשָּׁרוֹן
שׁוֹשַׁנַּת הָעֲמָקִים׃

כְּשׁוֹשַׁנָּה בֵּין הַחוֹחִים כֵּן רַעְיָתִי בֵּין
הַבָּנוֹת׃

כְּתַפּוּחַ בַּעֲצֵי הַיַּעַר כֵּן דּוֹדִי בֵּין
הַבָּנִים בְּצִלּוֹ חִמַּדְתִּי וְיָשַׁבְתִּי וּפִרְיוֹ
מָתוֹק לְחִכִּי׃ הֱבִיאַנִי אֶל־בֵּית הַיָּיִן
וְדִגְלוֹ עָלַי אַהֲבָה׃ סַמְּכוּנִי בָּאֲשִׁישׁוֹת
רַפְּדוּנִי בַּתַּפּוּחִים כִּי־חוֹלַת אַהֲבָה

Shir haShirim

His fruit is succulent in my mouth. Shir haShirim is unabashedly erotic. The comparison here to a tree is particularly euphemistic, especially when we consider the correct identification of the tappuaḥ. Although usually translated as 'apple' – the climate of Israel is not fit for growing apples. If instead we consider that the reference is to a strong tree, with ample shade, and sweet round fruit, then perhaps an apricot seems the best candidate.

His left hand is under my head (overleaf). Shir haShirim becomes immensely important to the mystics, especially in exile from Spain – as it comes to signify an eroticism between Tiferet (masculine aspect of the Divine) and Shekhinah (his feminine counterpart). The symbolism of left and right, as here, comes to signify particular sefirot, and these verses are often relied on as prooftexts.

I am sick with love. His left hand is under my head, as his right embraces me. I swear to you, daughters of Yerushalayim – by the gazelles or by the field deer – if you awake and arouse yourself to love, pursue it for as long as desired. The voice of my love is coming, skipping over mountains and jumping over hills, for my love is like a gazelle or a young stag. Look, here he is standing behind our wall, gazing through the windows, glancing through the lattice. Then my love answered and said to me:

Get up my beloved, my beautiful one, and come away! For the Autumn has passed, the rain has gone and disappeared. Blossoming flowers have appeared on the Earth, the time of song has arrived, and the voice of the dove can be heard in our land. The fig tree ripens its new fruit, while the blossoming vines spread their fragrance. Get up my beloved, my beautiful one, and come away! My dove, hiding in the rocky clefts of crags, show your face to me, allow me to hear your voice, for your voice is soothing and your face is stunning. Catch for us the foxes, the little foxes who tear up vineyards – for our vineyards are in bloom!

My beloved is mine and I am his, he who grazes amongst the lilies. Until the cool of the day, when the shadows lengthen,

teḥabbekéni. Hishba’ti eṭkhem benoṭ Yerushalayim bitsṿa-oṭ, o be-ayloṭ hasaḍeh; im–ta‘iru (!) ve-im–te‘oreru eṭ–ha-ahaṿah ‘ad sheteḥpats. Ḳol doḍi, hinnéh–zeh ba; meḍalléġ ‘al–heharim, meḳappéts ‘al–hageṿa‘oṭ. Domeh ḍoḍi litsvi, o le‘ofer ha-ayyalim; hinneh–zeh ‘oméḍ aḥar koṭlénu, mashgiaḥ min–haḥallonoṭ métsits min–haḥarakkim. ‘Anah ḍoḍi ve-amar li;

ḳumi lakh ra’yati yafati ulkhi–lakh. Ki–hinnéh haseṭav ‘aṿar; hageshem, ḥalaf halakh lo. Hanitssanim nir-u ṿa-arets, ‘éts hazamir higgia’; veḳol hator nishma’ be-artsénu. Hate-énah ḥanetah faggeha, vehagefanim semadar naṭenu réaḥ; ḳumi lakh ra’yaṭi yafaṭi ulkhi–lakh. Yonati beḥagvé hasela’ beséṭer hamadréġah, har-ini et–mar-ayikh, hashmi‘ini eṭ–ḳolékh; ki–ḳolékh ‘aréṿ umar-ékh naveh. Eḥezu–lanu shu‘alim, shu‘alim ḳetannim meḥabbelim keramim; ukhraménu semaḍar.

Doḍi li va-ani lo, haro‘eh bashoshannim. ‘Ad sheyafuaḥ

אֲנִי: שְׂמֹאלוֹ֙ תַּ֣חַת לְרֹאשִׁ֔י וִימִינ֖וֹ
תְּחַבְּקֵֽנִי׃ הִשְׁבַּ֨עְתִּי אֶתְכֶ֜ם בְּנ֤וֹת יְרוּשָׁלַ֙ם֙
בִּצְבָא֔וֹת א֖וֹ בְּאַיְל֣וֹת הַשָּׂדֶ֑ה אִם־תָּעִ֧ירוּ ׀
וְֽאִם־תְּעֽוֹרְר֛וּ אֶת־הָאַהֲבָ֖ה עַ֥ד שֶׁתֶּחְפָּֽץ׃
ק֣וֹל דּוֹדִ֔י הִנֵּה־זֶ֖ה בָּ֑א מְדַלֵּג֙ עַל־הֶ֣הָרִ֔ים
מְקַפֵּ֖ץ עַל־הַגְּבָעֽוֹת׃ דּוֹמֶ֤ה דוֹדִי֙ לִצְבִ֔י
א֖וֹ לְעֹ֣פֶר הָֽאַיָּלִ֑ים הִנֵּה־זֶ֤ה עוֹמֵד֙ אַחַ֣ר
כָּתְלֵ֔נוּ מַשְׁגִּ֙יחַ֙ מִן־הַֽחַלֹּנ֔וֹת מֵצִ֖יץ מִן־
הַֽחֲרַכִּֽים׃ עָנָ֥ה דוֹדִ֖י וְאָ֣מַר לִ֑י

קוּמִ֥י לָ֛ךְ רַעְיָתִ֥י יָפָתִ֖י וּלְכִי־לָֽךְ׃ כִּֽי־הִנֵּ֥ה
הַסְּתָ֖יו עָבָ֑ר הַגֶּ֕שֶׁם חָלַ֖ף הָלַ֥ךְ לֽוֹ׃ הַנִּצָּנִים֙
נִרְא֣וּ בָאָ֔רֶץ עֵ֥ת הַזָּמִ֖יר הִגִּ֑יעַ וְק֥וֹל
הַתּ֖וֹר נִשְׁמַ֥ע בְּאַרְצֵֽנוּ׃ הַתְּאֵנָה֙ חָֽנְטָ֣ה
פַגֶּ֔יהָ וְהַגְּפָנִ֖ים ׀ סְמָדַ֣ר נָ֣תְנוּ רֵ֑יחַ קוּמִ֥י
לָ֛ךְ רַעְיָתִ֥י יָפָתִ֖י וּלְכִי־לָֽךְ׃ יוֹנָתִ֞י בְּחַגְוֵ֣י
הַסֶּ֗לַע בְּסֵ֙תֶר֙ הַמַּדְרֵגָ֔ה הַרְאִ֙ינִי֙ אֶת־
מַרְאַ֔יִךְ הַשְׁמִיעִ֖ינִי אֶת־קוֹלֵ֑ךְ כִּֽי־קוֹלֵ֥ךְ
עָרֵ֖ב וּמַרְאֵ֥יךְ נָאוֶֽה׃ אֶחֱזוּ־לָ֙נוּ֙ שׁוּעָלִ֔ים
שׁוּעָלִ֖ים קְטַנִּ֑ים מְחַבְּלִ֣ים כְּרָמִ֔ים וּכְרָמֵ֖ינוּ
סְמָדַֽר׃

דּוֹדִ֥י לִי֙ וַאֲנִ֣י ל֔וֹ הָרֹעֶ֖ה בַּשּׁוֹשַׁנִּֽים׃ עַ֤ד
שֶׁיָּפ֙וּחַ֙ הַיּ֔וֹם וְנָ֖סוּ הַצְּלָלִ֑ים סֹב֩ דְּמֵה־לְךָ֨

Shir haShirim

The rain has gone and disappeared. *Although the word used here signifies the Autumn in modern Hebrew, the ancient Israelites only established two seasons: the rainy season and the dry season. The religious festivals, the civic and taxation authorities, and indeed, even teenage romance, were governed by the binary annual toggle-switch bewteen rain and sun.*

Until the cool of the day... *'Yafuaḥ' literally refers to a wind or blowing, but here it means the start of the evening, the cool breeze that meets a desert when the sun retreats. Accompanied by the lengthening of shadows, this section intimates that the intimate encounter of the lovers is terminated at twilight – the passionate heat of day 'yafuaḥ,' blows over, ending their temporary embrace.*

encircle me, my love, like a gazelle or a young stag upon the rugged mountains.

Upon my bed, every night, I seek the one whom my soul loves. I seek him but I do not find him. I want to get up and wander around the city! I want to seek the one whom my soul loves – in the markets and the boulevards! I have sought him, but have not found him. Instead, I found the watchmen patrolling the city; “Have you seen the one whom my soul loves?!” Scarcely had I left them when I found the one whom my soul loves! I grabbed him and would not slacken my grip on him until I brought him to my mother’s house, to the room where I was conceived. I swear to you, daughters of Yerushalayim – by the gazelles or by the field deer – if you awake and if you arouse yourself to love, pursue it for as long as desired.

Who is this rising up from the desert like a column of incensed smoke – perfumed like myrrh and frankincense from amongst the merchant’s spices? Look! It is Shelomoh’s palanquin – surrounded by sixty knights of Yisraél. Each bears a sword, well-practised by battle. Each bears a sword on his thigh out of fear of the nighttime. King Shelomoh made for himself a sedan of Lebanese cedar

hayom, venasu hatselalim; sov deméh–lekha ḍoḍi litsvi o le‘ofer ha-ayyalim ‘al–haré ṿaṭer.

‘Al–mishkaṿi baléloṭ, biḳḳashti, eṭ she-ahaṿah nafshi; biḳḳashtiv velo metsativ. Aḳumah na va-asoṿevah ba‘ir bashevaḳim uṿareḥoṿoṭ, aṿaḳshah, eṭ she-ahavah nafshi; biḳḳashtiv velo metsativ. Metsa-uni hashomerim, hasoṿeṿim ba‘ir; eṭ she-ahaṿah nafshi re-iṭem. Kim‘at she‘aṿarti méhem, ‘aḍ shematsaṭi, eṭ she-ahavah nafshi; aḥaztiv velo arpennu, ‘aḍ–shehaṿéṭiv el–béṭ immi, ve-el–ḥeḍer horaṭi. Hishba’ti eṭchem benoṭ Yerushalayim bitsṿa-oṭ, o be-ayloṭ hasaḍeh; im–ta‘iru(!) ve-im–te‘oreru et–ha-ahaṿah ‘ad sheteḥpats.

Mi zot ‘olah min–hamidbar, ketimarot ‘asan; meḳuttereṭ mor ulṿonah, mikol aṿḳaṭ rokhél. Hinneh mitaṭo sheliShlomoh, shishshim gibborim saṿiṿ lahh; migibboré Yisraél. Kullam aḥuzé ḥereṿ, melummedé milḥamah; ish ḥarbo ‘al–yerékhu mipaḥaḍ balélloṭ. Appiryon ‘asah lo haMelekh Shelomoh, mé‘atsé

דּוֹדִ֜י לִצְבִ֗י א֛וֹ לְעֹ֥פֶר הָאַיָּלִ֖ים עַל־הָ֥רֵי בָֽתֶר׃

ג עַל־מִשְׁכָּבִי֙ בַּלֵּיל֔וֹת

בִּקַּ֕שְׁתִּי אֵ֖ת שֶׁאָהֲבָ֣ה נַפְשִׁ֑י בִּקַּשְׁתִּ֖יו וְלֹ֥א מְצָאתִֽיו׃ אָק֨וּמָה נָּ֜א וַאֲסוֹבְבָ֣ה בָעִ֗יר בַּשְּׁוָקִים֙ וּבָ֣רְחֹב֔וֹת אֲבַקְשָׁ֕ה אֵ֥ת שֶׁאָהֲבָ֖ה נַפְשִׁ֑י בִּקַּשְׁתִּ֖יו וְלֹ֥א מְצָאתִֽיו׃ מְצָא֙וּנִי֙ הַשֹּׁ֣מְרִ֔ים הַסֹּבְבִ֖ים בָּעִ֑יר אֵ֛ת שֶׁאָהֲבָ֥ה נַפְשִׁ֖י רְאִיתֶֽם׃ כִּמְעַט֙ שֶׁעָבַ֣רְתִּי מֵהֶ֔ם עַ֥ד שֶׁמָּצָ֕אתִי אֵ֥ת שֶׁאָהֲבָ֖ה נַפְשִׁ֑י אֲחַזְתִּיו֙ וְלֹ֣א אַרְפֶּ֔נּוּ עַד־שֶׁ֤הֲבֵיאתִיו֙ אֶל־בֵּ֣ית אִמִּ֔י וְאֶל־חֶ֖דֶר הוֹרָתִֽי׃ הִשְׁבַּ֨עְתִּי אֶתְכֶ֜ם בְּנ֤וֹת יְרוּשָׁלִַ֙ם֙ בִּצְבָא֔וֹת א֖וֹ בְּאַיְל֣וֹת הַשָּׂדֶ֑ה אִם־תָּעִ֧ירוּ ׀ וְֽאִם־תְּעֽוֹרְר֛וּ אֶת־הָאַהֲבָ֖ה עַ֥ד שֶׁתֶּחְפָּֽץ׃

מִ֚י זֹ֔את עֹלָה֙ מִן־הַמִּדְבָּ֔ר כְּתִֽימֲר֖וֹת עָשָׁ֑ן מְקֻטֶּ֤רֶת מוֹר֙ וּלְבוֹנָ֔ה מִכֹּ֖ל אַבְקַ֥ת רוֹכֵֽל׃ הִנֵּ֗ה מִטָּתוֹ֙ שֶׁלִּשְׁלֹמֹ֔ה שִׁשִּׁ֥ים גִּבֹּרִ֖ים סָבִ֣יב לָ֑הּ מִגִּבֹּרֵ֖י יִשְׂרָאֵֽל׃ כֻּלָּם֙ אֲחֻ֣זֵי חֶ֔רֶב מְלֻמְּדֵ֖י מִלְחָמָ֑ה אִ֤ישׁ חַרְבּוֹ֙ עַל־יְרֵכ֔וֹ מִפַּ֖חַד בַּלֵּילֽוֹת׃ אַפִּרְי֗וֹן עָ֤שָׂה

Shir haShirim

I swear to you. This verse serves as a refrain, often introducing the chorus of the daughters of Yerushalayim. The prefix "im" is generally read in the context of oaths to be a negative. However, if read in its normal sense, "if," we get the translation shown – an emphatic and hedonistic command that if one is aroused to love, then it should be acted on "'ad shetehpats" – until you reach what you desire.

...sedan... This word, like many in Shir haShirim is a hapax legomenon – a word that only occurs once. Here it seems to describe a litter, palanquin or other type of sedan held aloft by servants and in which royalty would have been carried about.

– its posts silver, its base gold, its seat in Tyrian purple, its inside embroided by love – Oh daughters of Yerushalayim!

Come out and look – daughters of Tsiyyon – at King Shelomoh with a crown atop his head, just as he was on the day of his wedding – when his mother crowned him and his heart was joyfully happy.

Look at you, my beautiful darling! Look at you – how beautiful your eyes are, like doves within your veil – and your hair like a flock of goats perched upon Mt Gilad! Your teeth are like a flock of sheep – shorn and emerging from being washed – all of them perfect and none missing! Your lips are like a crimson ribbon and your voice is soothing – your cheeks are red like a pomegranate’s rind from within your veil. Your neck is like David’s tower, built terraced, with the thousand shields of its mighty defenders hanging from it. Your breasts are like two young gazelle fawns – twins – who graze among the lilies. Until the day’s light is kindled and the shadows have fled, I will go to what is mine – to the mound of myrrh and to the foothill of frankincense. All of you is beautiful, my darling – there is no flaw in you.

haLeṿanon. ‘Ammuḍav ‘asah khesef, refidaṭo zahaf, merkaṿo argaman; tokho ratsuf ahaṿah, mibenoṭ Yerushalayim. Tse-enah(!) ur-enah benoṭ Tsiyyon baMelekh Shelomoh; ba‘atarah she‘itterah–lo immo beyom ḥaṭunnaṭo, uṿyom simḥaṭ libbo.

Hinnakh yafah ra’yaṭi hinnakh yafah, ‘énayikh yonim, miba‘ad letsammaṭékh; sa’rékh ke‘éḍer ha‘izzim, shegolshu méhar gil‘ad. Shinnayikh ke‘eḍer haketsuṿoṭ, she‘alu min–haraḥtsah; shekullam maṭ-imoṭ, veshakkulah én bahem. Keḥut hashani sifṭoṭayikh, umiḍbarékh naveh; kefelaḥ harimmon raḳḳaṭékh, miba‘aḍ letsammaṭékh. Kemig̣dal Daviḍ tsavvarékh, banui leṭalpiyoṭ; elef hamagen talui ‘alav, kol shilté hagibborim. Shené shadayikh kishné ‘ofarim te-omé tseṿiyyah; haro‘im bashoshannim. ‘Ad sheyafuaḥ hayom, venasu hatselalim; élekh li el–har hamor, ve-el–giṿ‘aṭ haleṿonah. Kullakh yafah ra’yati, umum én bakh.

לוֹ֙ הַמֶּ֣לֶךְ שְׁלֹמֹ֔ה מֵעֲצֵ֖י הַלְּבָנֽוֹן׃ עַמּוּדָיו֙
עָ֣שָׂה כֶ֔סֶף רְפִידָת֣וֹ זָהָ֔ב מֶרְכָּב֖וֹ אַרְגָּמָ֑ן
תּוֹכוֹ֙ רָצ֣וּף אַהֲבָ֔ה מִבְּנ֖וֹת יְרוּשָׁלָֽם׃
צְאֶ֧ינָה ׀ וּֽרְאֶ֛ינָה בְּנ֥וֹת צִיּ֖וֹן בַּמֶּ֣לֶךְ
שְׁלֹמֹ֑ה בָּעֲטָרָ֗ה שֶׁעִטְּרָה־לּ֤וֹ אִמּוֹ֙ בְּי֣וֹם
חֲתֻנָּת֔וֹ וּבְי֖וֹם שִׂמְחַ֥ת לִבּֽוֹ׃

ד הִנָּ֨ךְ יָפָ֤ה רַעְיָתִי֙

הִנָּ֣ךְ יָפָ֔ה עֵינַ֣יִךְ יוֹנִ֔ים מִבַּ֖עַד לְצַמָּתֵ֑ךְ
שַׂעְרֵךְ֙ כְּעֵ֣דֶר הָֽעִזִּ֔ים שֶׁגָּלְשׁ֖וּ מֵהַ֥ר
גִּלְעָֽד׃ שִׁנַּ֙יִךְ֙ כְּעֵ֣דֶר הַקְּצוּב֔וֹת שֶׁעָל֖וּ
מִן־הָֽרַחְצָ֑ה שֶׁכֻּלָּם֙ מַתְאִימ֔וֹת וְשַׁכֻּלָ֖ה
אֵ֥ין בָּהֶֽם׃ כְּח֤וּט הַשָּׁנִי֙ שִׂפְתֹתַ֔יִךְ
וּמִדְבָּרֵ֖יךְ נָאוֶ֑ה כְּפֶ֤לַח הָֽרִמּוֹן֙ רַקָּתֵ֔ךְ
מִבַּ֖עַד לְצַמָּתֵֽךְ׃ כְּמִגְדַּ֤ל דָּוִיד֙ צַוָּארֵ֔ךְ
בָּנ֖וּי לְתַלְפִּיּ֑וֹת אֶ֤לֶף הַמָּגֵן֙ תָּל֣וּי
עָלָ֔יו כֹּ֖ל שִׁלְטֵ֥י הַגִּבּוֹרִֽים׃ שְׁנֵ֥י שָׁדַ֛יִךְ
כִּשְׁנֵ֥י עֳפָרִ֖ים תְּאוֹמֵ֣י צְבִיָּ֑ה הָרוֹעִ֖ים
בַּשּׁוֹשַׁנִּֽים׃ עַ֤ד שֶׁיָּפ֙וּחַ֙ הַיּ֔וֹם וְנָ֖סוּ
הַצְּלָלִ֑ים אֵ֤לֶךְ לִי֙ אֶל־הַ֣ר הַמּ֔וֹר וְאֶל־
גִּבְעַ֖ת הַלְּבוֹנָֽה׃ כֻּלָּ֤ךְ יָפָה֙ רַעְיָתִ֔י וּמ֖וּם
אֵ֥ין בָּֽךְ׃

Shir haShirim

Your neck is like David's tower. *Here once more we have a unique biblical turn of phrase with Talpiyyot. The most sensible reading of this is to connect it to the Semitic usage in other languages: in Akkadian lapu is 'to surround', in Arabic the same root (ל.פ.ף) is 'to envelop' and in Aramaic it is 'to entwine, plait'. Therefore, one reading is that the word refers to a tower built with spiraling, terraced rows of stones. This would have been ideal for defence and we know it was customary to decorate such a tower with the weapons and shields of the warriors garrisoned within it. As a description of beauty, it seems that we should understand it to mean either 1) that her neck was long and symmetrical, or 2) that she wore a strand of beads, or stacked necklaces, which resembled a tower built with spiraling rows of stones. [See Ralba"g as well on this verse]*

With me, from Lebanon, my bride – with me from Lebanon you will come. Look down from the climax of Mt Amanah, from the summit of Senir and Ḥermon! From the retreats of lions and from the crags of leopards! You have bewitched me, my sister-bride. You have bewitched me with one glance from your eyes, with one strand of your necklace! How beautiful your love is – my sister-bride! How much better your love is than wine – and your scent richer than any spice! Honey oozes from your lips, bride; syrup and milk are beneath your tongue, and the scent of your shift has the hint of cedar. You are a locked garden, my sister-bride, a wave held back, a fountain stopped-up. Your defences are like an orchard of pomegranates with luscious fruit, henna, and spikenard. Spikenard and saffron, calamus and cinnamon, all with branches of frakincense resin; myrrh and aloe, with all the best spices. A fountain of gardens, a well of flowing water, trickling down from Lebanon.

Arouse yourself, north wind, and come up, south wind! Blow gently upon my garden so that its spices will melt and pour forth. My beloved is coming to his garden –
and he will eat its luscious fruit.

I have come, to my garden, my sister-bride! I have plucked my myrrh with my spice. I have eaten from my thicket

Itti miLeṿanon kallah, itti miLeṿanon taṿo-i; tashuri(!) mérosh Amanah mérosh Senir veḤermon, mime'onot arayot, méhareré nemérim. Libbaṿtini aḥoṭi khallah; libbavtini be-aḥaṭ mé'énayikh, be-aḥaḍ 'anaḳ mitsavveronayikh. Mah–yafu ḍodayikh aḥoṭi khallah; mah–toṿu ḍodayikh miyayin, veréaḥ shemanayikh mikol–besamim. Nofet tittofnah sifṭoṭayikh kallah; deṿash veḥalaṿ taḥaṭ leshonékh, veréaḥ salmoṭayikh keréaḥ Levanon. Gan(!) na'ul aḥoti khallah; gal na'ul ma'yan ḥaṭum. Shelaḥayikh p̣ardés rimmonim, 'im p̣eri meg̣aḍim; kefarim 'im–neraḍim. Nérd(!) vekharkom ḳaneh veḳinnamon, 'im kol–'atsé leṿonah; mor va-ahaloṭ, 'im kol–rashé ỵesamim. Ma'yan ganim, be-ér mayim ḥayyim; venozelim min–Levanon.

'Uri tsafon uṿo-i téman, hafiḥi ganni yizzelu ỵesamav; yaṿo ḍoḍi leg̣anno, veyokhal p̣eri meg̣aḍav.

Baṭi leg̣anni aḥoṭi khallah, ariṭi mori 'im–besami, akhalti ya'ri

אִתִּ֤י מִלְּבָנוֹן֙ כַּלָּ֔ה אִתִּ֖י מִלְּבָנ֣וֹן תָּב֑וֹאִי
תָּשׁ֣וּרִי ׀ מֵרֹ֣אשׁ אֲמָנָ֗ה מֵרֹ֤אשׁ שְׂנִיר֙
וְחֶרְמ֔וֹן מִמְּעֹנ֣וֹת אֲרָי֔וֹת מֵהַרְרֵ֖י נְמֵרִֽים׃
לִבַּבְתִּ֖נִי אֲחֹתִ֣י כַלָּ֑ה לִבַּבְתִּ֙ינִי֙ בְּאַחַ֣ת
מֵעֵינַ֔יִךְ בְּאַחַ֥ד עֲנָ֖ק מִצַּוְּרֹנָֽיִךְ׃ מַה־
יָּפ֥וּ דֹדַ֖יִךְ אֲחֹתִ֣י כַלָּ֑ה מַה־טֹּ֤בוּ דֹדַ֙יִךְ֙
מִיַּ֔יִן וְרֵ֥יחַ שְׁמָנַ֖יִךְ מִכָּל־בְּשָׂמִֽים׃ נֹ֛פֶת
תִּטֹּ֥פְנָה שִׂפְתוֹתַ֖יִךְ כַּלָּ֑ה דְּבַ֤שׁ וְחָלָב֙
תַּ֣חַת לְשׁוֹנֵ֔ךְ וְרֵ֥יחַ שַׂלְמֹתַ֖יִךְ כְּרֵ֥יחַ
לְבָנֽוֹן׃ גַּ֥ן ׀ נָע֖וּל אֲחֹתִ֣י כַלָּ֑ה גַּ֥ל נָע֖וּל
מַעְיָ֥ן חָתֽוּם׃ שְׁלָחַ֙יִךְ֙ פַּרְדֵּ֣ס רִמּוֹנִ֔ים
עִ֖ם פְּרִ֣י מְגָדִ֑ים כְּפָרִ֖ים עִם־נְרָדִֽים׃
נֵ֣רְדְּ ׀ וְכַרְכֹּ֗ם קָנֶה֙ וְקִנָּמ֔וֹן עִ֖ם כָּל־עֲצֵ֣י
לְבוֹנָ֑ה מֹ֚ר וַאֲהָל֔וֹת עִ֖ם כָּל־רָאשֵׁ֥י
בְשָׂמִֽים׃ מַעְיַ֣ן גַּנִּ֔ים בְּאֵ֖ר מַ֣יִם חַיִּ֑ים
וְנֹזְלִ֖ים מִן־לְבָנֽוֹן׃

ע֤וּרִי צָפוֹן֙ וּב֣וֹאִי תֵימָ֔ן הָפִ֥יחִי גַנִּ֖י יִזְּל֣וּ
בְשָׂמָ֑יו יָבֹ֤א דוֹדִי֙ לְגַנּ֔וֹ וְיֹאכַ֖ל פְּרִ֥י
מְגָדָֽיו׃

ה בָּ֣אתִי לְגַנִּי֮ אֲחֹתִ֣י כַלָּה֒
אָרִ֤יתִי מוֹרִי֙ עִם־בְּשָׂמִ֔י אָכַ֤לְתִּי יַעְרִי֙

Shir haShirim

Your defences. This is a complex verse with many potential understandings. The first word here שְׁלָחַ֙יִךְ֙ (Strong 7973) is often a description of weapons, or also of plant shoots. The word chosen here follows the meaning in Yoél 2:8:

"[...] When they burst through the defences, they do not break ranks."

This is consistent with the previous image of the woman's body as a locked garden, here defended with orchards and herbs.

I have eaten from my thicket. This is often translated 'honeycomb', but there is no reason for this. Its standard definition is vegetation, and this fits the garden setting – however the sexual allusion of the plain meaning likely made most translators uncomfortable – one of many such places in Shir haShirim.

with my syrup. I have drunk my wine with my milk. Eat, friends! Drink! Get drunk on love!

I was asleep but my mind was aroused. The voice of my beloved was insisting: “Open to me, my sister, my darling, my perfect dove! My head is drenched with mist, my hair soaked with the dew-drops of night!” I had stripped off my garments – why should I want to put them on once more? I had washed my feet already – why would I be suspicious? My lover thrust his hand into the cavity, and my insides moaned against him. I stood up, myself, to open for my lover, and my hands dripped with myrrh, my fingers flowing with it, as my palms undid the bolt. I opened myself to my lover, but my lover curved away and left. My soul left when he spoke. I sought him out but did not find him. I called him but he did not answer me.

I found the watchmen patrolling the city – they struck me and abused me. They tore away my cloak from upon me – those protectors of the walls! I swear to you, daughters of Yerushalayim, if you find my lover – what can you say to him? Tell him I am love-sick.

‘im–diṿshi, saṯiṭi yéni ‘im–ḥalaṿi; ikhlu ré‘im, sheṭu veshikhro doḍim.

Ani yeshénah velibbi ‘ér; ḳol(!) doḍi doḟeḳ piṭḥi–li aḥoṭi ra’yati yonaṭi ṭammaṭi, sheroshi nimla–tal, ḳevvutssoṭai resisé lailah. Pashatti eṭ–ḳuttonti, ékhakhah elbashennah; rahatsti eṭ–raglai ékhakhah atannefém. Doḍi shalaḥ yado min–haḥor, umé‘ai hamu ‘alav. Ḳameti ani liftoaḥ ledoḍi; veyaḍai natefu–mor ve-etsbe‘oṭai mor ‘oṿér, ‘al kappoṭ haman‘ul. Paṯaḥti ani leḍoḍi, veḍoḍi ḥamaḳ ‘aṿar; nafshi yatse-ah ṿeḍabbero, bikḳashtihu velo metsatihu, ḳeraṭiv velo ‘anani.

Metsa-uni hashomerim hasoṿeṿim ba‘ir hikkuni fetsa‘uni; nase-u eṭ–reḍiḍi mé‘alai, shomeré haḥomoṭ. Hishba’ti eṭkhem benoṭ Yerushalayim; im–timtse-u eṭ–doḍi, mah–taggiḍu lo, sheḥolaṭ ahaṿah ani.

עִם־דִּבְשִׁ֗י שָׁתִ֛יתִי יֵינִ֖י עִם־חֲלָבִ֑י
אִכְל֣וּ רֵעִ֔ים שְׁת֥וּ וְשִׁכְר֖וּ דּוֹדִֽים׃

אֲנִ֥י יְשֵׁנָ֖ה וְלִבִּ֣י עֵ֑ר ק֣וֹל ׀ דּוֹדִ֣י
דוֹפֵ֗ק פִּתְחִי־לִ֞י אֲחֹתִ֤י רַעְיָתִי֙
יוֹנָתִ֣י תַמָּתִ֔י שֶׁרֹּאשִׁי֙ נִמְלָא־טָ֔ל
קְוֻצּוֹתַ֖י רְסִ֥יסֵי לָֽיְלָה׃ פָּשַׁ֙טְתִּי֙ אֶת־
כֻּתָּנְתִּ֔י אֵיכָ֖כָה אֶלְבָּשֶׁ֑נָּה רָחַ֥צְתִּי
אֶת־רַגְלַ֖י אֵיכָ֥כָה אֲטַנְּפֵֽם׃ דּוֹדִ֗י
שָׁלַ֤ח יָדוֹ֙ מִן־הַחֹ֔ר וּמֵעַ֖י הָמ֥וּ עָלָֽיו׃
קַ֥מְתִּֽי אֲנִ֖י לִפְתֹּ֣חַ לְדוֹדִ֑י וְיָדַ֣י נָֽטְפוּ־
מ֗וֹר וְאֶצְבְּעֹתַי֙ מ֣וֹר עֹבֵ֔ר עַ֖ל כַּפּ֥וֹת
הַמַּנְעֽוּל׃ פָּתַ֤חְתִּֽי אֲנִי֙ לְדוֹדִ֔י וְדוֹדִ֖י
חָמַ֣ק עָבָ֑ר נַפְשִׁי֙ יָֽצְאָ֣ה בְדַבְּר֔וֹ
בִּקַּשְׁתִּ֙יהוּ֙ וְלֹ֣א מְצָאתִ֔יהוּ קְרָאתִ֖יו
וְלֹ֥א עָנָֽנִי׃

מְצָאֻ֧נִי הַשֹּׁמְרִ֛ים הַסֹּבְבִ֥ים בָּעִ֖יר
הִכּ֣וּנִי פְצָע֑וּנִי נָשְׂא֤וּ אֶת־רְדִידִי֙
מֵעָלַ֔י שֹׁמְרֵ֖י הַחֹמֽוֹת׃ הִשְׁבַּ֥עְתִּי
אֶתְכֶ֖ם בְּנ֣וֹת יְרוּשָׁלִָ֑ם אִֽם־תִּמְצְאוּ֙
אֶת־דּוֹדִ֔י מַה־תַּגִּ֣ידוּ ל֔וֹ שֶׁחוֹלַ֥ת
אַהֲבָ֖ה אָֽנִי׃

Shir haShirim

The inclusion of Shir haShirim in the Tana"kh was famously controversial. Rabbi Akiva was the one who insisted that its inclusion was not just welcome but necessary, as told in Mishnah Yadayim 3:5: "Rabbi Akiva said: No person in Israel disputed the Song of Songs [saying] that it does not defile the hands [a sign of holiness]. For the whole world is not as worthy as the day on which the Song of Songs was given to Yisraél; for all the writings are holy but the Song of Songs is the holy of holies."

How could I be suspicious?
In Arabic طَنِفَ *(ṭanifa) is 'to be suspicious' and that seems to be the plain meaning here as well. The female speaker seems to be speaking to the audience (or the chorus) and justifying her action of allowing her lover to enter her chambers during night-time hours, covertly.*

How is your lover better than others, O' most beautiful of women, how is your lover better – that you ask us to swear so?!

My lover is dazzling, and rosy-cheeked – he stands out even amongst ten thousand. His face is like something carved from gold, his curled locks black like a raven. His eyes are like doves upon streams of water, they are bathed in milk and fitly set. His cheeks are like piles of balsam, like towers of perfume. His lips are lilies, dripping with liquid myrrh. His hands are like circling rods of gold, filled in like jasper. His abdomen is like an ivory carving decorated with sapphires. His legs are like columns of marble set on gold bases. The appearance of him is like Lebanon, his choicest part like cedar. The taste of him is sweet, and all of him is delightful. This is my lover and this is my darling, O' daughters of Yerushalayim.

Where did your lover go, O most beautiful of women?! Where has your lover turned toward and where shall we seek him out with you?

Mah–doḍekh midoḍ, hayafah banashim; mah–doḍekh midoḍ, shekakhah hishba'tanu.

Doḍi tsaḥ ve-adom, dagul méreṿaṿah. Rosho ḳeṭem paz; ḳevvutssotav taltallim, sheḥoroṭ kaʿorév. ʿÉnav, keyonim ʿal–afiḳé mayim; roḥatsoṭ beḥalaṿ, yosheṿoṭ ʿal–miléṭ. Leḥayav kaʿarogaṭ habosem, migdeloṭ merḳaḥim; sifṭoṭav shoshannim, notefoṭ mor ʿoṿér. Yaḍav gelilé zahaṿ, memulla-im batarshish; méʿav ʿesheṭ shen, meʿullefeṭ sappirim. Shoḳav ʿammuḍé shésh, meyussaḍim ʿal–aḍné–faz; mar-ehu kaLeṿanon, baḥor ka-arazim. Ḥikko mameṭakkim, vekhullo maḥḥamadim; zeh ḍoḍi vezeh réʿi, benot Yerushalayim.

Anah halakh doḍékh,
hayafah banashim;
anah panah ḍoḍékh,
unyaḳshenu ʿimmakh.

מַה־דּוֹדֵךְ מִדּוֹד הַיָּפָה בַּנָּשִׁים מַה־
דּוֹדֵךְ מִדּוֹד שֶׁכָּכָה הִשְׁבַּעְתָּנוּ׃

דּוֹדִי צַח וְאָדוֹם דָּגוּל מֵרְבָבָה׃ רֹאשׁוֹ
כֶּתֶם פָּז קְוּצּוֹתָיו תַּלְתַּלִּים שְׁחֹרוֹת
כָּעוֹרֵב׃ עֵינָיו כְּיוֹנִים עַל־אֲפִיקֵי מָיִם
רֹחֲצוֹת בֶּחָלָב יֹשְׁבוֹת עַל־מִלֵּאת׃
לְחָיָו כַּעֲרוּגַת הַבֹּשֶׂם מִגְדְּלוֹת
מֶרְקָחִים שִׂפְתוֹתָיו שׁוֹשַׁנִּים נֹטְפוֹת
מוֹר עֹבֵר׃ יָדָיו גְּלִילֵי זָהָב מְמֻלָּאִים
בַּתַּרְשִׁישׁ מֵעָיו עֶשֶׁת שֵׁן מְעֻלֶּפֶת
סַפִּירִים׃ שׁוֹקָיו עַמּוּדֵי שֵׁשׁ מְיֻסָּדִים
עַל־אַדְנֵי־פָז מַרְאֵהוּ כַּלְּבָנוֹן
בָּחוּר כָּאֲרָזִים׃ חִכּוֹ מַמְתַקִּים וְכֻלּוֹ
מַחֲמַדִּים זֶה דוֹדִי וְזֶה רֵעִי בְּנוֹת
יְרוּשָׁלִָם׃

ו אָנָה הָלַךְ דּוֹדֵךְ
הַיָּפָה בַּנָּשִׁים
אָנָה פָּנָה דּוֹדֵךְ
וּנְבַקְשֶׁנּוּ עִמָּךְ׃

Shir haShirim

...he stands out even amongst ten thousand. In the second half of Shir haShirim, there is a repeated use of language emphasising the uniqueness of the lover. In several instances, the text uses the root (ד.ג.ל) which is associated with a flag or a banner, and thus with something identifiable from a distance. So to suggest, as the female speaker does here, that her lover is identifiable even in a crowd of ten-thousand, is a hyperbolic statement of his extreme beauty.

The appearance of him is like Lebanon, his choicest part like cedar. Levanon and cedars are a common pair – see psalm 49. There is an innuendo with בָּחוּר which refers to the 'choicest' of something – eg in the context of first fruits – but also to a male or manhood. The result is a description of the cedar-like quality of his manhood.

My lover has gone down to his garden,
to the piles of spices, to graze in the
gardens and to gather up lilies.

I am
my beloved's
and
my beloved
is mine –
the one who grazes
amongst the lilies.

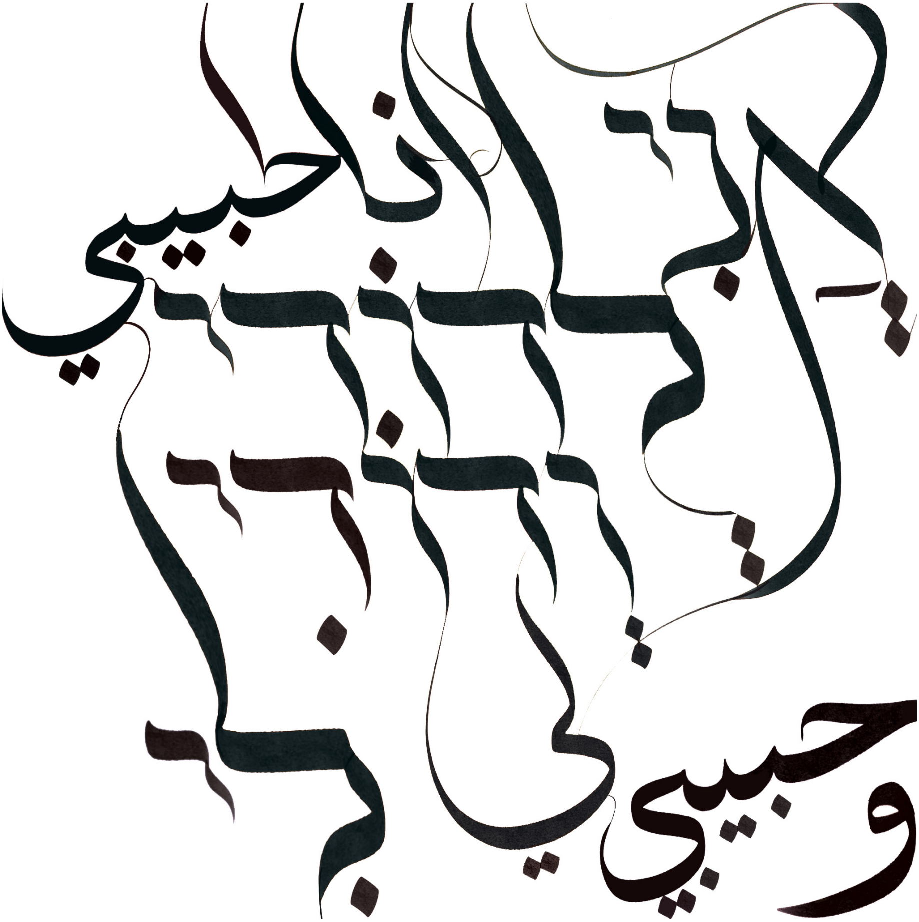
*Doḍi yaraḍ leg̣anno, la'arug̣oṭ
habosem; lir'oṭ bagannim, velilḳot
shoshannim.*

*Ani
ledodi
vedodi
li;
haro'eh
bashoshannim*

Shir haShirim

This line, arguably one of the most famous from Shir haShirim, is illustrated beautifully here by calligrapher and artist Ruben Shimonov. Ruben said about his work: "My love of language made me appreciate its power. Arabic has influenced my community's language and Persianate languages in general. As I started learning Arabic in college, I found myself just doodling all the time on pieces of paper [...] I found myself in an almost trance-like state when I was doodling Arabic and Persian on my notepad. I developed this interest in — this passion for — writing and experimenting with different scripts, in Arabic and Persian and then in Hebrew."
(interview with Mirushe Zylali, HeyAlma December 2021)

דּוֹדִי יָרַד לְגַנּוֹ לַעֲרוּגוֹת הַבֹּשֶׂם
לִרְעוֹת בַּגַּנִּים וְלִלְקֹט שׁוֹשַׁנִּים:


انا لحبيبي وحبيبي لي

הָרֹעֶה בַּשּׁוֹשַׁנִּים:

You are beautiful, my darling, like Tirtsah – lovely like Yerushalayim, astonishing even among the distinguished. Turn your eyes away from me, for they have emboldened me – your hair like a flock of goats perched upon the Gilad. Your teeth are like a flock of ewes coming up from being bathed, all of them perfect and none missing. Your cheeks are like a pomegranate’s rind from behind your veil. There are sixty queens and eighty concubines, and uncountable virgin girls – but my perfect dove is the one and only, the only one to her mother, the brightest one to her one who birthed her. The daughters saw her and were happy for her – queens and concubines both praised her. Who is this, radiant like the dawn, beautiful like the moon, bright as the sun’s light, astonishing even among the distinguished?!

To the garden of nut-trees I descended to look at the freshness of the valley, to see the vines in bloom and the pomegranates in blossom. Before I knew it, my soul’s desire had placed me among the seats of my people’s nobility.

Come back, *Come back,*
O’ perfect woman! Come back, come back,
and we shall behold you! How can you gaze
upon the perfect woman, in the dance of
divine encounter?

Yafah at ra’yati keṭirtsah, navah kIrushalayim; ayummah kaniḍgaloṭ. Hasébbi ‘énayikh mineg̣di, shehém hirhiṿuni; sa’rékh ke‘éḍer ha‘izzim, shegolshu min–hagil‘ad. Shinnayikh ke‘éḍer hareḥélim, she‘alu min–haraḥtsah; shekullam mat-imot, veshakkulah én bahem. Kefelaḥ harimmon raḳḳaṭékh, miba‘ad letsammatékh. Shishshim hémmah melakhot, ushmonim pilag̣shim; va‘alamoṭ én mispar. Aḥaṭ hi yonaṭi ṭammaṭi, aḥaṭ hi le-immahh, barah hi leyolaḍtahh; ra-uha ṿanoṭ vaye-ashsheruha, melakhoṭ ufilag̣shim vayehaleluha. Mi–zoṭ hanishkafah kemo–shaḥar; yafah kha-leṿanah barah kaḥammah, ayummah kanniḍgaloṭ.

El–ginnaṭ eg̣oz yaraḍti, lir-ot be-ibbé hanaḥal; lir-oṭ hafareḥah hag̣efen, hénétsu harimmonim. Lo yada’ti nafshi samaṭni, markeṿoṭ ‘ammi–naḍiṿ.

Shuṿi shuvi hashulammiṭ,
shuṿi shuṿi veneḥezeh–bakh;
mah–teḥezu baShulammiṭ,
kimḥolaṭ hamaḥanayim.

יָפָה אַתְּ רַעְיָתִי כְּתִרְצָה נָאוָה כִּירוּשָׁלָ͏ִם אֲיֻמָּה כַּנִּדְגָּלוֹת׃ הָסֵבִּי עֵינַיִךְ מִנֶּגְדִּי שֶׁהֵם הִרְהִיבֻנִי שַׂעְרֵךְ כְּעֵדֶר הָעִזִּים שֶׁגָּלְשׁוּ מִן־הַגִּלְעָד׃ שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכֻּלָה אֵין בָּהֶם׃ כְּפֶלַח הָרִמּוֹן רַקָּתֵךְ מִבַּעַד לְצַמָּתֵךְ׃ שִׁשִּׁים הֵמָּה מְּלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃ אַחַת הִיא יוֹנָתִי תַמָּתִי אַחַת הִיא לְאִמָּהּ בָּרָה הִיא לְיוֹלַדְתָּהּ רָאוּהָ בָנוֹת וַיְאַשְּׁרוּהָ מְלָכוֹת וּפִילַגְשִׁים וַיְהַלְלוּהָ׃ מִי־זֹאת הַנִּשְׁקָפָה כְּמוֹ־שָׁחַר יָפָה כַלְּבָנָה בָּרָה כַּחַמָּה אֲיֻמָּה כַּנִּדְגָּלוֹת׃

אֶל־גִּנַּת אֱגוֹז יָרַדְתִּי לִרְאוֹת בְּאִבֵּי הַנָּחַל לִרְאוֹת הֲפָרְחָה הַגֶּפֶן הֵנֵצוּ הָרִמֹּנִים׃ לֹא יָדַעְתִּי נַפְשִׁי שָׂמַתְנִי מַרְכְּבוֹת עַמִּי־נָדִיב׃

ז שׁוּבִי שׁוּבִי הַשּׁוּלַמִּית

שׁוּבִי שׁוּבִי וְנֶחֱזֶה־בָּךְ מַה־תֶּחֱזוּ
בַּשּׁוּלַמִּית כִּמְחֹלַת הַמַּחֲנָיִם׃

Shir haShirim

...astonishing even among the distinguished? Here, the male lover responds tit-for-tat to the compliments above. The word אֲיֻמָּה *implies not just shocking beauty, but also terrible beauty.*

...O' perfect woman... This is often untranslated, read as Shulammiṭ, a name for the female lover. But to actually translate it, it could be a gendered play on Solomon's name (Shelomoh), or it could be 'perfect woman' or 'completer'.

...divine encounter? This unusual word, Maḥanayim, first appears in Beréshiṭ 32:3: "Ya'aḳoṿ said upon seeing [angels], 'This is Elohim's camp!' and he named the place Maḥanayim." Literally a double camp – a meeting place between the Earth and the Divine, as in Beréshiṭ, or perhaps the meeting place between two lovers.

How beautiful are your feet in sandals, noble daughter! The curves of your thighs are like ornaments made by a master artisan! Your belly-button is like a rounded basin – it is never lacking in spiced wine. Your belly is like a mound of wheat, bound by lilies. Your two breasts are like a gazelle's twin fawns. Your neck is like an ivory tower, your eyes like the pools at Ḥeshbon, near the gate of Bat-Rabbim. Your nose is like the tower of Lebanon, peering towards Damascus. Your head sits atop like Mt. Carmel, and the stray hairs of your head like Tyrian puple threads – the sovereign is imprisoned by the straps. How beautiful you are and how satisfying you are, love, in all pleasures. Your stature is similar to a palm, and your breasts like its clusters of dates. I said, 'I will climb up the palm and grab at its fruit – may your breasts be like clusters of the grapes, and your breath smell like apples, your taste like good wine!'

May it go directly to my lover – gliding and sliding over parted lips. I am my beloved's, and his desire is only for me.

Come, my lover, let's go to the field – we'll stay the night in the small villages. We'll awaken in the vineyards and see if the vine blossomed, if the pomegranate has opened its blooms – there I will give my love to you. The mandrakes will give off their scent, and upon our door will be every luscious thing

Mah–yafu pe‘amayikh bane‘alim baṭ–naḍiṿ; ḥammuḳé yerékhayikh, kemo ḥala-im, ma‘aséh yeḍé omman. Sharerékh aggan hasahar, al–yeḥsar hamazeg̣; bitnékh ‘arémaṭ ḥittim, sug̣ah bashoshannim. Shené shaḍayikh kishné ‘ofarim ta-omé tseṿiyyah. Tsavvarékh kemig̣dal hashén; ‘énayikh berékhoṭ beḤeshbon ‘al–sha‘ar Baṭ–Rabbim, appékh kemig̣dal haLeṿanon, tsofeh pené Dammaseḳ. Roshékh ‘alayikh kaKarmel, veḍallaṭ roshékh ka-argaman; mélekh asur barehatim. Mah–yafiṭ umah na‘amt, ahaṿah bata‘anug̣im. Zoṭ ḳomaṭékh dameṭah leṭamar, veshaḍayikh le-ashkoloṭ. Amarti e‘eleh ṿeṭamar, oḥazah besansinnav; veyihyu–na shaḍayikh ke-eshkeloṭ hagefen, veréaḥ appékh katappuḥim. Veḥikkékh, keyén hatoṿ

holékh leḍoḍi lemésharim; doṿéṿ sifṭé yeshénim. Ani leḍoḍi, ve‘alai teshuḳaṭo.

Lekhah ḍoḍi nétsé hasadeh, nalinah bakefarim. Nashkimah lakeramim, nir-eh im pareḥah hagéfen pittaḥ hasemadar, hénétsu harimmonim; sham ettén eṭ–doḍai lakh. Haduḍa-im naṭenu–réaḥ ve‘al–peṭaḥénu

מַה־יָּפ֧וּ פְעָמַ֛יִךְ בַּנְּעָלִ֖ים בַּת־נָדִ֑יב
חַמּוּקֵ֣י יְרֵכַ֔יִךְ כְּמ֣וֹ חֲלָאִ֔ים מַעֲשֵׂ֖ה
יְדֵ֥י אָמָּֽן׃ שָׁרְרֵךְ֙ אַגַּ֣ן הַסַּ֔הַר אַל־
יֶחְסַ֖ר הַמָּ֑זֶג בִּטְנֵךְ֙ עֲרֵמַ֣ת חִטִּ֔ים סוּגָ֖ה
בַּשּׁוֹשַׁנִּֽים׃ שְׁנֵ֥י שָׁדַ֛יִךְ כִּשְׁנֵ֥י עֳפָרִ֖ים
תָּאֳמֵ֥י צְבִיָּֽה׃ צַוָּארֵ֖ךְ כְּמִגְדַּ֣ל הַשֵּׁ֑ן
עֵינַ֨יִךְ בְּרֵכ֜וֹת בְּחֶשְׁבּ֗וֹן עַל־שַׁ֙עַר֙ בַּת־
רַבִּ֔ים אַפֵּךְ֙ כְּמִגְדַּ֣ל הַלְּבָנ֔וֹן צוֹפֶ֖ה פְּנֵ֥י
דַמָּֽשֶׂק׃ רֹאשֵׁ֤ךְ עָלַ֙יִךְ֙ כַּכַּרְמֶ֔ל וְדַלַּ֥ת
רֹאשֵׁ֖ךְ כָּאַרְגָּמָ֑ן מֶ֖לֶךְ אָס֥וּר בָּרְהָטִֽים׃
מַה־יָּפִית֙ וּמַה־נָּעַ֔מְתְּ אַהֲבָ֖ה
בַּתַּעֲנוּגִֽים׃ זֹ֚את קוֹמָתֵךְ֙ דָּמְתָ֣ה לְתָמָ֔ר
וְשָׁדַ֖יִךְ לְאַשְׁכֹּלֽוֹת׃ אָמַ֙רְתִּי֙ אֶֽעֱלֶ֣ה
בְתָמָ֔ר אֹחֲזָ֖ה בְּסַנְסִנָּ֑יו וְיִהְיוּ־נָ֤א שָׁדַ֙יִךְ֙
כְּאֶשְׁכְּל֣וֹת הַגֶּ֔פֶן וְרֵ֥יחַ אַפֵּ֖ךְ כַּתַּפּוּחִֽים׃
וְחִכֵּ֕ךְ כְּיֵ֥ין הַטּ֖וֹב

הוֹלֵ֥ךְ לְדוֹדִ֖י לְמֵישָׁרִ֑ים דּוֹבֵ֖ב שִׂפְתֵ֥י
יְשֵׁנִֽים׃ אֲנִ֣י לְדוֹדִ֔י וְעָלַ֖י תְּשׁוּקָתֽוֹ׃

לְכָ֤ה דוֹדִי֙ נֵצֵ֣א הַשָּׂדֶ֔ה נָלִ֖ינָה בַּכְּפָרִֽים׃
נַשְׁכִּ֙ימָה֙ לַכְּרָמִ֔ים נִרְאֶ֞ה אִם פָּֽרְחָ֤ה
הַגֶּ֙פֶן֙ פִּתַּ֣ח הַסְּמָדַ֔ר הֵנֵ֖צוּ הָרִמּוֹנִ֑ים שָׁ֛ם
אֶתֵּ֥ן אֶת־דֹּדַ֖י לָֽךְ׃ הַדּוּדָאִ֣ים נָתְנוּ־רֵ֗יחַ

Shir haShirim

...the sovereign is imprisoned by the straps. Hyperbolic compliments continue – following comparison to all the greatest wonders of the region, we even hear of the sovereign (whether human or divine). But what does it mean for them to be 'imprisoned'? Above (1:17) the same word is used as a clear reference to furniture. Potentially the 'straps' (or channels, troughs, flows) are a description of the woman's hair as in the rest of the verse, whether imprisoning a sovereign from afar by her enchanting beauty, or literally winding around their bodies, evocative of a scene of bondage.

The mandrakes will give off their scent... Mandrakes are the most famous biblical aphrodesiac. In Genesis 30:14, we see Raḥel purchase some from her sister in order to aid in her sexual pursuit of Ya'akov.

new and old – which I have reserved for you, my love.

Who might give you

to me to be like a brother? Like one who nursed from the breasts of my mother? Then, I could find you in broad daylight and kiss you and no one would shame me! I would lead you, bringing you to my mother's home like she taught me. I would slake your thirst with my spiced wine, my pomegranate juice. His left hand would be under my head and his right would embrace me. I swear to you, daughters of Yerushalayim – by the gazelles or by the field deer – if you awake and arouse yourself to love, pursue it for as long as desired.

Who is this, coming up from the desert, rocking back and forth upon her lover? Beneath the apple tree I aroused you, there where your mother bound you – there where she who birthed you writhed in pain. Place me as the seal upon your mind, like the seal upon your arm! For love is as strong as death, and jealousy as hurtful as She-ol – its fever is like flashes of fire, like a divine conflagration. Even the primordial waters cannot extinguish love, and even rivers cannot innundate it; if a person were to give every possession they had for love, they would still be completely ashamed.

We have a little sister who doesn't have breasts – what should we do to our sister

kol–megaḍim, ḥaḍashim gam–yeshanim; doḍi tsafanti lakh.

Mi yittenkha ke-aḥ li,

yonéḳ sheḍé immi; emtsa-akha baḥuts eshaḳekha, gam lo–yavuzu li. Enhagakha aṿiakha el–béṭ immi telammeḏéni; ashḳekha miyayin hareḳaḥ, mé'asis rimmoni. Semolo taḥaṭ roshi, vimino teḥabbeḳéni. Hishba'ti eṭkhem benoṭ Yerushalayim; mah–ta'iru umah–te'oreru eṭ–ha-ahaṿah 'aḍ sheteḥpats.

Mi zoṭ 'olah min–hamiḍbar, miṭrapeḳeṭ 'al–doḍahh; taḥaṭ hatappuaḥ 'orartikha, shammah ḥibbelatekha immekha, shammah ḥibbelah yelaḍatekha. Shiméni khaḥotam 'al–libbekha kaḥoṭam 'al–zero'ekha, ki–'azzah khammaveṭ ahaṿah, ḳashah khish-ol ḳin-ah; reshafeha, rishpé, ésh shalheṿeṭyah. Mayim rabbim lo yukhelu lekhabboṭ eṭ–ha-ahaṿah, unharoṭ lo yishtefuha; im–yittén ish eṭ–kol–hon béṭo ba-ahaṿah, boz yavuzu lo.

Aḥoṭ lanu ḳetannah, veshadayim én lahh, mah–na'aseh la-aḥoténu,

וְעַל־פְּתָחֵ֙ינוּ֙ כָּל־מְגָדִ֔ים חֲדָשִׁ֖ים גַּם־
יְשָׁנִ֑ים דּוֹדִ֖י צָפַ֥נְתִּי לָֽךְ׃

ח מִ֤י יִתֶּנְךָ֙ כְּאָ֣ח לִ֔י
יוֹנֵ֖ק שְׁדֵ֣י אִמִּ֑י אֶֽמְצָאֲךָ֤ בַחוּץ֙ אֶשָּׁ֣קְךָ֔
גַּ֖ם לֹא־יָב֥וּזוּ לִֽי׃ אֶנְהָֽגֲךָ֗ אֲבִֽיאֲךָ֛ אֶל־
בֵּ֥ית אִמִּ֖י תְּלַמְּדֵ֑נִי אַשְׁקְךָ֙ מִיַּ֣יִן הָרֶ֔קַח
מֵעֲסִ֖יס רִמֹּנִֽי׃ שְׂמֹאלוֹ֙ תַּ֣חַת רֹאשִׁ֔י
וִימִינ֖וֹ תְּחַבְּקֵֽנִי׃ הִשְׁבַּ֥עְתִּי אֶתְכֶ֖ם בְּנ֣וֹת
יְרוּשָׁלָ֑ם מַה־תָּעִ֧ירוּ ׀ וּמַֽה־תְּעֹרְר֛וּ
אֶת־הָאַהֲבָ֖ה עַ֥ד שֶׁתֶּחְפָּֽץ׃

מִ֣י זֹ֗את עֹלָה֙ מִן־הַמִּדְבָּ֔ר מִתְרַפֶּ֖קֶת
עַל־דּוֹדָ֑הּ תַּ֤חַת הַתַּפּ֙וּחַ֙ עֽוֹרַרְתִּ֔יךָ
שָׁ֚מָּה חִבְּלַ֣תְךָ אִמֶּ֔ךָ שָׁ֖מָּה חִבְּלָ֥ה
יְלָדַֽתְךָ׃ שִׂימֵ֨נִי כַחוֹתָ֜ם עַל־לִבֶּ֗ךָ
כַּחוֹתָם֙ עַל־זְרוֹעֶ֔ךָ כִּֽי־עַזָּ֤ה כַמָּ֙וֶת֙
אַהֲבָ֔ה קָשָׁ֥ה כִשְׁא֖וֹל קִנְאָ֑ה רְשָׁפֶ֕יהָ
רִשְׁפֵּ֕י אֵ֖שׁ שַׁלְהֶ֥בֶתְיָֽה׃ מַ֣יִם רַבִּ֗ים לֹ֤א
יֽוּכְלוּ֙ לְכַבּ֣וֹת אֶת־הָֽאַהֲבָ֔ה וּנְהָר֖וֹת לֹ֣א
יִשְׁטְפ֑וּהָ אִם־יִתֵּ֨ן אִ֜ישׁ אֶת־כָּל־ה֤וֹן
בֵּיתוֹ֙ בָּאַ֣הֲבָ֔ה בּ֖וֹז יָב֥וּזוּ לֽוֹ׃

אָח֤וֹת לָ֙נוּ֙ קְטַנָּ֔ה וְשָׁדַ֖יִם אֵ֣ין לָ֑הּ מַ֣ה

Shir haShirim

..like a divine conflagration. *Here in Chapter 8, the imagery turns towards the naturalistic, and especially contends with the opposition (and attraction) of fire and water. In the midst of that, another hapax legomenon occurs:* שַׁלְהֶבֶתְיָה*. This appears to be a conjunction (of 'flame' with the divine name), but such an agglomeration is uncharacteristic for Hebrew. It is even more unlikely as there are no divine names mentioned elsewhere in Shir haShirim. Nonetheless, there is no better explanation for the strange spelling here, and following Jastrow (who originally suggested that* יה *was here as an enclosed particle), the word is here understood as implying something of divinity while not referring to Yahh* THEMSELF*, hence 'divine conflagration.'*

on the day someone speaks for her? If she will be a wall, then we will build a silver fortress around her; if she be a door, we will board her up with cedar planks.

I am a wall and my breasts are like towers, so I have been in his eyes like a bringer of peace. Shelomoh had a vineyard in Baʿal Hamon. He leased the vineyard to tenants, with each person bringing a thousand coins of silver for its fruit. My vineyard is my own – the thousand coins of silver are for you, Shelomoh – and two hundred to the tenants for its fruit. You who dwell in gardens with friends about to listen to your voice – listen to me! Flee, my lover, and be for yourself like a gazelle or a young stag upon the mountains of spices!

Master of all the worlds,

May it be Your will,
יהוה our *Elohim* and that of our ancestors,
that by virtue of our reading of
Shir haShirim,
which is, the Holy of Holies
– by virtue of its verses,
and by virtue of its words,
and by virtue of its consonants,
and by virtue of its vowels,
and by virtue of its cantillations,
and its permutations, allegories, and the
holy, pure and awesome secrets which
emerge from it –

bayom sheyeḍubbar–bahh. Im–ḥomah hi, niṿneh ʿaleha tiraṭ kasef; ve-im–deleṭ hi, natsur ʿaleha luaḥ arez.

Ani ḥomah, veshaḍai kamig̣daloṭ;
az hayiti ṿeʿénav kemotse-éṭ shalom.
Kerem hayah liShlomoh beṾaʿal
Hamon, naṭan eṭ–hakerem lanoterim;
ish yaṿi befiryo elef kasef. Karmi
sheli lefanai; ha-elef lekha Shelomoh,
umaṭayim linoterim eṭ–piryo.
Hayosheṿeṭ bagannim ḥaṿérim
maḳshiṿim leḳolékh hashmiʿini.
Beraḥ(!) doḍi uḍméh–lekha litsṿi
leʿofer ha-ayyalim, ʿal haré ṿesamim.

Ribbon kol haʿolamim,

Yehi Ratson milefanekha
Adonai Elohénu vÉlohé avoténu,
shebizkhut *Shir haShirim* *asher*
ḳaranu, shehu ḳodesh ḳadashim,
bizkhut pesuḳav,
uvizkhut tévotav,
uvizkhut otiyyotav,
uvizkhut neḳudotav,
uvizkhut teʿamav,
vetsérufav urmazav vesodotav
haḳedoshim vehatehorim
hanora-im hayotse-im
mimenu,

נַּעֲשֶׂה֙ לַאֲחֹתֵ֔נוּ בַּיּ֖וֹם שֶׁיְּדֻבַּר־בָּֽהּ׃ אִם־
חוֹמָ֣ה הִ֔יא נִבְנֶ֥ה עָלֶ֖יהָ טִ֣ירַת כָּ֑סֶף וְאִם־
דֶּ֣לֶת הִ֔יא נָצ֥וּר עָלֶ֖יהָ ל֥וּחַ אָֽרֶז׃

אֲנִ֣י חוֹמָ֔ה וְשָׁדַ֖י כַּמִּגְדָּל֑וֹת אָ֛ז הָיִ֥יתִי
בְעֵינָ֖יו כְּמוֹצְאֵ֥ת שָׁלֽוֹם׃ כֶּ֣רֶם הָיָ֤ה לִשְׁלֹמֹה֙
בְּבַ֣עַל הָמ֔וֹן נָתַ֥ן אֶת־הַכֶּ֖רֶם לַנֹּטְרִ֑ים אִ֛ישׁ
יָבִ֥א בְּפִרְי֖וֹ אֶ֥לֶף כָּֽסֶף׃ כַּרְמִ֥י שֶׁלִּ֖י לְפָנָ֑י
הָאֶ֤לֶף לְךָ֙ שְׁלֹמֹ֔ה וּמָאתַ֖יִם לְנֹטְרִ֥ים אֶת־
פִּרְיֽוֹ׃ הַיּוֹשֶׁ֣בֶת בַּגַּנִּ֗ים חֲבֵרִ֛ים מַקְשִׁיבִ֥ים
לְקוֹלֵ֖ךְ הַשְׁמִיעִֽנִי׃ בְּרַ֣ח ׀ דּוֹדִ֗י וּֽדְמֵה־לְךָ֤
לִצְבִי֙ א֚וֹ לְעֹ֣פֶר הָֽאַיָּלִ֔ים עַ֖ל הָרֵ֥י בְשָׂמִֽים׃

Shir haShirim

Master of all the worlds... This prayer follows the recitation of Shir haShirim. Like the reading of Shir haShirim itself, the poem is heavily inflected by kabbalistic imagery, in which the verses, words, letters, vowels and cantillation marks are all imagined to have a coded meaning, one which transcends the plain meaning of the book as being a poem between two human lovers. Perhaps more than any other book in the Tana"kh, Shir haShirim gives us the opportunity to see the mystical approach to midrash (interpretation), the four-fold PaRDeS in action. The four levels each resonate in Shir haShirim, where it is not difficult to imagine that there is a plain meaning, an allegorical one, an encoded one, and a secret, unknowable one. The five levels listed here are in the same vein, each deeper than the last.

רִבּוֹן כָּל הָעוֹלָמִים,

יְהִי רָצוֹן מִלְּפָנֶיךָ
יְהֹוָה אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁבִּזְכוּת שִׁיר הַשִּׁירִים אֲשֶׁר קָרָאנוּ,
שֶׁהוּא קֹדֶשׁ קָדָשִׁים,
בִּזְכוּת פְּסוּקָיו,
וּבִזְכוּת תֵּבוֹתָיו,
וּבִזְכוּת אוֹתִיּוֹתָיו,
וּבִזְכוּת נְקֻדּוֹתָיו,
וּבִזְכוּת טְעָמָיו
וְצֵרוּפָיו וּרְמָזָיו וְסוֹדוֹתָיו הַקְּדוֹשִׁים
וְהַטְּהוֹרִים הַנּוֹרָאִים הַיּוֹצְאִים מִמֶּנּוּ,

May this hour be one of mercy,
of audience, and of listening!

May we call upon you
and be answered by you!

and may we plead to you,
and be granted abundance by you!

May our reading and study of *Shir ha-Shirim* rise up before you, as if we had obtained all the sublime and awesome secrets which are sealed and hidden within its depths! May we merit for our souls to reach their place, to be engraved there, as though we were able to do all that was required of us, whether in this incarnation or in a previous one, and be included among those who rise up and merit the World-that-Is-Coming along with the other righteous and pious people.

Fulfill all the wishes of our hearts for good, and be with us – in our hearts and in the words we speak at the moment we think them; in our hands at the moment we use them; and send upon us blessing, success, and prosperity through all the words of our hands. From the dust may our distress be ended, and from the rubbish-heap may our inadequacy be elevated. Return Your *Shekhinah* to Your holy city soon, and in our days, *amén.*

Shetehé shaʻah zo
sheʻat raḥamim,
Sheʻat haḳshaṿah
sheʻat ha-azanah,
Veniḳra-akha vetaʻanénu,
naʻatir lekha vetéʻatér lanu.

Vetihyeh ʻolah lefanekha ḳeriat velimmud Shir haShirim, ke-illu hissagnu kol–hasodot hanifla-im vehanora-im asher hém ḥatumim ustumim bo bekhol–tena-av, venizkeh lemakom shehanefashot, haruḥot vehaneshamot, neḥtsavot misham, ukh-illu ʻasinu kol–mah–shemuttal ʻalénu lehassig bén begilgul zeh, bén begilgulim aḥérim, velihyot min haʻolam vehazokhim laʻOlam Haba, ʻim she-ar tsaddikim vaḥasidim.

Umallé kol–mish-alot libbénu letovah, vetihyeh ʻim levavénu ve-imré finu beʻét maḥshevoténu, veʻim yadénu beʻét maʻabbadénu, vetishlaḥ berakhah vehatslaḥah veharvaḥah bekhol–maʻasé yadénu, uméʻafar ʻonyénu teḳiménu, umé-ashpot daluténu teromeménu, vetashiv Shekhinatekha leʻir ḳodshekha bimhérah veyaménu, amén.

שֶׁתְּהֵא שָׁעָה זוֹ
שְׁעַת רַחֲמִים,
שְׁעַת הַקְשָׁבָה,
שְׁעַת הַאֲזָנָה,
וְנִקְרָאֲךָ וְתַעֲנֵנוּ,
נַעֲתִיר לְךָ וְתֵעָתֵר לָנוּ,

וְתִהְיֶה עוֹלָה לְפָנֶיךָ
קְרִיאַת וְלִמּוּד שִׁיר הַשִּׁירִים
כְּאִלּוּ הִשַּׂגְנוּ כָּל־הַסּוֹדוֹת הַנִּפְלָאִים
וְהַנּוֹרָאִים אֲשֶׁר הֵם חֲתוּמִים וּסְתוּמִים
בּוֹ בְּכָל־תְּנָאָיו, וְנִזְכֶּה לְמָקוֹם שֶׁהַנְּפָשׁוֹת,
הָרוּחוֹת וְהַנְּשָׁמוֹת, נֶחְצָבוֹת מִשָּׁם, וּכְאִלּוּ
עָשִׂינוּ כָּל־מַה־שֶּׁמֻּטָּל עָלֵינוּ לְהַשִּׂיג בֵּין
בְּגִלְגּוּל זֶה, בֵּין בְּגִלְגּוּלִים אֲחֵרִים, וְלִהְיוֹת
מִן הָעוֹלִים וְהַזּוֹכִים לָעוֹלָם הַבָּא, עִם שְׁאָר
צַדִּיקִים וַחֲסִידִים.

וּמַלֵּא כָּל־מִשְׁאֲלוֹת לִבֵּנוּ לְטוֹבָה, וְתִהְיֶה
עִם לְבָבֵנוּ וְאִמְרֵי פִינוּ בְּעֵת מַחְשְׁבוֹתֵינוּ,
וְעִם יָדֵינוּ בְּעֵת מַעֲבָדֵינוּ, וְתִשְׁלַח בְּרָכָה
וְהַצְלָחָה וְהַרְוָחָה בְּכָל־מַעֲשֵׂי יָדֵינוּ, וּמֵעָפָר
עֳנְיֵנוּ תְּקִימֵנוּ, וּמֵאַשְׁפּוֹת דַּלּוּתֵנוּ תְּרוֹמְמֵנוּ,
וְתָשִׁיב שְׁכִינָתְךָ לְעִיר קָדְשְׁךָ בִּמְהֵרָה
בְּיָמֵינוּ, אָמֵן:

Shir haShirim

...whether in this incarnation or in a previous one... *This language is common to other prayers inserted into the Siddur following the influence of medieval Kabbalah (especially that of R. Yitsḥak Luria), in that it includes in the litany of conditions one describing reincarnation. This is common in this school – for example, in a popular bedtime prayer, one asks to be forgiven for any misdeeds – done on purpose or by accident, in this life, or in a previous one.*

Return Your Shekhinah... *The overarching theme which animates the Kabbalistic framework is that of the Shekhinah's exile, and the role that humans play in rectifying the situation. Here we can see that the reading of Shir haShirim was understood as a theurgical exercise, intended to sexually unify different Divine aspects.*

Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*
In our lives and days
and the life of all the House of Yisraél,
speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisraél, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: *Amén*)
Be‘alma di–ṿera khir‘uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (K: *Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
ba‘ag̣ala uṿizman ḳariṿ, ve-imru: amén.

(K: Amén yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭhaddar, veyiṭ‘alleh,
veyiṭhallal sheméhh deḳuḍesha
berikh hu. (K: *Amén*)
Le‘élla min kal–birkhaṭa
shiraṭa tishbeḥaṭa veneḥemaṭa
da-amiran be‘alma,
ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min shemayya,
(K: *Ḥayyim*) *ḥayyim vesaṿa’ vishu‘ah*
veneḥamah veshézaṿa urfu-ah
ug̣-ullah usliḥah vekhapparah verevaḥ
vehatssalah lanu ulkhol–‘ammo Yisraél,
ve-imru: amén. (K: *Amén*)

‘Oseh shalom bimromav,
hu ṿeraḥamav ya‘aseh shalom
‘alénu, ve‘al kol–Yisraél,
ve-imru: amén. (K: *Amén*)

Kaddish Yehé Shelama

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

MOURNERS STAND

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה
וְרֶוַח וְהַצָּלָה לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Come!

Let’s sing out to יהוה,
shout for the rock of our deliverance!
Let’s rush forward before Them with
thanks, and shout to Them with songs!
For יהוה is a great deity,
a great sovereign over the gods –
In whose hand are the Earth’s depths,
and the horned mountain peaks –
In whose hand is the sea –
They made it,
and They shaped the land
with Their hands.
Come, let’s bend and crouch –
let’s bend the knee before יהוה,
our maker,
For They is our *Elohim*,
and we are the people They tends,
the flock under Their hand –
today, if you would only obey:
Don’t be stubborn like you were at
Merivah, nor like on the day you
reached Massah, in the desert –
There where your ancestors tested Me,
questioned Me, even though they had
seen My deeds!
Forty years I detested that generation;
I said ‘They are a hopeless people!

Lekhu nerannenah lAdonai;
nari‘ah, letsur yish‘énu.
Neḳaddemah fanav betodah;
bizmirot, naria’ lo.
Ki él gadol Adonai;
umelekh gadol, ‘al–kol–elohim.
Asher beyado meḥḳeré-aretz;
veto‘afot harim lo.
Asher–lo hayam vehu ‘asahu;
veyabeshet, yadav yatsaru.
Bo-u nishtaḥaveh venikhra‘ah,
nivrekhah, lifné–Adonai ‘osénu.
Ki hu Elohénu, va-anaḥnu
‘am mar‘ito vetson yado;
hayom im–beḳolo tishma‘u.
Al–taḳshu levavkhem kimrivah;
keyom massah, bamidbar.
Asher nissuni avotékhem;
beḥanuni, gam–ra-u fa‘oli.
Arba‘im shanah(!) aḳut bedor,
va-omar ‘am to‘é lévav hém;

צה לְכוּ נְרַנְּנָה לַיהוָה
נָרִיעָה לְצוּר יִשְׁעֵנוּ׃
נְקַדְּמָה פָּנָיו בְּתוֹדָה
בִּזְמִרוֹת נָרִיעַ לוֹ׃
כִּי אֵל גָּדוֹל יְהוָה
וּמֶלֶךְ גָּדוֹל עַל־כָּל־אֱלֹהִים׃
אֲשֶׁר בְּיָדוֹ מֶחְקְרֵי־אָרֶץ
וְתוֹעֲפֹת הָרִים לוֹ׃
אֲשֶׁר־לוֹ הַיָּם וְהוּא עָשָׂהוּ
וְיַבֶּשֶׁת יָדָיו יָצָרוּ׃
בֹּאוּ נִשְׁתַּחֲוֶה וְנִכְרָעָה
נִבְרְכָה לִפְנֵי־יְהוָה עֹשֵׂנוּ׃
כִּי הוּא אֱלֹהֵינוּ
וַאֲנַחְנוּ עַם מַרְעִיתוֹ וְצֹאן יָדוֹ
הַיּוֹם אִם־בְּקֹלוֹ תִשְׁמָעוּ׃
אַל־תַּקְשׁוּ לְבַבְכֶם כִּמְרִיבָה
כְּיוֹם מַסָּה בַּמִּדְבָּר׃
אֲשֶׁר נִסּוּנִי אֲבוֹתֵיכֶם
בְּחָנוּנִי גַּם־רָאוּ פָעֳלִי׃
אַרְבָּעִים שָׁנָה ׀ אָקוּט בְּדוֹר
וָאֹמַר עַם תֹּעֵי לֵבָב הֵם

Kabbalaṭ Shabbaṭ

Kabbalaṭ Shabbaṭ (lit. 'Reception of Shabbaṭ') is a fairly new addition to Jewish liturgical practice. The ritual of reciting psalms and poetry in order to welcome Shabbaṭ originates in the mystical community of 16th century Tsefat, the centre of development for what would later be known as Kabbalaṭ ha-Ari. The psalms themselves represent the 7 days of the week, culminating in the Shabbaṭ psalm at opening of 'Arviṭ.

For the mystics, Shabbaṭ was one of the guises of the divine feminine, the Shekhinah. The Shekhinah is a bride, a queen, a warrior, the Torah, Shabbaṭ and more. Therefore, the mystics imagined that Friday evening was equivalent to the reception before a wedding (Kabbalaṭ Panim), in which those who are there celebrate, dance and sing while escorting the bride to the groom, and vice versa.

And they haven’t learned My path!’
Which I had sworn, in My anger,
that they could not come upon,
to reach My resting place.

Sing to יהוה

a new song –
sing to יהוה, all the Earth!
Sing to יהוה and bless Their name,
announce Their victory every day!
Tell the other nations of Their glory,
amongst all people,
share Their wondrous deeds.
For יהוה is great, and well-praised,
They is awesome beyond all the gods.
For all of the other peoples’ gods are
worthless, while יהוה made the sky.
Splendour and beauty are before Them,
strength and harmony
within Their temple.
Give to יהוה,
all families of nations,
give to יהוה
both honour and strength!
Give to יהוה the glory of Their name,
bring a gift and come to Their court!
Bow down to יהוה, with sacred beauty!

vehém, lo–yade‘u derakhai.
Asher–nishba’ti ve-appi;
im–yevo-un el–menuḥati.

Shiru lAdonai shir ḥadash;
shiru lAdonai, kol–ha-arets.
Shiru lAdonai barekhu shemo;
baseru miyom–leyom, yeshu‘ato.
Sapperu vagoyim kevodo;
bekhol–ha‘ammim, nifle-otav.
Ki gadol Adonai umhullal me-od;
nora hu, ‘al–kol–elohim.
Ki(!) kol–elohé ha‘ammim elilim;
vAdonai, shamayim ‘asah.
Hod–vehadar lefanav;
‘oz vetif-eret, bemiḳdasho.
Havu lAdonai mishpeḥot ‘ammim;
havu lAdonai kavod va‘oz.
Havu lAdonai kevod shemo;
se-u–minḥah uvo-u leḥatsrotav.
Hishtaḥavu lAdonai
behadrat–ḳodesh;

וְ֝הֵ֗ם לֹא־יָדְע֥וּ דְרָכָֽי׃
אֲשֶׁר־נִשְׁבַּ֥עְתִּי בְאַפִּ֑י
אִם־יְ֝בֹא֗וּן אֶל־מְנוּחָתִֽי׃

צו שִׁ֣ירוּ לַ֭יהוָה שִׁ֣יר חָדָ֑שׁ
שִׁ֥ירוּ לַ֝יהוָ֗ה כָּל־הָאָֽרֶץ׃
שִׁ֣ירוּ לַ֭יהוָה בָּרְכ֣וּ שְׁמ֑וֹ
בַּשְּׂר֥וּ מִיּֽוֹם־לְ֝י֗וֹם יְשׁוּעָתֽוֹ׃
סַפְּר֣וּ בַגּוֹיִ֣ם כְּבוֹד֑וֹ
בְּכָל־הָ֝עַמִּ֗ים נִפְלְאוֹתָֽיו׃
כִּ֥י גָ֘ד֤וֹל יְהוָ֣ה וּמְהֻלָּ֣ל מְאֹ֑ד
נ֥וֹרָא ה֝֗וּא עַל־כָּל־אֱלֹהִֽים׃
כִּ֤י ׀ כָּל־אֱלֹהֵ֣י הָעַמִּ֣ים אֱלִילִ֑ים
וַ֝יהוָ֗ה שָׁמַ֥יִם עָשָֽׂה׃
הוֹד־וְהָדָ֥ר לְפָנָ֑יו
עֹ֥ז וְ֝תִפְאֶ֗רֶת בְּמִקְדָּשֽׁוֹ׃
הָב֣וּ לַ֭יהוָה מִשְׁפְּח֣וֹת עַמִּ֑ים
הָב֥וּ לַ֝יהוָ֗ה כָּב֥וֹד וָעֹֽז׃
הָב֣וּ לַ֭יהוָה כְּב֣וֹד שְׁמ֑וֹ
שְׂאֽוּ־מִ֝נְחָ֗ה וּבֹ֥אוּ לְחַצְרוֹתָֽיו׃
הִשְׁתַּחֲו֣וּ לַ֭יהוָה בְּהַדְרַת־קֹ֑דֶשׁ

Kabbalaṭ Shabbaṭ

[cont] So too, the original Kabbalat Shabbaṭ ritual involved going out to the fields in white garments and singing and dancing, while carrying a Ḥuppah, escorting the Bride to the synagogue where She could temporarily be relieved of Her exile and unite with Her Husband.

For all of the other peoples' gods are worthless. Note the contrast that is drawn between the other peoples' gods (who are 'worthless') and יהוה *who differs due to THEIR creative power – rather than their nonexistence. The switch to the monotheism that we've come to expect from Judaism seems to occur during the period of the Babylonian Exile. It is only when we reach Yisha'yahu that we see the sort of statements which explictly reject the henotheism here in Psalms: "This is what* יהוה *says [...]: I am the first and I am the last; apart from me there is no god." (Isa. 44:6)*

Tremble before THEM, all the Earth!
Say among the nations, ‘יהוה rules –
the foundations of the planet
cannot be shaken –
THEY shall judge all peoples equally.
The sky rejoices
and the Earth prances about,
the sea and all it contains booms!
The fields and everything in them
shout in triumph,
and every tree in the forest
shouts for joy!
Before יהוה Who-Has-Come,
for THEY has come to judge the Earth,
THEY will judge the whole planet
fairly – all peoples can trust in THEM.

יהוה rules

and the Earth rejoices!
Even the islands are happy!
Cloud and gloom surround THEM,
justice and judgement
are the base of THEIR throne.
Fire splashes out before THEM,
setting Their enemies ablaze all about!
THEIR lightning illuminates the world –
The Earth quakes at seeing it!

hilu mipanav, kol–ha-arets.
Imru vagoyim(!) Adonai malakh,
af–tikkon tévél bal–timmot;
yadin ‘ammim, bemésharim.
Yismeḥu hashamayim vetagél
ha-arets; yir‘am hayam umlo-o.
Ya‘aloz shadai vekhol–asher–bo;
az yerannenu, kol–‘atsé–ya‘ar.
Lifné Adonai(!) ki va,
ki va, lishpot ha-arets;
yishpot–tévél betsedeḳ;
ve‘ammim, be-emunato.

Adonai malakh tagél ha-arets;
yismeḥu, iyyim rabbim.
‘Anan va‘arafel sevivan;
tsedeḳ umishpat, mekhon kis-o.
Ésh lefanav télékh;
utlahét saviv tsarav.
Hé-iru veraḳav tévél;
ra-atah vataḥél ha-arets.

חִ֥ילוּ מִ֝פָּנָ֗יו כׇּל־הָאָֽרֶץ׃
אִמְר֤וּ בַגּוֹיִ֨ם ׀ יְהֹוָ֬ה מָלָ֗ךְ
אַף־תִּכּ֣וֹן תֵּ֭בֵל בַּל־תִּמּ֑וֹט
יָדִ֥ין עַ֝מִּ֗ים בְּמֵישָׁרִֽים׃
יִשְׂמְח֣וּ הַ֭שָּׁמַיִם וְתָגֵ֣ל הָאָ֑רֶץ
יִֽרְעַ֥ם הַ֝יָּ֗ם וּמְלֹאֽוֹ׃
יַעֲלֹ֣ז שָׂ֭דַי וְכׇל־אֲשֶׁר־בּ֑וֹ
אָ֥ז יְ֝רַנְּנ֗וּ כׇּל־עֲצֵי־יָֽעַר׃
לִפְנֵ֤י יְהֹוָ֨ה ׀ כִּ֬י בָ֗א
כִּ֥י בָא֮ לִשְׁפֹּ֪ט הָ֫אָ֥רֶץ
יִשְׁפֹּֽט־תֵּבֵ֥ל בְּצֶ֑דֶק
וְ֝עַמִּ֗ים בֶּאֱמוּנָתֽוֹ׃

צז יְהֹוָ֣ה מָ֭לָךְ תָּגֵ֣ל הָאָ֑רֶץ
יִ֝שְׂמְח֗וּ אִיִּ֥ים רַבִּֽים׃
עָנָ֣ן וַעֲרָפֶ֣ל סְבִיבָ֑יו
צֶ֥דֶק וּ֝מִשְׁפָּ֗ט מְכ֣וֹן כִּסְאֽוֹ׃
אֵ֭שׁ לְפָנָ֣יו תֵּלֵ֑ךְ
וּתְלַהֵ֖ט סָבִ֣יב צָרָֽיו׃
הֵאִ֣ירוּ בְרָקָ֣יו תֵּבֵ֑ל
רָאֲתָ֖ה וַתָּחֵ֣ל הָאָֽרֶץ׃

Kabbalaṭ Shabbaṭ

...Who-Has-Come. There's lots of funniness around tense in the Hebrew of Tehillim (Psalms). In part, this is because biblical Hebrew uses a system focused more on aspect than tense. Things are marked as complete or incomplete, with the latter having a wide range of possible meaning. As a result, the completeness of the action here is unavoidable – יהוה has already come. Judgement is incomplete but the presence of the Divine already recedes into the past.

Fire splashes out... Often it is helpful to imagine the biblical vision of God like a thermonuclear reactor – something immensely powerful which is prone to melt-downs and which can do lots of damage, indiscriminately, when it escapes its expected confines. Here we see yet another instance of that – with a 'hot zone' around the throne.

Mountains melt like wax before יהוה
from before the Liege of all the Earth!
The sky tells of Their justice,
and every nation can see Their glory!
Shame! –
upon all who worship idols, upon
those who praise worthless beings –
for all deities bow down to Them.
Listen and rejoice, Tsiyyon!
Yehudah's daughters shall be ecstatic,
due to Your judgements, יהוה!
For you, יהוה are far above
all that exists on Earth,
far more elevated than any deity!
Those who love יהוה hate evil.
They is a soul-guardian
to Their beloved ones,
rescuing them
from the hand of the evil-doers!
A light has been sown
for the righteous,
and happiness has been
secreted away for the pure-hearted.
The righteous find happiness in יהוה,
and remember to acknowledge
Their holiness.

Harim kaddonag,
namasu milifné Adonai;
milifné, adon kol–ha-arets.
Higgidu hashamayim tsidḳo;
vera-u khol–haʿamim kevodo.
Yévoshu(!) kol–ʿovdé fesel,
ha-mithalelim ba-elilim;
hishtaḥavu–lo kol–Elohim.
Shameʿah vatismaḥ(!) Tsiyyon,
vatagélnah benot Yehudah;
lemaʿan mishpatekha Adonai.
Ki–Attah Adonai,
ʿelyon ʿal–kol–ha-arets;
meod naʿaléta, ʿal–kol–elohim.
Ohavé Adonai sin-u ra';
Shomér nafshot ḥasidav;
miyad reshaʿim, yatssilém.
Or zarua' latssadiḳ;
ulyishré–lév simḥah.
Simḥu tsaddiḳim bAdonai;
vehodu, lezékher ḳodsho.

Kabbalat Shabbat

...for all deities bow down to THEM. *This line is a fascinating inversion in Hebrew. Elohim is used to refer not to The Divine but to the gods (indicated by the particle 'all of the'), and the actual object (*יהוה*) is only hinted at by the possesive suffix. They (the other gods) bow down to THEM (The Divine). The literary play on the imagery of idolatry, itself prolific throughout the psalm, is applied to the intra-Divine realm in a fasinating way.*

Like the cases we see above, the presence of a non-monotheistic theology is clear here. There are many things which may be called 'elohim' but there is only one Elohim. How do we tell the difference between the two? Often, we're reliant on grammar. Just as you'll immediately understand the difference between 'gods' and 'God', we use grammar to indicate the sometimes subtle nuance as well.

הָ֭רִים כַּדּוֹנַג נָ֭מַסּוּ מִלִּפְנֵ֣י יְהוָ֑ה
מִ֝לִּפְנֵ֗י אֲד֣וֹן כָּל־הָאָֽרֶץ׃
הִגִּ֣ידוּ הַשָּׁמַ֣יִם צִדְק֑וֹ
וְרָא֖וּ כָל־הָעַמִּ֣ים כְּבוֹדֽוֹ׃
יֵבֹ֤שׁוּ ׀ כָּל־עֹ֬בְדֵי פֶ֗סֶל
הַמִּֽתְהַלְלִ֥ים בָּאֱלִילִ֑ים
הִשְׁתַּחֲווּ־ל֝֗וֹ כָּל־אֱלֹהִֽים׃
שָׁמְעָ֬ה וַתִּשְׂמַ֨ח ׀ צִיּ֗וֹן
וַ֭תָּגֵלְנָה בְּנ֣וֹת יְהוּדָ֑ה
לְ֝מַ֗עַן מִשְׁפָּטֶ֥יךָ יְהוָֽה׃
כִּֽי־אַתָּ֤ה יְהוָ֗ה
עֶלְי֥וֹן עַל־כָּל־הָאָ֑רֶץ
מְאֹ֥ד נַ֝עֲלֵ֗יתָ עַל־כָּל־אֱלֹהִֽים׃
אֹֽהֲבֵ֥י יְהוָ֗ה שִׂנְא֫וּ רָ֥ע
שֹׁ֭מֵר נַפְשׁ֣וֹת חֲסִידָ֑יו
מִ֝יַּ֗ד רְשָׁעִ֥ים יַצִּילֵֽם׃
א֭וֹר זָרֻ֣עַ לַצַּדִּ֑יק
וּֽלְיִשְׁרֵי־לֵ֥ב שִׂמְחָֽה׃
שִׂמְח֣וּ צַ֭דִּיקִים בַּיהוָ֑ה
וְ֝הוֹד֗וּ לְזֵ֣כֶר קָדְשֽׁוֹ׃

A song:

Sing to יהוה a new song –
for THEY has done marvellous things!
THEIR right hand,
THEIR holy arm,
has won THEM victory!
יהוה has demonstrated THEIR salvation,
before the eyes of the nations,
THEY has revealed THEIR justice.
recalled THEIR love and trust,
for the House of Yisraél!
All the ends of the Earth saw,
the victory of our *Elohim*.
Raise a shout – all Earth –
break out, rejoice, sing!
Sing to יהוה on the harp
and with melodious voice!
With trumpets and the sound of Shofar,
shout out before the Sovereign, יהוה.
The sea in all its depth shouts,
so does the planet,
and its inhabitants!
The rivers clap their hands together,
along with the mountains
who sing with joy,
Before יהוה Who-Has-Come

Mizmor, shiru lAdonai(!)
shir ḥadash ki–nifla-ot ʻasah;
hoshiʻah–lo yemino, uzroaʼ kodsho.
Hodiaʼ Adonai yeshuʻato;
leʻéné ha-goyim, gillah tsidḳato.
Zakhar ḥasdo(!) ve-emunato,
levét Yisraél;
ra–u kol–afsé–arets;
ét, yeshuʻat Elohénu.
Hariʻu lAdonai kol–ha-arets;
pits-ḥu verannenu vezamméru.
Zammeru lAdonai bekhinnor;
bekhinnor, veḳol zimrah.
Baḥatsotserot veḳol shofar;
hariʻu, lifné(!) hamelekh Adonai.
Yirʻam hayam umlo-o;
tévél, veyoshvé vahh.
Neharot yimḥa-u–khaf;
yaḥad harim yerannénu.
Lifné Adonai ki va,

צח מִזְמ֡וֹר

שִׁ֤ירוּ לַיהוָ֨ה ׀
שִׁ֣יר חָ֭דָשׁ כִּֽי־נִפְלָא֣וֹת עָשָׂ֑ה
הוֹשִֽׁיעָה־לּ֥וֹ יְ֝מִינ֗וֹ וּזְר֥וֹעַ קָדְשֽׁוֹ׃
הוֹדִ֣יעַ יְ֭הוָה יְשׁוּעָת֑וֹ
לְעֵינֵ֥י הַ֝גּוֹיִ֗ם גִּלָּ֥ה צִדְקָתֽוֹ׃
זָ֘כַ֤ר חַסְדּ֨וֹ ׀ וֶ֥אֱֽמוּנָתוֹ֮
לְבֵ֪ית יִשְׂרָ֫אֵ֥ל
רָא֥וּ כָל־אַפְסֵי־אָ֑רֶץ
אֵ֝֗ת יְשׁוּעַ֥ת אֱלֹהֵֽינוּ׃
הָרִ֣יעוּ לַ֭יהוָה כָּל־הָאָ֑רֶץ
פִּצְח֖וּ וְרַנְּנ֣וּ וְזַמֵּֽרוּ׃
זַמְּר֣וּ לַיהוָ֣ה בְּכִנּ֑וֹר
בְּ֝כִנּ֗וֹר וְק֣וֹל זִמְרָֽה׃
בַּ֭חֲצֹצְרוֹת וְק֣וֹל שׁוֹפָ֑ר
הָ֝רִ֗יעוּ לִפְנֵ֤י ׀ הַמֶּ֬לֶךְ יְהוָֽה׃
יִרְעַ֣ם הַ֭יָּם וּמְלֹא֑וֹ
תֵּ֝בֵ֗ל וְיֹ֣שְׁבֵי בָֽהּ׃
נְהָר֥וֹת יִמְחֲאוּ־כָ֑ף
יַ֝֗חַד הָרִ֥ים יְרַנֵּֽנוּ׃
לִֽפְנֵי־יְהוָ֗ה כִּ֤י בָא֮

Kabbalat Shabbat

Their right hand, Their holy arm. The imagery of the right hand features prominently here, and in other Psalms. It often strikes us as modern readers as strange and anthropomorphic – but it isn't only us moderns who have felt this. In the Guide for the Perplexed of the Rambam, he discusses extensively the anthropomorphic images used by the Torah, by the Prophets, by Psalms, and by our Sages as well.

Rambam developed the firmest position of these being purely metaphorical, and was firmly against divine anthropomorphisms [see Guide, Part I, Chapter 46], while Jewish mysticism has often taken the opposite route. Our aim should be to balance these philosophies, acknowledging both abstract theology, and the intensity of physical and emotional description of the Divine.

to judge the Earth,
THEY will judge the whole planet
fairly, and all peoples can trust THEM.

יהוה rules

and the nations tremble –
The Rider of the Keruvim,
makes the Earth quake!
יהוה in Tsiyyon, is great –
exalted over all the nations.
They confess that your name is
great and awesome –
indeed, it is sacred.
The might of a Sovereign
is how much they love justice –
and it was You who established
equality, justice, and righteousness –
with Ya‘akov who you formed.
Raise יהוה, our *Elohim*, up
and bow down
at THEIR feet – for THEY is sacred.
Mosheh and Aharon, among THEIR
priests, and Shemuél, when they
called THEIR name – they called יהוה
and THEY answered them.
In a pillar of cloud, THEY spoke to them.

lishpot ha-a̲rets;
yishpot–tével bet̲s̲e̲deḳ;
ve‘ammim bemésharim.

Adonai malakh yirgezu ‘ammim;
Yoshév Keruvim, tanut ha-a̲rets.
Adonai beTsiyyon gadol;
veram hu, ‘al–kol–ha‘ammim.
Yodu shimkha
gadol venora, kadosh hu.
Ve‘oz m̲e̲lekh, mishpat ahév;
Attah kon̲a̲n̲ta mésharim;
mishpat utsdaḳah,
beYa‘aḳov(!) Attah ‘as̲i̲ta.
Romemu, Adonai Eloh̲é̲nu,
vehishtaḥavu
lahadom raglav, ḳadosh hu.
Mosheh veAharon(!) bekhohanav,
uShmuÉl beḳore-é shemo;
ḳorim el-Adonai, vehu ya‘aném.
Be‘ammud ‘anan yedabbér aléhem;

לִשְׁפֹּ֬ט הָ֫אָ֥רֶץ
יִשְׁפֹּֽט־תֵּבֵ֥ל בְּצֶ֑דֶק
וְ֝עַמִּ֗ים בְּמֵישָׁרִֽים׃

צט יְהוָ֣ה מָ֭לָךְ יִרְגְּז֣וּ עַמִּ֑ים
יֹשֵׁ֥ב כְּ֝רוּבִ֗ים תָּנ֥וּט הָאָֽרֶץ׃
יְֽהוָ֭ה בְּצִיּ֣וֹן גָּד֑וֹל
וְרָ֥ם ה֝֗וּא עַל־כָּל־הָֽעַמִּֽים׃
יוֹד֣וּ שִׁ֭מְךָ
גָּד֥וֹל וְנוֹרָ֗א קָד֥וֹשׁ הֽוּא׃
וְעֹ֥ז מֶלֶךְ֮ מִשְׁפָּ֪ט אָ֫הֵ֥ב
אַ֭תָּה כּוֹנַ֣נְתָּ מֵישָׁרִ֑ים
מִשְׁפָּ֥ט וּ֝צְדָקָ֗ה
בְּֽיַעֲקֹ֤ב ׀ אַתָּ֬ה עָשִֽׂיתָ׃
רֽוֹמְמ֡וּ יְהוָ֬ה אֱלֹהֵ֗ינוּ
וְֽ֭הִשְׁתַּחֲווּ
לַהֲדֹ֥ם רַגְלָ֗יו קָד֥וֹשׁ הֽוּא׃
מֹשֶׁ֤ה וְאַהֲרֹ֨ן ׀ בְּֽכֹהֲנָ֗יו
וּ֭שְׁמוּאֵל בְּקֹרְאֵ֣י שְׁמ֑וֹ
קֹרִ֥אים אֶל־יְ֝הוָ֗ה וְה֣וּא יַעֲנֵֽם׃
בְּעַמּ֣וּד עָ֭נָן יְדַבֵּ֣ר אֲלֵיהֶ֑ם

Kabbalaṭ Shabbaṭ

Rider of the Keruvim. There is an interesting link established here – on one hand between the common ancient near-eastern image of the Divine as a cloud-rider, demonstrating power through storms – but on the other, with the imagery of the Mishkan, in which the Divine presence was expected to 'reside' in the empty space between the wings of the Keruvim. In both senses we get an image which encourages visualisation, and we get a hint to a truth we often ignore: the central importance of the Keruvim to the Tana"kh.

The might of a Sovereign is how much they love justice. What an incredible rebuke to earthly kings – of ancient times and modern ones – who want to reverse this statement (the justice of a sovereign is how much they love might). This one simple line is the basis of an entire political philosophy.

They protected Their decrees and the
law which They gave to them.
יהוה, our *Elohim*, You answered them!
You were a forgiving deity for them,
even though you still took vengeance
on their misdeeds.
Raise up יהוה, our *Elohim*, and bow
down at Their sacred mountain, for
יהוה, our *Elohim* is sacred.

A Song of Thanks:

Shout out for יהוה,
all the Earth!
Serve יהוה joyously,
come before Them with glee!
Know that יהוה, They is *Elohim*.
They made us and to Them we,
are Their people,
the flock that They tends to.
Come to Their gates with gratitude,
and come to Their court with praise!
Acknowledge Them
and bless Their name!
For יהוה is good,
Their love is eternal,
Their trust continues,
from one generation to another.

shameru ʻédotav, veḥoḳ natan–lamo.

Adonai Elohénu, Attah ʻanitam;

él nosé hayita lahem;

venokém ʻal–ʻalilotam.

Romemu, Adonai Elohénu,

vehishtaḥavu lehar ḳodsho;

ki–ḳadosh, Adonai Elohénu.

Mizmor letoḍah;

Hariʻu lAdonai, kol–haʻarets.

ʻIvdu et–Adonai besimḥah;

bo-u lefanav, birnanah.

Deʻu, ki–Adonai, hu Elohim;

hu ʻasanu, velo anaḥnu;

ʻammo, vetson mar-ʻiṭo.

Bo-u sheʻarav, beṭoḍah,

ḥatsérotav bit-hillah,

hodu–lo, barekhu shemo.

Ki tov–Adonai leʻolam ḥasdo,

veʻad–dor vador, emunato.

שָֽׁמְר֥וּ עֵ֭דֹתָיו וְחֹ֣ק נָֽתַן־לָֽמוֹ׃
יְהוָ֣ה אֱלֹהֵינוּ֮ אַתָּ֪ה עֲנִ֫יתָ֥ם
אֵ֣ל נֹ֭שֵׂא הָיִ֣יתָ לָהֶ֑ם
וְ֝נֹקֵ֗ם עַל־עֲלִילוֹתָֽם׃
רוֹמְמ֡וּ יְה֘וָ֤ה אֱלֹהֵ֗ינוּ
וְ֭הִשְׁתַּחֲווּ לְהַ֣ר קָדְשׁ֑וֹ
כִּֽי־קָ֝ד֗וֹשׁ יְהוָ֥ה אֱלֹהֵֽינוּ׃

ק מִזְמ֥וֹר לְתוֹדָ֑ה
הָרִ֥יעוּ לַ֝יהוָ֗ה כָּל־הָאָֽרֶץ׃
עִבְד֣וּ אֶת־יְהוָ֣ה בְּשִׂמְחָ֑ה
בֹּ֥אוּ לְ֝פָנָ֗יו בִּרְנָנָֽה׃
דְּע֗וּ כִּֽי־יְהוָה֮ ה֤וּא אֱלֹ֫הִ֥ים
הֽוּא־עָ֭שָׂנוּ וְל֣וֹ אֲנַ֑חְנוּ
עַ֝מּ֗וֹ וְצֹ֣אן מַרְעִיתֽוֹ׃
בֹּ֤אוּ שְׁעָרָ֨יו ׀ בְּתוֹדָ֗ה
חֲצֵרֹתָ֥יו בִּתְהִלָּ֑ה
הֽוֹדוּ־ל֝֗וֹ בָּרְכ֥וּ שְׁמֽוֹ׃
כִּֽי־ט֣וֹב יְ֭הוָה לְעוֹלָ֣ם חַסְדּ֑וֹ
וְעַד־דֹּ֥ר וָ֝דֹ֗ר אֱמוּנָתֽוֹ׃

Kabbalat Shabbat

You were a forgiving deity for them, even though you still took vengeance on their misdeeds. *Its important here to look back at the antecedent – the verse is speaking about Mosheh, Aharon and Shemuél – all of whom are named above. Notably, they are the ones who called out to the Divine and were answered. That is linked here with their performance of the mitzvot, etc. What's fascinating is the insistence on reminding us that although these three men were prophets, they weren't perfect. We should not take the importance of this for granted. Many religions insist that to believe in a prophet's message is to hold them infallible, in words and in deeds. That is dangerous and leads to exploitation and idolatry. The fact that we can uphold the unique position of individuals and their prophetic message, and also criticise their behaviour, is hugely important.*

Some begin the service here.

A song by David:

Give to יהוה all the pantheon of gods,
Give to יהוה honour and might!
Give to יהוה the glory of Their name,
bow down to יהוה
with sacred beauty!
The sound of יהוה
is upon the water,
the deity of glory thunders;
יהוה is upon raging water.
The sound of יהוה is in raw power,
and the sound of יהוה is in beauty.
The sound of יהוה breaks apart cedars,
יהוה has shattered
the cedars of Lebanon.
They makes the mountains of Lebanon
hop around like calves,
like young oxen.
The sound of יהוה is an engraver
wielding a blade of sharpened fire.
The sound of יהוה
makes the desert shake.
יהוה will shake the sacred desert.
The sound of יהוה
makes the does dance,

Mizmor, leDavid;
havu lAdonai bené élim;
havu lAdonai, kavod va‘oz.
Havu lAdonai kevod shemo;
hishtaḥavu lAdonai,
behadrat–kodesh.
Ḳol Adonai, ‘al–hamayim;
él–hakavod hir‘im;
Adonai, ‘al–mayim rabbim.
Ḳol–Adonai bakoaḥ;
ḳol Adonai, behadar.
Ḳol Adonai shovér arazim;
vayshabbér Adonai,
et–arzé haLevanon.
Vayarḳidém kemo–‘égel;
Levanon vesir-yon,
kemo vén–re-émim.
Ḳol–Adonai ḥotsév, lahavot ésh.
Ḳol Adonai yaḥil midbar;
yaḥil Adonai, midbar ḳadésh.
Ḳol Adonai(!) yeḥolél ayyalot,

Kabbalat Shabbat

...pantheon... Here the addressee is Bené Élim, the children of the gods, i.e. a pantheon. Once again we see the latent presence of henotheism (rather than monotheism) in the Psalms. We are not singing aloud saying that the Bené Élim don't exist, we're saying that they do exist but are subservient to a higher authority, יהוה.

...the mountains of Lebanon. Siryon is an old Sidonian word for Mt. Hermon, and thus this is a reference to the geographical and topographical features of the Anti-Lebanon Range, and not about the political entity (ancient or modern) of Lebanon or Syria. Reading with modern eyes and our nation-state associations with these place names, it's too easy to conflate them, but a close look at the psalm will show that it is about geography rather than geopolitics.

STAND

Some begin the service here.

כט מִזְמ֗וֹר לְדָ֫וִ֥ד
הָב֣וּ לַֽ֭יהוָה בְּנֵ֣י אֵלִ֑ים
הָב֥וּ לַ֝יהוָ֗ה כָּב֥וֹד וָעֹֽז׃
הָב֣וּ לַ֭יהוָה כְּב֣וֹד שְׁמ֑וֹ
הִשְׁתַּחֲו֥וּ לַ֝יהוָ֗ה
בְּהַדְרַת־קֹֽדֶשׁ׃
ק֥וֹל יְהוָ֗ה עַל־הַ֫מָּ֥יִם
אֵֽל־הַכָּב֥וֹד הִרְעִ֑ים
יְ֝הוָ֗ה עַל־מַ֥יִם רַבִּֽים׃
קוֹל־יְהוָ֥ה בַּכֹּ֑חַ
ק֥וֹל יְ֝הוָ֗ה בֶּהָדָֽר׃
ק֣וֹל יְ֭הוָה שֹׁבֵ֣ר אֲרָזִ֑ים
וַיְשַׁבֵּ֥ר יְ֝הוָ֗ה
אֶת־אַרְזֵ֥י הַלְּבָנֽוֹן׃
וַיַּרְקִידֵ֥ם כְּמוֹ־עֵ֑גֶל
לְבָנ֥וֹן וְ֝שִׂרְיֹ֗ן
כְּמ֣וֹ בֶן־רְאֵמִֽים׃
קוֹל־יְהוָ֥ה חֹצֵ֗ב לַהֲב֥וֹת אֵֽשׁ׃
ק֣וֹל יְ֭הוָה יָחִ֣יל מִדְבָּ֑ר
יָחִ֥יל יְ֝הוָ֗ה מִדְבַּ֥ר קָדֵֽשׁ׃
ק֤וֹל יְהוָ֨ה ׀ יְחוֹלֵ֣ל אַיָּלוֹת֮

and it strips the forest bare –
and in THEIR palace,
everyone says ‘Glory!’
יהוה rides upon the Flood,
יהוה sits
as Sovereign for eternity.
יהוה gives strength
to THEIR people.
יהוה will bless
THEIR people with peace.

Some add:

Please, with the power
and greatness of Your right hand,
release the bonds.
Accept your people with joy,
Uplift us, purify us, Awesome One.
Please protect those who seek Your unity
like the pupil of the eye, Mighty One.
Bless them, purify them, with the mercies of
your justice – always repay them.
You who are inseparable, in your great
goodness, guide Your community.
Turn towards Your singular, superior, people
– those who recall your holiness.
May our cries be received and our shouts
heard – You, who knows all secrets.

Blessed be the glorious Name of THEIR rule forever and ever.

Some insert Bameh Madlikin (p. 142) here.

vayeḥesof ye‘arot;
uvhékhalo;
kulo, omér kavod.
Adonai lamabbul yashav;
vayéshev Adonai melekh le‘olam.
Adonai ‘oz le‘amo yittén
Adonai(!)
yevarékh et–‘amo vashalom.

Anna bekhoaḥ,
gedulat yeminékha,
tatir tserurah.
Kabbél rinnat ‘amekha,
sagvénu taharénu nora.
Na gibbor dorshé yiḥudekha,
kevavat shomrém.
Barekhém taharém raḥamé tsidkatekha,
tamim gomlém.
Ḥasin kadosh,
berov tuvekha nahél ‘adatekha.
Yaḥid gé-eh le‘ammekha fenéh,
zokhré kedushshatekha.
Shav‘aténu kabbél
ushma’ tsa‘akaténu.
Yodéa’ ta‘alumot.

Barukh shem kevod malkhuto le‘olam va‘ed.

וַיֶּחֱשֹׂף יְעָר֑וֹת
וּבְהֵיכָל֑וֹ
כֻּ֝לּ֗וֹ אֹמֵ֥ר כָּבֽוֹד׃
יְ֭הוָה לַמַּבּ֣וּל יָשָׁ֑ב
וַיֵּ֥שֶׁב יְ֝הוָ֗ה מֶ֣לֶךְ לְעוֹלָֽם׃
יְֽהוָ֗ה עֹ֭ז לְעַמּ֣וֹ יִתֵּ֑ן
יְהוָ֓ה ׀
יְבָרֵ֖ךְ אֶת־עַמּ֣וֹ בַשָּׁלֽוֹם׃

STAND

Some add:

אָנָּא בְּכֹחַ

גְּדֻלַּת יְמִינְךָ, תַּתִּיר צְרוּרָה׃
קַבֵּל רִנַּת עַמְּךָ, שַׂגְּבֵנוּ טַהֲרֵנוּ נוֹרָא׃
נָא גִבּוֹר דּוֹרְשֵׁי יִחוּדְךָ, כְּבָבַת שָׁמְרֵם׃
בָּרְכֵם טַהֲרֵם רַחֲמֵי צִדְקָתְךָ, תָּמִיד גָּמְלֵם׃
חֲסִין קָדוֹשׁ, בְּרֹב טוּבְךָ נַהֵל עֲדָתֶךָ׃
יָחִיד גֵּאֶה לְעַמְּךָ פְּנֵה, זוֹכְרֵי קְדֻשָּׁתֶךָ׃
שַׁוְעָתֵנוּ קַבֵּל וּשְׁמַע צַעֲקָתֵנוּ,
יוֹדֵעַ תַּעֲלֻמוֹת׃

whisper:
בָּרוּךְ שֵׁם
כְּבוֹד מַלְכוּתוֹ
לְעוֹלָם וָעֶד׃

Some insert בַּמֶּה מַדְלִיקִין (p. 143) here.

Kabbalat Shabbat

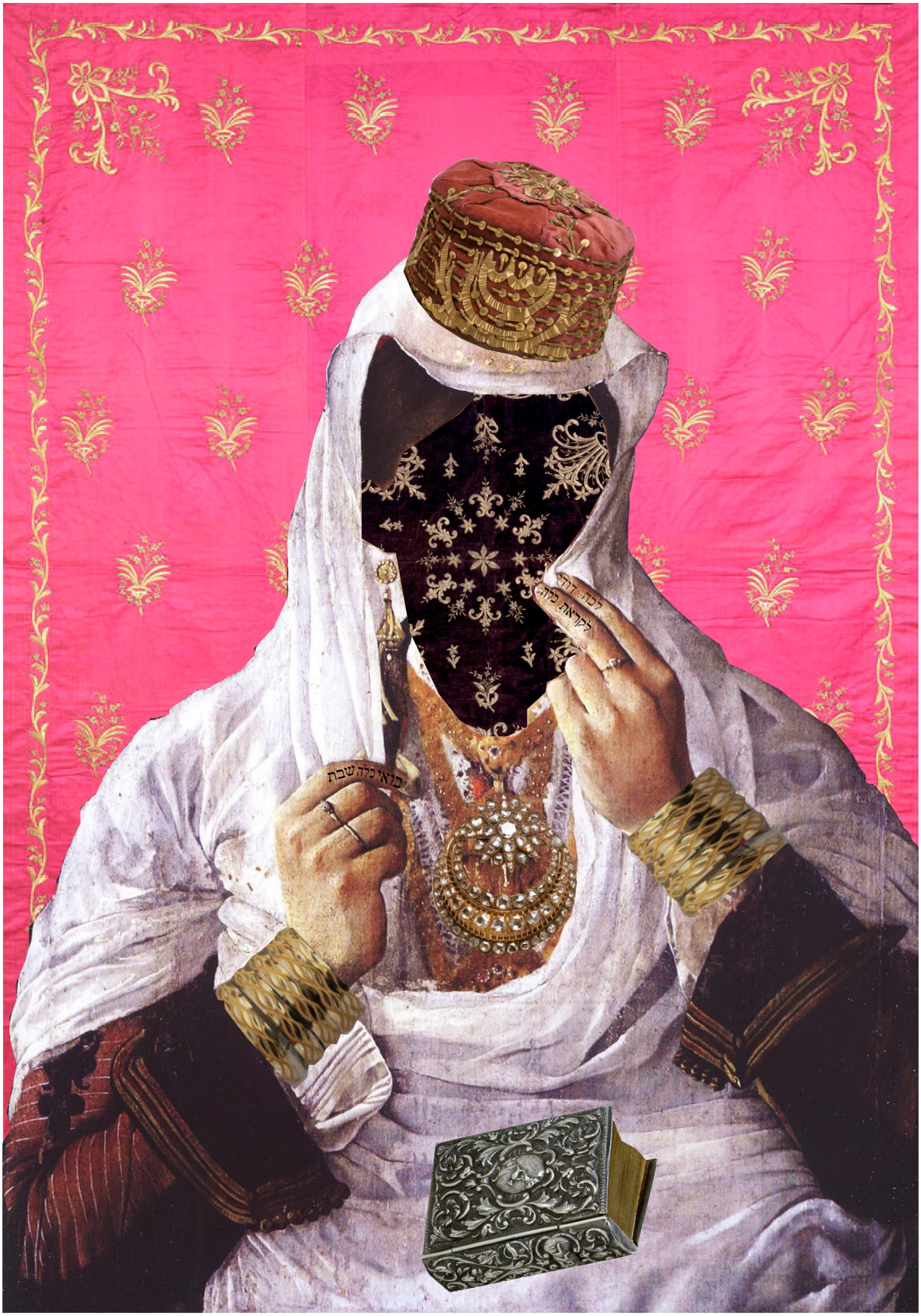
...Please, with the power. *Ana Bekhoah is placed here with the hope that it would be recited at the precise moment that Shabbat comes in, making it a semi-magical recitation. This short poem has a rich history. It is understood to be an encoded form of one of the Divine names (the 42-letter name). Indeed, there are 42 words in the short poem, often laid out in a cryptographic grid of 6x7.*

Although the poem is often attributed to 2nd century sage R. Nehunya ben haKanah, there's little evidence for the accuracy of this. The first printing of it in a siddur comes immediately following the Spanish expulsion in the early 15th century, and seems to be inspired by the mystical schools which flourished in the Byzantine Empire, exemplified by Sefer haKanah and Sefer haPeliyah, although the 42-letter name practice is indeed earlier.

Lekha dodi, likraṭ La Novia

In preparation for the piyyut Lekha Dodi, welcoming the Shabbaṭ Bride, meet La Novia, contributed by an anonymous artist. She is a composite image formed of real world artefacts.

La Novia, meaning 'the bride' in Ladino, is made from a portrait of an Albanian woman by Kole Idromeno, and archival photos from museums that focus on Jewish life. The geographically dispersed aspects of her outfit speak to heavy interaction and exchange between Jewish communities from around the Mediterranean. This portrait focuses on fabric because of the unique traditions of Balkan and Anatolian Jewish women with regards to velvet fabrics, embroidered using golden thread, that were used as decorative hangings and for dresses such as the bindalli. Her fingers are stained with digital micrographic henna of the text of Lekhah Dodi – overleaf.


לכה דודי
לקראת כלה
בואי כלה שבת

Come,
my love –
to meet
the Bride!

Let's
receive
Shabbaṭ!

Protect and remember
    in a single word –
that the deity of singularity
    made us hear!
יהוה is One, and Their name is One,
for the name, for *Tiferet* and for *Tehillah*.

To meet Shabbaṭ – come on, let's go!
For She is the root of the blessing,
From the ancient beginnning
    She was established –
But the end of the action
    is considered in the mind, first.

Lekhah
dodi
liḳraṭ
Kallah,
pené Shabbaṭ
neḳabbelah.

Shamor vezakhor bedibbur eḥad,
Hishmi‘anu Él hameyuḥad,
Adonai eḥad ushmo eḥad,
leshém ultif-eret veliṭhillah.

Liḳrat Shabbaṭ lekhu venélkhah,
Ki hi meḳor haberakhah,
Mérosh miḳedem nesukhah,
Sof ma‘aseh bemaḥashavah teḥillah.

לְכָה דוֹדִי
לִקְרַאת כַּלָּה, פְּנֵי שַׁבָּת נְקַבְּלָה:

א שָׁמוֹר וְזָכוֹר בְּדִבּוּר אֶחָד,
הִשְׁמִיעָנוּ אֵל הַמְיֻחָד,
יְהֹוָה אֶחָד וּשְׁמוֹ אֶחָד,
לְשֵׁם וּלְתִפְאֶרֶת וְלִתְהִלָּה:

ב לִקְרַאת שַׁבָּת לְכוּ וְנֵלְכָה,
כִּי הִיא מְקוֹר הַבְּרָכָה,
מֵרֹאשׁ מִקֶּדֶם נְסוּכָה,
סוֹף מַעֲשֶׂה בְּמַחֲשָׁבָה תְּחִלָּה:

Kabbalaṭ Shabbaṭ

...The Bride....Shabbaṭ. Lekhah Dodi is really the core of the pre-Arvit additions to the siddur made in Tsefat in the 16th century. All of these came about because of the influence of Kabbalah on Jewish liturgy, particularly the school of R. Yitshak Luria (the Ari). The author of Lekhah Dodi was a disciple of the Ari, named as R. Shelomoh Alkabets. In keeping with the mystical understanding that Shabbaṭ represents the union of different aspects within the Divine, Alkabets' poem encourages us to imagine ourselves as guests at a wedding. In Tsefat, Alkabets and his friends, teachers, and students, would go out into the fields around the city at sunset, dressed in white, holding a Huppah, and meet the Divine feminine, receiving the Bride and dancing and singing with her to escort her to the moment of union.

The King’s temple
is the city of monarchy.
Get up! Get away from this upset!
You’ve spent too long in the valley of tears,
But He will pity you and make arrears.

Shake off the dust and get up!
Dress yourself in your beautiful clothes,
the ones of our people –
Thereby the son of Yishai, from Bét Leḥem,
Will approach my soul to redeem it!

Arise! Awaken!
For Your light is coming – rise and shine!
Wake up! Wake up! Speak a song of
The glory of יהוה, revealed upon You.

You shall not be ashamed!
You shall not be abashed!
How could you be depressed?
How could you sink into the abyss?
In You the downtrodden of our people
will take shelter and refuge.
We will build a city upon Her burial mound!

They will set upon Your plunderers,
They will shun all Your destroyers!
Your *Elohim* will rejoice over You,
just as groom rejoices over a bride!

Mikdash melekh ‘ir melukhah,
Ḳumi tse-i mitoḳh hahaféḳhah,
Rav lakh shevet be‘émeḳ habakha,
Vehu yaḥmol ‘alayikh ḥemlah.

Hitna‘ari me‘afar ḳumi,
Livshi bigdé tif-artékh ‘ammi,
‘Al yad ben Yishshai Bét ha-Laḥmi,
Ḳorvah el nafshi ge-alahh.

Hit‘oreri hit‘oreri,
Ki va oreḳh ḳumi ori,
‘Uri ‘uri shir dabberi,
Kevod Adonai ‘alayikh niglah.

Lo tévoshi velo tikkalmi,
Mah tishtoḥaḥi umah tehemi,
Bakh yeḥesu ‘aniyyé ‘ammi,
Venivnetah ‘ir ‘al tillahh.

Vehayu limshissah shosayikh,
Veraḥaḳu kol–meṿalle‘ayikh,
Yasis ‘alayikh Elohayikh,
Kimsos ḥatan ‘al kallah.

ג מִקְדַּשׁ מֶלֶךְ עִיר מְלוּכָה,
קוּמִי צְאִי מִתּוֹךְ הַהֲפֵכָה,
רַב לָךְ שֶׁבֶת בְּעֵמֶק הַבָּכָא,
וְהוּא יַחְמוֹל עָלַיִךְ חֶמְלָה:

ד הִתְנַעֲרִי מֵעָפָר קוּמִי,
לִבְשִׁי בִּגְדֵי תִפְאַרְתֵּךְ עַמִּי,
עַל יַד בֶּן יִשַׁי בֵּית הַלַּחְמִי,
קָרְבָה אֶל נַפְשִׁי גְּאָלָהּ:

ה הִתְעוֹרְרִי הִתְעוֹרְרִי,
כִּי בָא אוֹרֵךְ קוּמִי אוֹרִי,
עוּרִי עוּרִי שִׁיר דַּבֵּרִי,
כְּבוֹד יְהֹוָה עָלַיִךְ נִגְלָה:

ו לֹא תֵבוֹשִׁי וְלֹא תִכָּלְמִי,
מַה תִּשְׁתּוֹחֲחִי וּמַה תֶּהֱמִי,
בָּךְ יֶחֱסוּ עֲנִיֵּי עַמִּי,
וְנִבְנְתָה עִיר עַל תִּלָּהּ:

ז וְהָיוּ לִמְשִׁסָּה שׁוֹסָיִךְ,
וְרָחֲקוּ כָּל־מְבַלְּעָיִךְ,
יָשִׂישׂ עָלַיִךְ אֱלֹהָיִךְ,
כִּמְשׂוֹשׂ חָתָן עַל כַּלָּה:

Kabbalaṭ Shabbaṭ

...We will build a city upon Her burial mound! In stanzas 3-6 on this page, we move from just talking to Shabbaṭ, to talking to Yerushalayim as well. Yerushalayim is also equated with the Shekhinah – a reading supported by the language of the Book of Lamentations (Ékhah!) which has the city itself speak in a feminine voice, and the city is seen as another symbol for the Divine feminine. Her burial mound (the ancient city of Yerushalayim) will be the foundation of her new habitation. She is called to wake, to stand up, to shake off the dust, to retake her rightful place.

In stanza 7, our focus moves from the destruction and exile of Yerushalayim, and trying to coax Her forth, to positive hope and vision for the future.

You will burst out – right and left!
And You will venerate יהוה,
Through the hand of a man,
a descendant of Perez –
So let's be happy and shout for joy!

Come in peace –
You who is the crown to Her Husband,
Join us in happiness, joy, and success,
Here among us,
the faithful of the treasured nation.
Come Bride, Come Bride!

Here among us,
the faithful of
the treasured nation.

Come,
Bride,
Shabbaṭ
(of rest!)
the Queen!

Yamin usmol tifrotsi,
Ve-et Adonai taʻaritsi,
ʻAl yad ish ben Partsi,
Venismeḥah venagilah.

Bo-i veshalom ʻateret ba'lahh,
Gam besimḥah berinnah uvtsaholah,
Tokh emuné ʻam segulah,
Bo-i Khallah bo-i Khallah.

Tokh emuné ʻam segulah,
Bo-i
Khallah,
Shabbaṭ
(menuḥah)
Malketa.

ח יָמִין וּשְׂמֹאל תִּפְרֽוֹצִי,
וְאֶת־יְהֹוָה תַּֽעֲרִֽיצִי,
עַל יַד אִישׁ בֶּן פַּרְצִי,
וְנִשְׂמְחָה וְנָֽגִֽילָה:

ט בֹּאִי בְשָׁלוֹם עֲטֶֽרֶת בַּעְלָהּ,
גַּם בְּשִׂמְחָה בְּרִנָּה וּבְצָהֳלָה,
תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,
בֹּאִי כַלָּה בֹּאִי כַלָּה:

תּוֹךְ אֱמוּנֵי עַם סְגֻלָּה,
בֹּאִי
כַלָּה,
שַׁבָּת
(מְנוּחָה:)
מַלְכְּתָא:

Kabbalat Shabbat

...You who is the crown to Her husband. As elsewhere, several complementary meanings are meant by this phrasing. Ateret (diadem, tiara, crown) is one of the oldest names for the last and final Sefirah, also known as Malkhut, Shekhinah, Kallah, Kenesset Yisraél, etc. However, Keter (crown) is also the first Sefirah and the top one. This purposeful play on words evokes the notion that the Sefirot should be understood as enfolded. In the words of Sefer Yetsirah itself:

עשר ספירות בלימה נעוץ סופן
בתחלתן ותחלתן בסופן כשלהבת
קשורה בגחלת

Ten Sefirot of nothingness, their end is their beginning, and their beginning is their end – like a flame connected to a coal.

[Gra Version, Chapter 1:7]

1. With what may one light and with what may one not light?

One may not light with cedar bast, nor with uncombed flax, nor with raw silk, nor with willow bast, nor with desert weed, nor with green moss that is on the surface of the water. Nor may one light with pitch, nor with wax, nor with castor oil, nor with burnt oil, nor with fat from a sheep's tail, nor with tallow. Naḥum the Mede says: One may light with boiled tallow. The Sages say: Both tallow that was boiled and tallow that was not boiled – neither may be used to light with.

2. We do not light with burnt oil on Yom Tov. Rabbi Yishmaél says: we do not light with tar out of respect for Shabbaṭ, but the Sages permit lighting with any kind of oil: with sesame oil, with nut oil, with turnip oil, with fish oil, with gourd oil, with tar, and even with naptha. Rabbi Tarfon says: one may only light with olive oil alone.

3. Anything which is the product of a tree, we do not light with it, other than flax. So too, with all materials produced by trees, none can acquire the ritual impurity of fabrics other than flax. What about a wick made from clothes folded but not yet singed? Rabbi Eli'ezer says: it's impure, and we do not light with it. Rabbi Akiva says: it's pure, and we do light with it.

4. A person may not pierce a hole in an eggshell, fill it with oil, and then place it over the top of the lamp so that the egg drips additional oil onto the lamp, even if it is ceramic. But Rabbi Yehudah permits doing so.

Bameh madliḳin uỵameh én madliḳin?

Én madliḳin lo ỵelekhesh, velo ỵehosen, velo vekhalakh, velo biftilat ha-idan, velo biftilat hamidbar, velo ỵiroḳah she'al pené hamayim. Lo ỵezefet velo ỵesha'avah, velo ỵeshemen ḳiḳ, velo ỵeshemen seréfah, velo ỵe-alyah, velo ỵeḥéleỵ. Naḥum ha-Madi omér "Madliḳin beḥéleỵ meỵushshal," vaḤakhamim omerim "Eḥad meỵushshal ve-eḥad she-éno meỵushshal én madliḳin bo."

Én madliḳin beshemen seréfah beyom toỵ, Ribbi Yishma'Él omér: "Én madlikin be'itran mipené keỵod haShabbaṭ," vaḤakhamim mattirim bekhol hashemanim: beshemen shumshemin, beshemen egozim, beshemen tsenonot, beshemen dagim, beshemen paḳḳu'ot, be'itran uvnéft. Ribi Tarfon omér "Én madliḳin ella ỵeshemen zayit bilỵad."

Kol hayotsé min ha'étz, én madliḳin bo ella pishtan, vekhol hayotsé min ha'éts éno mitammé tum-at ohalim, ella pishtan. Petilat habeged sheḳippelahh velo hiỵhaỵahh? Ribbi Eliézer omér "Temé-ah hi, ve-én madliḳin bahh," Ribbi 'Aḳiỵa omér "Tehorah hi, umadliḳin bahh."

Lo yikkoỵ adam shefoferet shel bétsah, vimalle-énnah shemen, veyittenennah 'al pi ha-nér bishvil shetehé menattefet, va-afillu hi shel ḥeres, veRibbi Yehudah mattir

א. בַּמֶּה מַדְלִיקִין וּבַמֶּה אֵין מַדְלִיקִין?

אֵין מַדְלִיקִין לֹא בְלֶכֶשׁ, וְלֹא בְחֹסֶן, וְלֹא בְכָלָךְ, וְלֹא בִפְתִילַת הָאִידָן, וְלֹא בִפְתִילַת הַמִּדְבָּר, וְלֹא בִירוֹקָה שֶׁעַל פְּנֵי הַמָּיִם. לֹא בְזֶפֶת וְלֹא בְשַׁעֲוָה, וְלֹא בְשֶׁמֶן קִיק, וְלֹא בְשֶׁמֶן שְׂרֵפָה, וְלֹא בְאַלְיָה, וְלֹא בְחֵלֶב. נַחוּם הַמָּדִי אוֹמֵר ”מַדְלִיקִין בְּחֵלֶב מְבֻשָּׁל,“ וַחֲכָמִים אוֹמְרִים ”אֶחָד מְבֻשָּׁל וְאֶחָד שֶׁאֵינוֹ מְבֻשָּׁל אֵין מַדְלִיקִין בּוֹ:“

ב. אֵין מַדְלִיקִין בְּשֶׁמֶן שְׂרֵפָה בְּיוֹם טוֹב, רַבִּי יִשְׁמָעֵאל אוֹמֵר ”אֵין מַדְלִיקִין בְּעִטְרָן מִפְּנֵי כְּבוֹד הַשַּׁבָּת,“ וַחֲכָמִים מַתִּירִים בְּכָל הַשְּׁמָנִים בְּשֶׁמֶן שֻׁמְשְׁמִין, בְּשֶׁמֶן אֱגוֹזִים, בְּשֶׁמֶן צְנוֹנוֹת, בְּשֶׁמֶן דָּגִים, בְּשֶׁמֶן פַּקּוּעוֹת, בְּעִטְרָן וּבְנֵפְט. רַבִּי טַרְפוֹן אוֹמֵר ”אֵין מַדְלִיקִין אֶלָּא בְּשֶׁמֶן זַיִת בִּלְבָד:“

ג. כָּל הַיּוֹצֵא מִן הָעֵץ אֵין מַדְלִיקִין בּוֹ אֶלָּא פִשְׁתָּן, וְכָל הַיּוֹצֵא מִן הָעֵץ אֵינוֹ מִטַּמֵּא טֻמְאַת אֹהָלִים, אֶלָּא פִשְׁתָּן. פְּתִילַת הַבֶּגֶד שֶׁקִּפְּלָהּ וְלֹא הִבְהֲבָהּ? רַבִּי אֱלִיעֶזֶר אוֹמֵר ”טְמֵאָה הִיא, וְאֵין מַדְלִיקִין בָּהּ,“ רַבִּי עֲקִיבָא אוֹמֵר ”טְהוֹרָה הִיא, וּמַדְלִיקִין בָּהּ:“

ד. לֹא יִקּוֹב אָדָם שְׁפוֹפֶרֶת שֶׁל בֵּיצָה, וִימַלְאֶנָּה שֶׁמֶן, וְיִתְּנֶנָּה עַל פִּי הַנֵּר בִּשְׁבִיל שֶׁתְּהֵא מְנַטֶּפֶת, וַאֲפִלּוּ הִיא שֶׁל חֶרֶס, וְרַבִּי יְהוּדָה מַתִּיר,

Kabbalaṭ Shabbaṭ

Texts from Mishnah Shabbaṭ 2:1-7.

...we do not light with tar out of respect for Shabbaṭ. Shabbaṭ is meant to be a sensory experience, and the ruling against tar or burnt oil is due to the smell. The Sages didn't want to encourage anyone to light with a material that would give off a foul smell, and furthermore were worried that if someone did, the smell would be so unpleasant that they would end up extinguishing the flame, which is prohibited to do.

A person may not pierce a hole in an eggshell... Here the case is someone who sets up an elaborate system to extend the life of their oil lamp, by engineering a way to slowly add more oil and thus have it last longer into the evening. The Mishnah rejects this, unless the lamp was specially designed this way with a 'feeder' for additional oil.

However, if the artisan attached it to the lamp, then it is permitted, because it is all one vessel. A person may not fill up a bowl of oil, and place it at the side of the lamp, extending the top of the wick into it so that it draws more oil in. But Rabbi Yehudah permits doing so.

5. One who extinguishes a lamp due to fear of violence, burglars, evil spirits, or because of a sick person trying to sleep – is exempt. But one who does so to spare the lamp, save the oil, or preserve the wick is liable. But Rabbi Yosé exempts all of them, other than one saving the wick, because doing so makes the wick into charcoal.

6. There are three transgressions which cause death in childbirth: not being careful with Niddah, with Ḥallah, and with lighting candles.

7. There are three things a person needs to say, in their home, as darkness descends on Friday: ‘Have you tithed?’, ‘Have you set up an ‘Eruv?’, and ‘Have you lit the lamp?’. If one is not sure if it is dark or not, one may not tithe Vidui, nor immerse vessels, nor light the lamps – but they may tithe Demai, set up an ‘Eruv, or insulate the hot water.

Rabbi El‘azar said that Rabbi Ḥanina said: Torah scholars increase peace in the world, as it is said: “All your children [*banayikh*] shall learn of יהוה, and great shall be the peace of your children” (Isa. 54:13). Do not read your children [*banayikh*], but your builders [*bonayikh*]. “May there be peace within your walls, prosperity within your palaces” (Ps. 122:7), “For the sake of my brothers and friends, I shall say: Peace be within you. For the sake of the House of יהוה, our *Elohim*, I will seek good for you” (Ps. 122:8–9), “Children will see their own children, and peace in Yisrael” (Ps. 128:6), “Those who love Your Torah have great peace; there is no stumbling block for them” (Ps. 119:165), “יהוה gives strength to Their people. יהוה will bless Their people with peace.” (Ps. 29:11).

aval im ḥibberahh hayotsér miteḥillah muttar, mipené shehu keli eḥad. Lo yemallé adam ḳe‘arah shemen, veyittenennah betsad hanér, veyittén rosh hapetilah betokhahh, bishvil shetehé sho-evet, veRibbi Yehudah mattir.

Hamekhabbeh et hanér mipené shehu mityaré mipené goyim, mipené listim, mipené ruaḥ ra‘ah, mipené haḥoléh sheyishan patur. Keḥas ‘al hanér, keḥas ‘al hashemen, keḥas ‘al hapetilah ḥayyav, veRibbi Yosé potér bekhullan, ḥuts min hapetilah, mipené shehu ‘osahh peḥam.

‘Al shalosh ‘aẹ́rot nashim métot bish‘at lidtan: ‘al she-énan zehirot baniddah, uẹaḥallah, uẹhadlaḳat hanér.

Sheloshah deẹarim tsarikh adam lomar betokh béto ‘ereẹ Shabbaṭ ‘im ḥashékhah: ‘issarten, ‘éravten, hadliḳu et hanér. Safeḳ ḥashékhah safeḳ énahh ḥashekhah, én me‘asserin et havaddai, ve-én matbilin et hakélim, ve-én madliḳin et hanérot, aẹal me‘asserin et hademai, um‘arvin vetomenin et haḥammin.

Amar Ribbi El‘azar amar Ribbi Ḥanina: Talmiḍé ḥakhamim marbim shalom ba‘olam, shene-emar: “Vekhol–banayikh limmuḍé Aḍonai, veraẹ shalom banayikh”. Al tiḳré “banayikh” ella “bonayikh”. “Yehi shalom behélékh, shalva be-armenoṭayikh.” “Lema‘an aḥai veré‘ai, aḍabberah–na shalom bakh. Lema‘an béṭ–Aḍonai Elohénu, aẹaḳshah toẹ lakh.” “Ur-éh ẹanim leẹanekha shalom ‘al–Yisraél.” “Shalom raẹ le-ohaẹé ṭoraṭekha, ve-én lamo mikhshol.” “Aḍonai ‘oz le‘ammo yittén, Aḍonai yeẹarékh eṭ–‘ammo ẹashalom.”

אֲבָל אִם חִבְּרָהּ הַיּוֹצֵר מִתְּחִלָּה מֻתָּר, מִפְּנֵי שֶׁהוּא כְּלִי אֶחָד: לֹא יְמַלֵּא אָדָם קְעָרָה שֶׁמֶן, וְיִתְּנֶנָּה בְּצַד הַנֵּר, וְיִתֵּן רֹאשׁ הַפְּתִילָה בְּתוֹכָהּ, בִּשְׁבִיל שֶׁתְּהֵא שׁוֹאֶבֶת, וְרַבִּי יְהוּדָה מַתִּיר:

ה. הַמְכַבֶּה אֶת־הַנֵּר מִפְּנֵי שֶׁהוּא מִתְיָרֵא מִפְּנֵי גוֹיִם, מִפְּנֵי לִסְטִים, מִפְּנֵי רוּחַ רָעָה, מִפְּנֵי הַחוֹלֶה שֶׁיִּישָׁן, פָּטוּר. כְּחָס עַל הַנֵּר, כְּחָס עַל הַשֶּׁמֶן, כְּחָס עַל הַפְּתִילָה חַיָּב, וְרַבִּי יוֹסֵי פּוֹטֵר בְּכֻלָּן, חוּץ מִן הַפְּתִילָה, מִפְּנֵי שֶׁהוּא עוֹשָׂהּ פֶּחָם:

ו. עַל שָׁלֹשׁ עֲבֵירוֹת נָשִׁים מֵתוֹת בִּשְׁעַת לֵדָתָן, עַל שֶׁאֵינָן זְהִירוֹת בַּנִּדָּה, וּבַחַלָּה, וּבְהַדְלָקַת הַנֵּר:

ז. שְׁלֹשָׁה דְבָרִים צָרִיךְ אָדָם לוֹמַר בְּתוֹךְ בֵּיתוֹ עֶרֶב שַׁבָּת עִם חֲשֵׁכָה, עִשַּׂרְתֶּן, עֵרַבְתֶּן, הַדְלִיקוּ אֶת־הַנֵּר. סָפֵק חֲשֵׁכָה, סָפֵק אֵינָהּ חֲשֵׁכָה, אֵין מְעַשְּׂרִין אֶת־הַוַּדַּאי, וְאֵין מַטְבִּילִין אֶת־הַכֵּלִים, וְאֵין מַדְלִיקִין אֶת־הַנֵּרוֹת, אֲבָל מְעַשְּׂרִין אֶת־הַדְּמַאי, וּמְעָרְבִין וְטוֹמְנִין אֶת־הַחַמִּין:

❧ *If not said already, some communities insert Lekha Dodi (p. 137) here.*

אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם, שֶׁנֶּאֱמַר: "וְכָל בָּנַיִךְ לִמּוּדֵי יְיָ, וְרַב שְׁלוֹם בָּנָיִךְ". אַל תִּקְרֵי "בָּנָיִךְ", אֶלָּא "בּוֹנָיִךְ". "יְהִי־שָׁלוֹם בְּחֵילֵךְ, שַׁלְוָה בְּאַרְמְנוֹתָיִךְ." "לְמַעַן אַחַי וְרֵעָי, אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ. לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ, אֲבַקְשָׁה טוֹב לָךְ" "וּרְאֵה־בָנִים לְבָנֶיךָ, שָׁלוֹם עַל־יִשְׂרָאֵל." "שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ, וְאֵין־לָמוֹ מִכְשׁוֹל." "יְיָ עֹז לְעַמּוֹ יִתֵּן, יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם."

Kabbalat Shabbat

...fear of violence, burglars, evil spirits, or because of a sick person trying to sleep. Here we have a fascinating list of the cases in which one can extinguish a lamp and be exempt from the normally serious consequences. Notably it includes dangers both physical and spiritual, and is permissive towards the experience of illness. What's not permitted is to break Shabbat purely for convenience.

...three transgressions. Death during childbirth was such a sadly frequent occurrence that an explanation was desired. Furthermore, rabbinic language often takes hold of hyperbolic consequences to emphasise the graveness of a transgression. Today, we should take seriously the emphasis on these mitsvot, but consider all adult members of a family obligated to together ensure their fulfilment.

Said only with a minyan

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed,
forever and ever and to all eternity blessed
and praised and glorified and exalted,
and extolled and honoured and adored and lauded
be the name of the Blessed Holy One *(C: Amén)*
above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

To Yisraél and to the Rabbis and to all their students, and to all the students of their students, who engage with the Holy Torah, whether in this place or in any other place. May there come to them abundant peace, grace, love and compassion from the Ruler of Heaven and Earth,
and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭkaddash

sheméhh rabba. (Kahal: *Amén*)
Beʿalma di–ṿera khirʿuṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳaréṿ meshiḥéhh. (K: *Amén*) *Beḥayyékhon uṿyomékhon uṿḥayyé ḍekhol–béṭ Yisraél baʿagala uṿizman ḳariṿ, ve-imru: amén.*

(K: *Amén, yehé sheméhh rabba meṿarakh leʿalam leʿalmé ʿalmayya yiṭbarakh*)

Yehé sheméhh rabba meṿarakh
leʿalam leʿalmé ʿalmayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭʿalleh,
veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu.
(K: *Amén*) *Leʿélla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran beʿalma, ve-imru: amén.* (K: *Amén*)

ʿAl Yisraél veʿal Rabbanan veʿal talmiḍéhon, veʿal kal–talmiḍé ṭalmiḍéhon, deʿasḳin be-orayṭa ḳaddishta, di ṿe-aṭra haḍén veḍi bekhal–aṭar vé-aṭar. Yehé lana ulkhon, ḥinna veḥisda veraḥamé, min ḳoḍam maré shemayya ve-arʿa, ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min shemayya,
(K: *Ḥayyim*) *ḥayyim vesaṿaʾ vishuʿah veneḥamah veshézaṿa urfu-ah ug-ullah usliḥah vekhapparah verevaḥ vehatssalah lanu ulkhol–ʿammo Yisraél, ve-imru: amén.* (K: *Amén*)

ʿOseh shalom bimromav,
hu ṿeraḥamav yaʿaseh shalom ʿalénu,
veʿal kol–Yisraél, ve-imru: amén. (K: *Amén*)

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל
כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, דְּעָסְקִין בְּאוֹרַיְתָא
קַדִּישְׁתָּא, דִּי בְאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר
וַאֲתַר. יְהֵא לָנָא וּלְהוֹן, חִנָּא וְחִסְדָּא וְרַחֲמֵי,
מִן קֳדָם מָרֵא שְׁמַיָּא וְאַרְעָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֵוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

MOURNERS STAND

Ḳaddish deRabbanan

The Ḳaddish is the most common prayer in the siddur – recited at least seven times daily, in different forms, in different services. This version, which follows the study texts above, is known as the Rabbis' Ḳaddish as it was originally recited after the conclusion of a lesson. The origin of the Ḳaddish is unclear, but it is certain that the oldest part is the central line: Yehé sheméhh rabba meyarakh le'alam le'almé 'almayya yiṭbarakh. The importance of this is clear from the Talmuḏ:

"If someone is occupied with the study of the law, they need not interrupt. However, for Yehé sheméhh rabba meyarakh one does interrupt for prayer, even if the scholar is occupied with the ma'aseh merkaḇah (mystical study of Yeḥezkel's chariot vision)" (Berakhoṭ 21a)

A Sing-song for the Day of Shabbaṭ

It is good to give thanks to יהוה,
and to sing to Your supernal name.

To tell of Your love in the morning,
and at night, your faithfulness.

Upon the ten strings of the lute
and with the tinkling of the harp

For You have gladdened me יהוה
with Your deeds, at Your
hand's actions, I shout for joy!

How great are Your deeds, יהוה!
Your thoughts are so deep!

A buffoon doesn't know, at all

Mizmor Shir, leYom haShabbaṭ

Tov, lehodot lAdonai;

ulzammér leshimkha ʻelyon.

Lehaggid baboḳer ḥasdekha;

ve-emunatekha, balélot.

ʻAlé–ʻasor vaʻalé–naṿel;

ʻalé higgayon bekhinnor.

Ki simmaḥtani

Adonai befaʻolékha;

bemaʻasé yadekha arannén.

Mah–gadelu maʻasekha Adonai;

me-od, ʻameḳu maḥshevotekha.

Ish-baʻar lo yédaʻ;

‘Arviṭ

Psalm 92 marks the official transition from the material welcoming Shabbaṭ to the beginning of Shabbaṭ itself and is an introduction to Arviṭ unique to Friday night. The psalm itself does not mention Shabbaṭ, only the introduction indicates that it was said on Shabbaṭ. The Midrash Pirké deRabbi Eli‘ezer includes the idea that the first mortal (Adam) recited this psalm on the first Shabbaṭ in gratitude for Shabbaṭ itself, who (as a personified entity) advocated for him against God. The Midrash suggests that following this episode the psalm was forgotten until Mosheh renewed it and suggested that it describes a future time ‘which is entirely Shabbaṭ, that is the life of the World-that-Is-Coming’ [19:3]. This messianic vision of Shabbaṭ has been hugely influential. See Mishnah Tamid 7:4 and Talmud Berakhot 57b, where Shabbaṭ is called ‘one sixtieth of the World-that-Is-Coming’.

צב

מִזְמ֥וֹר
שִׁ֗יר
לְי֣וֹם
הַשַּׁבָּֽת׃

דו

ט֗וֹב לְהוֹד֥וֹת לַיהוָ֑ה
וּלְזַמֵּ֖ר לְשִׁמְךָ֣ עֶלְיֽוֹן׃
לְהַגִּ֣יד בַּבֹּ֣קֶר חַסְדֶּ֑ךָ
וֶ֝אֱמ֥וּנָתְךָ֗ בַּלֵּילֽוֹת׃
עֲלֵי־עָ֭שׂוֹר וַעֲלֵי־נָ֑בֶל
עֲלֵ֖י הִגָּי֣וֹן בְּכִנּֽוֹר׃
כִּ֤י שִׂמַּחְתַּ֣נִי יְהוָ֣ה בְּפָעֳלֶ֑ךָ
בְּֽמַעֲשֵׂ֖י יָדֶ֣יךָ אֲרַנֵּֽן׃
מַה־גָּדְל֣וּ מַעֲשֶׂ֣יךָ יְהוָ֑ה
מְ֝אֹ֗ד עָמְק֥וּ מַחְשְׁבֹתֶֽיךָ׃
אִ֣ישׁ בַּ֭עַר לֹ֣א יֵדָ֑ע

and a fool can’t understand this:

Though the wicked
may sprout up
like grass and evildoers flourish –
in the end they will be utterly
destroyed.

While You will be elevated,
for eternity,
יהוה.

For, look!
Your enemies,
יהוה,
Look!
Your enemies,
will be annihilated –
all evildoers,
will be torn apart.

You have lifted my horn,
like those of a wild ox,
I was dipped in fine oil.

My eyes have gazed
back upon my journey – when the
corrupt rise up against me,
my ears will pick it up.

ukhsil, lo–yaẏin et–zot.

Bifroaḥ resha‘im,

kemo ‘esev,

vayatsitsu kol–po‘alé aven;

lehishshamedam ‘adé–‘ad.

Ve-Attah marom,

le‘olam Adonai.

Ki hinnéh o-yevekha, Adonai,

ki–hinnéh o-yevekha yovédu;

yitparedu, kol–po‘alé aven.

Vatarem kir-ém ḳarni;

baloti, beshemen ra‘anan.

Vatabbét ‘éni, beshurai;

baḳamim ‘alai meré‘im,

tishma’nah oznai.

‘Arvit

..in the end they will be utterly destroyed. The conclusion of Psalm 92 focusses a great deal on questions of morality – there will be rewards for the righteous and punishments for the wicked. Yet, it also recognises that this system of reward and punishment often does not seem to be in effect. The righteous seem to suffer and the wicked flourish – the exact problem which is the basis for theodicy (the attempt to explain and justify the presence of evil in the world). Here, the reader is reassured that even though it seems like the wicked flourish, this is temporary. On a long enough scale, the righteous will be elevated and the wicked destroyed. This led the Sages to say that the wicked receive their limited reward during their lifetime while the righteous receive their limited punishment up-front, although this will be reversed eventually. See Talmud Bavli Eruvin 22.

וּכְסִ֗יל לֹא־יָבִ֥ין אֶת־זֹֽאת׃
בִּפְרֹ֤חַ רְשָׁעִ֨ים ׀
כְּמ֥וֹ עֵ֗שֶׂב
וַ֭יָּצִיצוּ כָּל־פֹּ֣עֲלֵי אָ֑וֶן
לְהִשָּֽׁמְדָ֥ם עֲדֵי־עַֽד׃
וְאַתָּ֥ה מָר֗וֹם
לְעֹלָ֥ם יְהוָֽה׃
כִּ֤י הִנֵּ֪ה
אֹיְבֶ֡יךָ ׀
יְֽהֹוָ֗ה
כִּֽי־הִנֵּ֣ה אֹיְבֶ֣יךָ יֹאבֵ֑דוּ
יִ֝תְפָּרְד֗וּ כָּל־פֹּ֥עֲלֵי אָֽוֶן׃
וַתָּ֣רֶם כִּרְאֵ֣ים קַרְנִ֑י
בַּ֝לֹּתִ֗י בְּשֶׁ֣מֶן רַעֲנָֽן׃
וַתַּבֵּ֥ט עֵינִ֗י בְּשׁ֫וּרָ֥י
בַּקָּמִ֣ים עָלַ֣י מְ֝רֵעִ֗ים
תִּשְׁמַ֥עְנָה אָזְנָֽי׃

A righteous person will flourish
like a date palm – like a cedar in
Lebanon they will grow tall.

Planted at the House of יהוה,
in the courts of our *Elohim*,
they will bud and blossom.

They will germinate even while
aged, green and fresh they will be.

To tell of the virtue of יהוה,
my rock, in whom there is no flaw.

יהוה rules
dressed in splendour!
יהוה puts on armour and garments
of strength!
Though the world has been built,
it will not fall down.

Your throne was build long ago,
You are of eternity.

Rivers have risen,
יהוה
Rivers have risen their voice,
Rivers will rise, with all their
crushing force!

Tsaddiḳ katamar yifraḥ;

ke-erez baleṿanon yisgeh.

Shetulim beṿét Adonai;

beḥatsrot Elohénu yafriḥu.

ʻOd yenuṿun beséṿah;

deshénim veraʻanannim yihyu.

Lehaggid ki–yashar Adonai;

tsuri, velo–ʻavlatah bo.

Adonai malakh,

ge-ut laṿesh;

laṿesh Adonai ʻoz hit-azzar;

af–tikkon téṿél, bal–timmot.

Nakhon kis-akha mé-az;

méʻolam attah.

Nase-u neharot, Adonai,

nase-u neharot ḳolam;

‘Arviṭ

...will flourish like a date palm...
The reassurance to the righteous of their long-term reward is given here in arboreal metaphors. Whereas the wicked appear to flourish but die out in one season, the righteous are like a date palm or a cedar, growing slowly but gradually, putting out fruit over and over, perennially faithful and fruitful. This contrast is well-observed by any gardener who distinguishes between annual and perennial plants. Whereas the annual blooms beautifully, it only does so once. In contrast, the perennial continues to bloom and blossom year after year. The difference is not apparent by someone only looking at a seed, bulb, or sapling – but with more time the difference becomes more significant, until eventually the short-lived annual dies out while the perennial continues to be green and blossoming even unto old age. Therefore the metaphor of Psalm 92 actually works quite well.

צַדִּ֗יק כַּתָּמָ֥ר יִפְרָ֑ח
כְּאֶ֥רֶז בַּלְּבָנ֗וֹן יִשְׂגֶּֽה׃
שְׁ֭תוּלִים בְּבֵ֣ית יְהוָ֑ה
בְּחַצְר֖וֹת אֱלֹהֵ֣ינוּ יַפְרִֽיחוּ׃
ע֭וֹד יְנוּב֣וּן בְּשֵׂיבָ֑ה
דְּשֵׁנִ֖ים וְרַעֲנַנִּ֣ים יִהְיֽוּ׃
לְ֭הַגִּיד כִּֽי־יָשָׁ֣ר יְהוָ֑ה
צ֝וּרִ֗י וְֽלֹא־עַוְלָ֥תָה בּֽוֹ׃

צג

יְהוָ֣ה מָלָךְ֮
גֵּא֪וּת לָ֫בֵ֥שׁ
לָבֵ֣שׁ יְ֭הוָה עֹ֣ז הִתְאַזָּ֑ר
אַף־תִּכּ֥וֹן תֵּ֝בֵ֗ל בַּל־תִּמּֽוֹט׃
נָכ֣וֹן כִּסְאֲךָ֣ מֵאָ֑ז
מֵעוֹלָ֣ם אָֽתָּה׃
נָשְׂא֤וּ נְהָר֨וֹת ׀
יְֽהוָ֗ה
נָשְׂא֣וּ נְהָר֣וֹת קוֹלָ֑ם

From the sounds of roaring waters, mightier than the breakers of the sea – mightier yet is יהוה above!

Your testimonies are trusted, Holiness decorates Your home – יהוה, forevermore.

Insert festive psalms here, see pages 410b-l.

Said only with a minyan, until after Barekhu

Exalted and hallowed is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)* In our lives and our days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed, praised, glorified, and exalted; extolled and honoured, adored and lauded be the name of the Blessed Holy One. *(C: Amén)* Above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

On weeknights add

And They, being merciful, forgives iniquity
and does not destroy. Many times They
averts Their anger and doesn't awake
Their wrath. יהוה, save us, Sovereign,
answer us when we call!

yis-u neharot dokhyam.
Miḳolot, mayim rabbim,
addirim mishberé–yam;
addir bamarom Adonai.
ʿEdotekha, ne-emnu me-od,
leṿétekha na-avah–ḳodesh;
Adonai, le-orekh yamim.

Yiṭgaddal veyiṭḳaddash
sheméhh rabba. (Kahal: *Amén*)
Beʿalma di–ṿera khirʿuṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (K: *Amén*) *Beḥayyékhon*
uṿyomékhon uṿḥayyé ḍekhol–béṭ Yisraél
baʿagala uṿizman ḳariṿ, ve-imru: amén.

(K: *Amén, yehé sheméhh rabba meṿarakh*
leʿalam leʿalmé ʿalmayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
leʿalam leʿalmé ʿalmayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭʿalleh,
veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu.
(K: *Amén*) *Leʿélla min kal–birkhaṭa shiraṭa*
tishbeḥaṭa veneḥemaṭa da-amiran beʿalma,
ve-imru: amén. (K: *Amén*)

(Vehu raḥum yekhappér ʿavon velo
yashḥiṭ, vehirbah lehashiṿ appo, velo
yaʿir kol–ḥamaṭo. Aḍonai hoshiʿah
hammelekh yaʿanénu ṿeyom kor-énu.)

יִשְׂא֖וּ נְהָר֣וֹת דָּכְיָֽם׃
מִקֹּל֨וֹת ׀ מַ֤יִם רַבִּ֗ים
אַדִּירִ֣ים מִשְׁבְּרֵי־יָ֑ם
אַדִּ֖יר בַּמָּר֣וֹם יְהוָֽה׃
עֵֽדֹתֶ֨יךָ ׀ נֶאֶמְנ֬וּ מְאֹ֗ד
לְבֵיתְךָ֥ נַאֲוָה־קֹ֑דֶשׁ
יְ֝הוָ֗ה לְאֹ֣רֶךְ יָמִֽים׃

Insert festive psalms here, see pages 411b-l.

Said only with a minyan, until after Barekhu

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תִּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

On weeknights add

וְה֤וּא רַח֨וּם ׀ יְכַפֵּ֥ר עָוֺן֮ וְֽלֹ֫א יַשְׁחִ֥ית
וְ֭הִרְבָּה לְהָשִׁ֣יב אַפּ֑וֹ וְלֹֽא־יָ֝עִ֗יר כָּל־חֲמָתֽוֹ׃
יְיָ֥ הוֹשִׁ֑יעָה הַ֝מֶּ֗לֶךְ יַעֲנֵ֥נוּ בְיוֹם־קָרְאֵֽנוּ׃

‘Arvịṭ

...mightier than the breakers of the sea. The fear of the ocean is quite deep-seated in the biblical world-view. Mayim Rabbim (mighty water) is a frequent metonym for chaos and the forces of destruction. As a primarily upland-dwelling people, the Israelites had little experience of sea-faring and mostly inherited the ancient Near Eastern fear of water as an element of destruction and devastation (as in the Mabbul of Genesis). The Babylonian myth of Marduk defeating Tiamat, with Tiamat representing the chaotic forces of water, is played out frequently in Tana"kh, including in the very word which in Genesis and elsewhere is used to referrence the 'abyssal depths' (Tehom, cognate with Tiamat). Thus, to tell of יהוה *as being mightier than the breakers of the sea and the untamed waters is a reminder of the 'Chaoskampf', the notion that Creation is about imposing order on chaos.*

B O W

Let us bless
– יהוה –
the Blessed One!

(C: B O W Blessed is יהוה the Blessed One
forever and ever)

B O W Blessed is יהוה the Blessed One
forever and ever.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who through Your word
evens evenings with wisdom,
who opens gates with understanding,
who changes seasons and progresses
time, and organises the stars into their
night watches through Your will.
You create day and night,
rolling away light before darkness,
and darkness before light.
You pass on day and bring on night,
differentiating between day and night,
יהוה of Legions is Your name.

Blessed are You, יהוה,
who evens the evenings.

Barekhu

eṭ–Aḍonai hameṿorakh

*(K: Barukh Aḍonai hameṿorakh
leʻolam vaʻeḍ)*

*Barukh Aḍonai hameṿorakh
leʻolam vaʻeḍ.*

*Barukh Attah Aḍonai
Elohénu melekh haʻolam,
asher biḍṿaro
maʻariṿ ʻaraṿim, beḥokhmah,
poṭéaḥ sheʻarim, biṭṿunah,
meshanneh ʻittim umaḥalif
eṭ–hazemannim umsaddér eṭ–
hakokhaṿim bemishmeroṭéhem
barakia’ kirtsono.
Boré yomam valaylah,
golél or mipené ḥoshekh,
veḥoshekh mipené or.
Hamaʻaṿir yom uméṿi laylah,
umaṿdil bén yom uṿén laylah,
Aḍonai Tseṿa-oṭ shemo.*

*Barukh Attah Aḍonai
hamaʻariṿ ʻaraṿim.*

‘Arviṭ

...organises the stars into their night watches by Your will. This lovely line attributes a degree of agency to the stars at night. Here they are imagined to be assigned to be in a certain place, peforming a certain duty – all prescribed by the Divine will. This sense of the order of creation is critical to the recitation of the Shema’. Whereas in Shaḥariṭ, we praise the One who ‘forms light and creates darkness,’ here at night we praise THEM *for ‘rolling away light before darkness, and darkness before light.’ Their ‘night watches’ is surely a reference to one of several systems of dividing up the night sky. While the twelve constellations of the Zodiac are familiar to most of us in the West today, in the ancient world, Babylonian astronomy mixed with Greek and Egyptian. In the Egyptian system, the sky was divided into 36 sections of ten degrees each, called ‘decans’.*

STAND

בָּֽרְכוּ

אֶת־יְיָ הַֽמְבֹרָךְ

(ק: בָּרוּךְ יְיָ הַֽמְבֹרָךְ לְעוֹלָם וָעֶד)

בָּרוּךְ יְיָ הַֽמְבֹרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בִּדְבָרוֹ מַעֲרִיב עֲרָבִים בְּחָכְמָה,
פּוֹתֵחַ שְׁעָרִים בִּתְבוּנָה,
מְשַׁנֶּה עִתִּים וּמַחֲלִיף אֶת־הַזְּמַנִּים,
וּמְסַדֵּר אֶת־הַכּוֹכָבִים בְּמִשְׁמְרוֹתֵיהֶם
בָּרָקִיעַ כִּרְצוֹנוֹ.
בּוֹרֵא יוֹמָם וָלָֽיְלָה,
גּוֹלֵל אוֹר מִפְּנֵי חֹשֶׁךְ,
וְחֹשֶׁךְ מִפְּנֵי אוֹר.
הַמַּעֲבִיר יוֹם וּמֵבִיא לָֽיְלָה,
וּמַבְדִּיל בֵּין יוֹם וּבֵין לָֽיְלָה,
יְיָ צְבָאוֹת שְׁמוֹ.
בָּרוּךְ אַתָּה יְיָ,
הַמַּעֲרִיב עֲרָבִים.

With Eternal Love

You have loved Your people,
the House of Yisraél.
You have taught us Torah
and *mitsvoṭ*, laws and statutes.
Therefore, יהוה, our *Elohim*,
when we lie down
and when we rise up
we'll discuss Your ordinances,
and rejoice with fervor
in the words of Your Torah,
and in your *mitsvoṭ* and your
statutes, forever and ever.
For they are our life
and the length of our days,
and we'll meditate on them
day and night.
And Your love:
may it not leave us, not ever.

Blessed are You, יהוה,
who loves יהוה's
people: Yisraél.

Ahaṿaṭ ʻOlam

Béṭ Yisraél
ʻammekha ahaṿta,
Torah umitsvoṭ
ḥuḳḳim umishpatim
oṭanu limmaḍta.
ʻAl–kén Aḍonai Elohénu
beshokhṿénu uṿḳuménu
nasiaḥ beḥuḳḳekha
venismaḥ venaʻaloz
beḍiṿré ṭalmuḍ Toraṭekha
uṿmitsvoṭekha
veḥuḳḳoṭekha
leʻolam ṿaʻeḍ.
Ki hém ḥayyénu
ve-orekh yaménu,
uṿahem nehgeh
yomam valaylah,
ve-ahaṿaṭekha
lo ṭasur mimennu
leʻolamim.

Barukh Attah Aḍonai
ohéṿ eṭ–ʻammo
Yisraél.

אַהֲבַת עוֹלָם

בֵּית יִשְׂרָאֵל
עַמְּךָ אָהָבְתָּ,
תּוֹרָה וּמִצְוֹת חֻקִּים
וּמִשְׁפָּטִים אוֹתָנוּ לִמַּדְתָּ.
עַל־כֵּן יְיָ אֱלֹהֵינוּ,
בְּשָׁכְבֵנוּ
וּבְקוּמֵנוּ
נָשִׂיחַ בְּחֻקֶּיךָ,
וְנִשְׂמַח וְנַעֲלֹז
בְּדִבְרֵי תַלְמוּד תּוֹרָתֶךָ,
וּבְמִצְוֹתֶיךָ וְחֻקּוֹתֶיךָ
לְעוֹלָם וָעֶד.
כִּי הֵם חַיֵּינוּ
וְאֹרֶךְ יָמֵינוּ,
וּבָהֶם נֶהְגֶּה
יוֹמָם וָלָיְלָה.
וְאַהֲבָתְךָ
לֹא תָסוּר מִמֶּנּוּ לְעוֹלָמִים.

בָּרוּךְ אַתָּה יְיָ,
אוֹהֵב אֶת־עַמּוֹ
יִשְׂרָאֵל.

ʻArṿiṭ

...and on them we shall meditate day and night. Although the nighttime is fraught with spiritual dangers, the study of the Torah is not reserved only for daytime. To the contrary, the Sages placed a great deal of importance on Torah study performed at night. In particular, it was the custom to arise at midnight (a less difficult task when you went to bed at nightfall), study Torah for several hours, and then go back to bed. Later, rabbis would develop the liturgical practice of Tikkun Ḥatsoṭ (Midnight Rectification) in which a series of penitential prayers would be recited at midnight, as it was believed to be the most auspicious time for such prayers to be heard. Throughout the Tana"kh references can be found to the practice of sleeping in two distinct periods while awake around midnight. (See, Shofetim 16:3, Ruṭ 3:8, and Tehillim 119:62)

Listen,

Yisraél!

יהוה

is our *Elohim*

יהוה

is one

(whispered)
Blessed is the glorious name
of Their rule forever and ever.

Shema’
Yisraél
Aḍonai
Eloẖénu
Aḍonai
eḥaḍ

Barukh shém keṿoḍ
malkhuto le‘olam va‘eḍ

‘Arviṭ

The Sages insist that one must emphasise the last letter of each of the first and the last words of the Shema’. Together, these two letters spell עֵד*, meaning ‘witness.’ Many will make an extra effort to draw out the sounds of these two consonants in order to draw attention to this secondary meaning. The idea that, by reciting the Shema’, we are giving testimony about the Divine oneness, is an important aspect of the Shema’. Yisha’yahu 43:10 helps to illuminate this concept:*

“You are my witnesses, says יהוה*, and my servant whom I have chosen; that you may know Me, believe in Me, and understand that I am* THEY *– before Me there was no Él, nor shall there be any after Me.”*

By reciting the Shema’, we are testifying to this radical statement of monotheism – there have been no others, and there never will be.

שְׁמַ֖ע
יִשְׂרָאֵ֑ל
יְהֹוָ֥ה
אֱלֹהֵ֖ינוּ
יְהֹוָ֥ה
אֶחָֽד

בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד

Love

יהוה your *Elohim*
with all your heart,
and with all your soul,
and with all you have.

These words which I instruct you this day shall be upon your heart. Teach them to your children and speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Bind them as a sign upon your arm and as badges between your eyes. Write them upon the doorposts of your houses and your gates.

If you listen, truly listen to the precepts of which I have instructed you today – to love יהוה your *Elohim* and to serve Them with all of your heart and soul, then I will give rain for your land in every season it's needed so that you can gather up your grain, wine, and oil.

Ve-ahaṿta,

ẹṭ Aḍonai Elohekha;
bekhol–leṿaṿekha
uṿkhol–nafshekha
uṿkhol–me-oḍekha.
Vehayu hadeṿarim ha-élleh
asher anokhi metsavvekha
hayom ʻal–leṿaṿekha.
Veshinnantam leṿanekha,
veḍibbarta bam; beshiṿtekha
beṿéṭekha uṿlekhtekha
ṿaḍerekh, uṿeshokhbekha
uṿkumekha. Uḳshartam
le-oṭ ʻal–yaḍekha; vehayu
letotafoṭ bén ʻénekha.
Ukhṭaṿtam ʻal–mezuzoṭ
béṭekha uṿishʻarekha.

Vehayah im–shamoaʼ
tishmeʻu el mitsvoṭai, asher
anokhi metsavveh eṭkhem
hayom; le-ahaṿah eṭ–
Aḍonai Elohékhem ulʻoṿḍo,
bekhol–leṿaṿkhem uṿkhol–
nafshekhem. Venaṭatti
metar–artsekhem beʻitto
yoreh umalḳosh; ve-asafta
ḍeganekha, veṭiroshekha
veyits-harekha.

וְאָ֣הַבְתָּ֔
אֵ֖ת יְהֹוָ֣ה אֱלֹהֶ֑יךָ
בְּכָל־לְבָבְךָ֥ וּבְכָל־נַפְשְׁךָ֖
וּבְכָל־מְאֹדֶֽךָ׃ וְהָי֞וּ
הַדְּבָרִ֣ים הָאֵ֗לֶּה אֲשֶׁ֨ר
אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם עַל־
לְבָבֶֽךָ׃ וְשִׁנַּנְתָּ֣ם לְבָנֶ֔יךָ
וְדִבַּרְתָּ֖ בָּ֑ם בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙
וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ וּֽבְשָׁכְבְּךָ֖
וּבְקוּמֶֽךָ׃ וּקְשַׁרְתָּ֥ם לְא֖וֹת
עַל־יָדֶ֑ךָ וְהָי֥וּ לְטֹטָפֹ֖ת
בֵּ֥ין עֵינֶֽיךָ׃ וּכְתַבְתָּ֛ם עַל־
מְזֻז֥וֹת בֵּיתֶ֖ךָ וּבִשְׁעָרֶֽיךָ׃

* * *

וְהָיָ֗ה אִם־שָׁמֹ֤עַ
תִּשְׁמְעוּ֙ אֶל מִצְוֺתַ֔י
אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם
הַיּ֑וֹם לְאַהֲבָ֞ה אֶת־
יְהֹוָ֤ה אֱלֹֽהֵיכֶם֙ וּלְעָבְד֔וֹ
בְּכָל־לְבַבְכֶ֖ם וּבְכָל־נַפְשְׁכֶֽם׃
וְנָתַתִּ֧י מְטַר־אַרְצְכֶ֛ם בְּעִתּ֖וֹ
יוֹרֶ֣ה וּמַלְק֑וֹשׁ וְאָסַפְתָּ֣
דְגָנֶ֔ךָ וְתִֽירֹשְׁךָ֖ וְיִצְהָרֶֽךָ׃

Shema’

The recitation of the one-line creed is followed by several other biblical passages, the first two also from Deyarim and the last from BaMiḍbar. The first paragraph (all three are often known by the first words), the Ve-ahayta, lays out the basic premises of Jewish faith. We are required to love יהוה *but beyond that, commands are not about what we believe, but rather what we do.*

...all you have. This third injunction is the hardest to understand. If it was rendered literally, it would translate to ‘Love...with all of your very-ness.’ The word in question being an adjective and not a noun, making it possessive is a strange but beautiful gesture. Commentators have typically understood it to mean that you should love יהוה *with all that you have, both materially, and metaphysically.*

I will give grasses in your field for your livestock, and they shall eat and be satisfied. Guard yourself lest your heart deceive you and turn aside and serve other *Elohim* and bow down to them. Then יהוה would be angry with you and stop up the Heavens and there would no longer be rain for your fields nor your produce. They would remove you immediately from the good land which יהוה has given to you. Place these words upon your heart and upon your soul and bind them as a sign upon your arm, and they shall be badges between your eyes. Teach them to your children to speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Write them upon the doorposts of your house and your gates. This is so your days and the days of your children upon the land which יהוה has sworn to give to them will be lengthened for as long as the Heavens are above the Earth.

Venaṭatti ‘ésev besaḍekha liṿhemtekha; ve-akhalta vesaṿa’ta. Hishshameru lakhem, pen–yifteh leṿaṿkhem; vesartem va‘aṿaḍtem Elohim aḥérim, vehishtaḥaviṭem lahem. Veḥarah af–Aḍonai bakhem ve‘atsar eṭ–hashamayim velo–yihyeh matar, veha-aḍamah, lo ṭittén eṭ–yeṿulahh; va-aṿaḍtem mehérah mé‘al ha-arets hatoṿah, asher Aḍonai noṭén lakhem. Vesamtem eṭ–deṿarai élleh, ‘al–leṿaṿkhem ve‘al–nafshekhem; uḳshartem oṭam le-oṭ ‘al–yeḍkhem, vehayu letotafoṭ bén ‘énékhem. Velimmaḍtem oṭam eṭ–benékhem leḍabbér bam; beshiṿṭekha beṿéṭekha uṿlekhtekha ṿaderekh, uṿeshokhbekha uṿḳumekha. Ukhṭaṿtam ‘al–mezuzoṭ béṭekha uṿish‘arekha. Lema‘an yirbu yemékhem vimé ṿenékhem, ‘al ha-aḍamah, asher nishba’ Aḍonai la‘aṿoṭékhem laṭéṭ lahem; kimé hashamayim ‘al–ha‘arets.

וְנָתַתִּ֛י עֵ֥שֶׂב בְּשָׂדְךָ֖
לִבְהֶמְתֶּ֑ךָ וְאָכַלְתָּ֖ וְשָׂבָֽעְתָּ׃
הִשָּֽׁמְר֣וּ לָכֶ֔ם פֶּ֥ן־יִפְתֶּ֖ה
לְבַבְכֶ֑ם וְסַרְתֶּ֗ם וַעֲבַדְתֶּם֙
אֱלֹהִ֣ים אֲחֵרִ֔ים
וְהִשְׁתַּחֲוִיתֶ֖ם לָהֶֽם׃ וְחָרָ֨ה
אַף־יְהֹוָ֜ה בָּכֶ֗ם וְעָצַ֤ר אֶת־הַשָּׁמַ֙יִם֙
וְלֹא־יִהְיֶ֣ה מָטָ֔ר וְהָ֣אֲדָמָ֔ה לֹ֥א
תִתֵּ֖ן אֶת־יְבוּלָ֑הּ וַאֲבַדְתֶּ֣ם
מְהֵרָ֗ה מֵעַל֙ הָאָ֣רֶץ הַטֹּבָ֔ה
אֲשֶׁ֥ר יְהֹוָ֖ה נֹתֵ֥ן לָכֶֽם׃
וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה
עַל־לְבַבְכֶ֖ם וְעַֽל־נַפְשְׁכֶ֑ם
וּקְשַׁרְתֶּ֨ם אֹתָ֤ם לְאוֹת֙
עַל־יֶדְכֶ֔ם וְהָי֥וּ לְטוֹטָפֹ֖ת
בֵּ֥ין עֵינֵיכֶֽם׃ וְלִמַּדְתֶּ֥ם אֹתָ֛ם
אֶת־בְּנֵיכֶ֖ם לְדַבֵּ֣ר בָּ֑ם
בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙ וּבְלֶכְתְּךָ֣
בַדֶּ֔רֶךְ וּֽבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃
וּכְתַבְתָּ֛ם עַל־מְזוּז֥וֹת בֵּיתֶ֖ךָ
וּבִשְׁעָרֶֽיךָ׃ לְמַ֨עַן יִרְבּ֤וּ יְמֵיכֶם֙
וִימֵ֣י בְנֵיכֶ֔ם עַ֚ל הָֽאֲדָמָ֔ה אֲשֶׁ֨ר
נִשְׁבַּ֧ע יְהֹוָ֛ה לַאֲבֹתֵיכֶ֖ם
לָתֵ֣ת לָהֶ֑ם כִּימֵ֥י
הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ׃

Shema’

This second paragraph (Vehayah im–shamoa’) restates many of the themes of Ve-ahavta above, and many of the discrete commandments as well, while also introducing a new theme: reward and punishment. As is expected for an ancient society of pastoral nomads, both the rewards and the punishments are exclusively agricultural: rain (or the absence of it), a good harvest (or a bad one), etc.

...remove you immediately from the good land... The relationship between access and control over Erets Yisraél and societal morality is omnipresent throughout the Torah. Here it is made explicit that the promise of the Land of Yisraél is conditioned entirely on the behaviour of its inhabitants. This relationship has come to characterise many of the disasters of Jewish history as well as the response to them from tradition.

יהוה spoke to Mosheh and said: “Speak to the Children of Yisraél and say to them to make for themselves a fringe on the corners of their clothing forever. Place on the fringe a thread of sky-blue; It shall to you be a fringe. When you see it you will remember all the precepts of יהוה and do them, rather than follow after your hearts and eyes, which you have strayed after before. This is so you will remember and do all of My precepts and you shall be holy to your *Elohim*. I am יהוה, your *Elohim* who brought you out of the land of Egypt to be with you as *Elohim*.

I am יהוה your *Elohim*.”

◆

יהוה *your Elohim is truth...*

Vayomer Aḍonai el–Mosheh lémor: “Dabbér el–Bené Yisraél ve-amarta aléhem, veʿasu lahem tsitsiṭ ʿal–kanfé ṿigḍéhem leḍoroṭam; venaṭenu ʿal–tsitsiṭ hakanaf peṭil tekhéleṭ. Vehayah lakhem letsitsiṭ ur-iṭem oṭo uzkhartem eṭ–kol–mitsvoṭ Aḍonai, vaʿasiṭem oṭam; velo–ṭaturu aḥaré leṿaṿkhem ve-aḥaré ʿénékhem, asher–attem zonim aḥaréhem. Lemaʿan tizkeru, vaʿasiṭem eṭ–kol–mitsvoṭai; vihyiṭem ḳeḍoshim lÉlohékhem. Ani Aḍonai Elohékhem asher hotséṭi eṭkhem mé-erets Mitsrayim, lihyoṭ lakhem lÉlohim; Ani Aḍonai Elohékhem.”

Aḍonai Elohékhem emeṭ...

Shema'

The third paragraph which follows the Shema', Vayomer Aḍonai, is specific where the other two are broad. In particular, it deals with the mitsvah of Tsitsit. Why, out of all of the many passages that concern the many mitsvoṭ of the Torah, do we read about Tsitsit twice daily in the Shema? One answer is simply the centrality of this mitsvah to daily life.

...a thread of sky-blue... The colour in question, Tekhéleṭ, is one whose story parallels many of the broader narratives of Jewish history. After the Expulsion (70 CE), the particular method of creating the pigment was lost, the only memory remaining of its many remarkable properties. In the 20th century, scientific research helped establish that the dye most likely came from a Mediterranean snail (Hexaplex Trunculus) and beginning in the 1980s, dye started to be sold in contemporary Israel.

וַיֹּ֥אמֶר יְהֹוָ֖ה

אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃
דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙
וְאָמַרְתָּ֣ אֲלֵהֶ֔ם וְעָשׂ֨וּ לָהֶ֥ם
צִיצִ֛ת עַל־כַּנְפֵ֥י בִגְדֵיהֶ֖ם
לְדֹרֹתָ֑ם וְנָ֥תְנ֛וּ עַל־צִיצִ֥ת
הַכָּנָ֖ף פְּתִ֥יל תְּכֵֽלֶת׃
וְהָיָ֣ה לָכֶם֮ לְצִיצִת֒
וּרְאִיתֶ֣ם אֹת֗וֹ וּזְכַרְתֶּם֙
אֶת־כָּל־מִצְוֺ֣ת יְהֹוָ֔ה
וַעֲשִׂיתֶ֖ם אֹתָ֑ם וְלֹֽא־תָתֻ֜רוּ
אַחֲרֵ֤י לְבַבְכֶם֙ וְאַחֲרֵ֣י עֵֽינֵיכֶ֔ם
אֲשֶׁר־אַתֶּ֥ם זֹנִ֖ים אַחֲרֵיהֶֽם׃
לְמַ֣עַן תִּזְכְּר֔וּ וַעֲשִׂיתֶ֖ם
אֶת־כָּל־מִצְוֺתָ֑י וִהְיִיתֶ֥ם
קְדֹשִׁ֖ים לֵאלֹהֵיכֶֽם׃ אֲנִ֞י
יְהֹוָ֣ה אֱלֹהֵיכֶ֗ם אֲשֶׁ֨ר
הוֹצֵ֤אתִי אֶתְכֶם֙ מֵאֶ֣רֶץ
מִצְרַ֔יִם לִהְי֥וֹת לָכֶ֖ם לֵאלֹהִ֑ים
אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם׃

* * *

יְיָ אֱלֹהֵיכֶם אֱמֶת...

...and faithful is all of this,

and binding upon us, for יהוה is
our *Elohim* and there is no other,
and we, Yisraél, are Their people.

Our Rescuer
from the hands of human sovereigns.

Our Redeemer, our sovereign,
from all oppressors.

Él, Our Saviour from our adversaries.

The One Who Seeks Vengeance on
all of our souls' foes.

The Keeper of our souls in life,
who stops our feet from slipping.

Our Empowerer over our foes,
who raises our strength
above all who hate us.

Él, Our Vindicator before *Par'oh*,
with signs and wonders
in the Hamites' land.

The Striker in Their Wrath
of all first-born of Mitsrayim,
who brought Their people Yisraél
to everlasting freedom.

The Carrier of Their children between
the divided Yam Suf, who drowned
those in pursuit in the depths of the sea.

...ve-emunah kol–zoṭ,

veḳayyam 'alénu, ki hu
Aḍonai Elohénu ve-én zulaṭo,
va-anaḥnu Yisraél 'ammo.

HaPoḍénu
miyaḍ melakhim.

HaGo-alénu, malkénu
mikaf kol–'aritsim.

Ha-Él HaNifra'–lanu
mitsarénu

HaMeshallém
gemul lekhol–o-yeṿé nafshénu.

HaSam nafshénu baḥayyim,
velo naṭan lamot rag̣lénu,

HaMaḍrikhénu
'al bamoṭ o-yevénu, vayarem
ḳarnénu 'al–kol–sone-énu.

Ha-Él Ha'Oseh–lanu
neḳamah beFar'oh, be-oṭoṭ
uṿmofeṭim be-aḍmaṭ Bené Ḥam.

HaMakkeh ṿe'Eṿraṭo
kol–bekhoré Mitsrayim
vayotsé eṭ–'ammo Yisraél
mitokham leḥéruṭ 'olam.

HaMa'aṿir banav bén gizré yam
suf, ve-eṭ roḍeféhem ve-eṭ
sone-éhem biṭhomoṭ tibba'.

...וֶאֱמוּנָה כָּל־זֹאת,

וְקַיָּם עָלֵינוּ, כִּי הוּא יְיָ אֱלֹהֵינוּ וְאֵין
זוּלָתוֹ, וַאֲנַחְנוּ יִשְׂרָאֵל עַמּוֹ.

הַפּוֹדֵנוּ
מִיַּד מְלָכִים

הַגּוֹאֲלֵנוּ מַלְכֵּנוּ
מִכַּף כָּל־עָרִיצִים.

הָאֵל הַנִּפְרָע־לָנוּ מִצָּרֵינוּ.

הַמְשַׁלֵּם גְּמוּל לְכָל־אֹיְבֵי נַפְשֵׁנוּ.

הַשָּׂם נַפְשֵׁנוּ בַּחַיִּים,
וְלֹא נָתַן לַמּוֹט רַגְלֵנוּ.

הַמַּדְרִיכֵנוּ עַל בָּמוֹת אוֹיְבֵינוּ,
וַיָּרֶם קַרְנֵנוּ עַל־כָּל־שׂוֹנְאֵינוּ.

הָאֵל הָעֹשֶׂה־לָּנוּ נְקָמָה בְּפַרְעֹה,
בְּאוֹתוֹת וּבְמוֹפְתִים
בְּאַדְמַת בְּנֵי חָם.

הַמַּכֶּה בְעֶבְרָתוֹ כָּל־בְּכוֹרֵי מִצְרָיִם,
וַיּוֹצֵא אֶת־עַמּוֹ יִשְׂרָאֵל
מִתּוֹכָם לְחֵרוּת עוֹלָם.

הַמַּעֲבִיר בָּנָיו בֵּין גִּזְרֵי יַם סוּף,
וְאֶת־רוֹדְפֵיהֶם וְאֶת־שׂוֹנְאֵיהֶם
בִּתְהוֹמוֹת טִבַּע.

‘Arviṭ

The Carrier of Their children between the divided Yam Suf, who drowned those in pursuit in the depths of the sea. The inclusion of this line has been controversial. Yet, it is a key part of the narrative which this first blessing after the Shema’ is attempting to establish. Although we are obligated to retell the Exodus, and to rejoice in our deliverance – we must also be careful not to take pleasure in the death of others. The Talmuḍ teaches that, ‘The Holy Blessed One does not rejoice over the fall of the wicked.’ (Sanhedrin 39b) and elsewhere (Megillah 10b) a midrash is told:

> *“The Egyptians were drowning in the sea. At the same time, the angels wanted to sing before Them, and* יהוה*, our Elohim said to them: ‘My creations are drowning and you are singing before me?!’”*

The Children Saw Their
power, and praised and thanked Their
name, and willingly accepted upon
themselves Their sovereignty. Mosheh,
Aharon, Miriam and all the children
of Yisraél who came up from the sea
answered You in song with great joy,
exclamation, celebration and revelry,
they answered and said altogether:

“Who is like You
among the *élim*, יהוה?”
“Who is like You
exalted in holiness, who does
wonders in awesome glory?!”

By the seashore, יהוה, our *Elohim*,
Your children saw Your dominion.
all together they thanked You and
crowned You and said:

“יהוה shall rule
forever and ever!”

And it’s said:
יהוה will surely redeem *Ya‘aḳoṿ*,
and rescue them from the hand
of those stronger than them!

Blessed are You,
יהוה
who redeems Yisraél.

Ra-u ṿanim eṭ–geṿuraṭo,
Shibbeḥu vehodu lishmo.
Umalkhuṭo beratson ḳibbelu ‘aléhem,
Mosheh (uṿné)/(ve-Aharon uMiriam,
vekhol Bené) Yisraél, (keshé‘alu min
hayam,) lekha ‘anu shirah, ṿegilah
ṿerinah ṿesimḥah, ṿetsahalah rabbah,
‘anu ve-ameru khullam:

“Mi khamokha
ba-élim Aḍonai?”
“Mi kamokha
ne-dar bakoḍesh,
nora tehillot ‘oséh–fele?”

Malkhuṭekha Aḍonai Elohénu
ra-u ṿanekha ‘al–hayam.
Yaḥad kulam hoḍu
vehimlikhu ve-ameru:

“Aḍonai yimlokh
le‘olam va‘eḍ.”

Vene-emar: Ki–faḍah Aḍonai
eṭ–Ya‘aḳoṿ, ug-alo miyad ḥazaḳ
mimennu.

Barukh Attah Aḍonai,
ga-al Yisraél.

רָאוּ בָנִים אֶת־גְּבוּרָתוֹ,
שִׁבְּחוּ וְהוֹדוּ לִשְׁמוֹ,
וּמַלְכוּתוֹ בְּרָצוֹן, קִבְּלוּ עֲלֵיהֶם.
מֹשֶׁה (וּבְנֵי)/(וְאַהֲרֹן וּמִרְיָם, וְכָל־בְּנֵי) יִשְׂרָאֵל,
(כְּשֶׁעָלוּ מִן הַיָּם) לְךָ עָנוּ שִׁירָה,
(בְּגִילָה בְּרִנָּה) בְּשִׂמְחָה (וְצָהֳלָה) רַבָּה
(עָנוּ) וְאָמְרוּ כֻלָּם:

מִי כָמֹכָה בָּאֵלִם יְיָ,
מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת עֹשֵׂה־פֶלֶא.

מַלְכוּתְךָ יְיָ אֱלֹהֵינוּ
רָאוּ בָנֶיךָ עַל־הַיָּם.
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר:
כִּי־פָדָה יְיָ אֶת־יַעֲקֹב,
וּגְאָלוֹ מִיַּד חָזָק מִמֶּנּוּ.

בָּרוּךְ אַתָּה יְיָ,
גָּאַל יִשְׂרָאֵל.

‘Arṿiṭ

Mosheh, Aharon, Miriam and all the children of Yisraél who came up from the sea... The gold words in this passage come from Persian siddurim, and are more expansive than just the words in black. As well as the inclusion of Miriam, describing us as all those "who came up from the sea," creates a beautiful mikveh-like image of the transitional moment at which we became a people.

*This moment is then retold with an amazing concept contained in how it is framed: "they thanked You and crowned You..." Namely, that it is **us** who makes the Divine be Sovereign – the coronation happened there on the seashore. Awed by the miracle at the sea, the people proclaimed the Divine ruler through their praise in the Song of the Sea. The agency which that places into the hands of the newly-freed children of Yisraél, as well as the mystical power of their words, is incredible.*

Lie us down,

our Parent, in peace.
And raise us up, our Sovereign,
to a good and peaceful life.
And spread over us the shelter of
Your peace, and counsel us, our
Sovereign, with Your good advice.
And save us quickly, for Your sake,
and shield us, protect us,

On Shabbaṭ and Yom Tov:
and spread over us and
over Yerushalayim Your city,
a *Sukkah* of mercy and peace.
Blessed are You, יהוה, who
spreads out a shelter of peace
upon us, and upon all of your
people, Yisraél, and upon
Yerushalayim, *amén.*

On weeknights, substitute
and remove from us the strike of enmity, violence, plague, sickness, misery, famine, wickedness, and pestilence and calamity and disaster. Break the adversary which threatens us, before and behind us, and shelter us in the shadow of Your wings. Guard our goings and comings, that life may be good and peaceful, from now until always. For You are *Él*, our protector and our saviour from all evil things and from terrors of the night. Blessed are You, יהוה who protects יהוה's people Yisraél, always.

then turn to p. 44

Hashkiṿénu

Aṿinu leshalom.
Vehaʻamiḍénu Malkénu
leḥayyim toṿim ulshalom,
ufros ʻalénu sukkaṭ shelomekha,
veṭaḳḳenénu (Malkénu) beʻétsah
toṿah milefanekha, vehoshiʻénu
mehérah lemaʻan shemekha
vehag̣én baʻaḍénu,

ufros ʻalénu (veʻal
Yerushalayim ʻirkha) sukkaṭ
raḥamim veshalom.
Barukh Attah Adonai,
haporés sukkaṭ shalom ʻalénu
veʻal–(kol–)ʻammo Yisraél,
veʻal–Yerushalayim, amén.

(vehasér méʻalénu makkaṭ: o-yéṿ, deṿer, ḥereṿ, (ḥoli) tsarah, raʻah, raʻaṿ veyag̣on umashḥiṭ umaggéfah. Sheṿor vehasér (has)satan milefanénu umé-aḥarénu, uṿtsél kenafekha tastirénu. Ushmor tséṭénu uṿo-énu leḥayyim toṿim ulshalom méʻattah veʻaḍ ʻolam. Ki Él shomrénu umatssilénu Attah mikol–ḍaṿar raʼ umifaḥar laylah. Barukh Attah Aḍonai shomér eṭ–ʻammo Yisraél laʻaḍ.)

‘Arvịt

Here in ‘Arvịt there are not only the two blessings which precede the Shema’, but also two which come after it (as opposed to one in Shaḥarit). The second of those two, Hashkiyénu (Lie us down), is perhaps the best example of the way in which genuine human reactions, hopes and fears all frame our liturgy.

Break the adversary which threatens us. The adversary is the title given to the angel or being who is tasked with recording human failures and preparing the prosecution of individuals in the Heavenly court. It is, however, a title, and not a proper name – as some have interpreted it, believing there to be a distinct being named Satan (Adversary). Instead, it is understood to be a role which angels fill vis-á-vis humans all the time and in many ways.

הַשְׁכִּיבֵֽנוּ

אָבִֽינוּ לְשָׁלוֹם.
וְהַֽעֲמִידֵֽנוּ מַלְכֵּֽנוּ
לְחַיִּים טוֹבִים וּלְשָׁלוֹם,
וּפְרֹשׂ עָלֵֽינוּ סֻכַּת שְׁלוֹמֶֽךָ,
וְתַקְּנֵֽנוּ (מַלְכֵּֽנוּ) בְּעֵצָה טוֹבָה מִלְּפָנֶֽיךָ,
וְהוֹשִׁיעֵֽנוּ מְהֵרָה לְמַֽעַן שְׁמֶֽךָ
וְהָגֵן בַּֽעֲדֵֽנוּ,

On Shabbaṭ and Yom Tov:

וּפְרֹשׂ עָלֵֽינוּ (וְעַל יְרוּשָׁלַֽיִם עִירְךָ)
סֻכַּת רַחֲמִים וְשָׁלוֹם.

בָּרוּךְ אַתָּה יְהֹוָה,
הַפּוֹרֵשׂ סֻכַּת שָׁלוֹם עָלֵֽינוּ
וְעַל־(כָּל־)עַמּוֹ יִשְׂרָאֵל,
וְעַל־יְרוּשָׁלָֽיִם, אָמֵן:

On weeknights, substitute

וְהָסֵר מֵעָלֵֽינוּ מַכַּת אוֹיֵב, דֶּֽבֶר, חֶֽרֶב, (חֳלִי,)
צָרָה, רָעָה, רָעָב וְיָגוֹן וּמַשְׁחִית וּמַגֵּפָה. שְׁבֹר
וְהָסֵר (הַ)שָּׂטָן מִלְּפָנֵֽינוּ וּמֵאַחֲרֵֽינוּ, וּבְצֵל כְּנָפֶֽיךָ
תַּסְתִּירֵֽנוּ. וּשְׁמֹר צֵאתֵֽנוּ וּבוֹאֵֽנוּ לְחַיִּים טוֹבִים
וּלְשָׁלוֹם, מֵעַתָּה וְעַד עוֹלָם. כִּי אֵל שׁוֹמְרֵֽנוּ
וּמַצִּילֵֽנוּ אָֽתָּה מִכָּל־דָּבָר רָע וּמִפַּֽחַד לָֽיְלָה.
בָּרוּךְ אַתָּה יְיָ, שׁוֹמֵר אֶת־עַמּוֹ יִשְׂרָאֵל לָעַד.

then turn to p. 45

On Shabbaṭ:

The Children of Yisraél
will protect Shabbaṭ –
by making Shabbaṭ,
for every generation,
an eternal covenant,
between Me and between
The Children of Yisraél
it will be a sign, forever,
that in six days יהוה made
the heavens and the Earth,
and on the seventh day
יהוה rested
and took a breather.

On Yom Toṿ:

These are the festivals of יהוה,
each a sacred convocation,
which therefore,
we call as a gathering.

Mosheh spoke of the festivals of
יהוה to the Children of Yisraél.

Veshameru ṿené–
Yisraél, et–haShabbaṭ
laʿasot et–haShabbaṭ
ledorotam berit ʿolam.
Béni uṿén bené Yisraél
ot hi leʿolam,
ki–shéshet yamim
ʿasah Adonai
et–hashamayim
ve-et–ha-arets,
uvayom hasheviʿi
shavat vayinnafash.

Élleh moʿadé Adonai
miḳra-é ḳodesh
asher–tiḳre-u otam
bemoʿadam.

(Vaydabber Mosheh et–moʿadé
Adonai el–bené Yisraél.)

‘Arvịṭ

...took a breather. This is a colloquial translation, but it does capture well the multiple meanings of the strange verb which concludes this passage. Veshameru is not taken from the account of Creation in Genesis, but rather is Exodus 31:16-17, which is narrated to Mosheh by the Divine upon Mt. Sinai immediately before the incident of the molten calf. The verb ‘vayinafash’ is difficult to translate. We know ‘nefesh’ as a ‘soul’ or ‘person’ and of course is linked to ‘breath’ (like all words for ‘soul’). Yet, here it is in a verb form. Often translated as ‘rested’, that would imply it was the same as the version in Genesis (vayishbot, the same root as Shabbaṭ). Instead, we have tried to capture the uniqueness of this particular form and its connection to breath/soul by took a breather, which implies both rest and respiration.

STAND

On Shabbaṭ:

וְשָׁמְרוּ בְנֵי־יִשְׂרָאֵל
אֶת־הַשַּׁבָּת
לַעֲשׂוֹת אֶת־הַשַּׁבָּת
לְדֹרֹתָם בְּרִית עוֹלָם:
בֵּינִי וּבֵין בְּנֵי יִשְׂרָאֵל
אוֹת הִוא לְעֹלָם,
כִּי־שֵׁשֶׁת יָמִים עָשָׂה יְהֹוָה
אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ,
וּבַיּוֹם הַשְּׁבִיעִי
שָׁבַת וַיִּנָּפַשׁ:

On Yom Tov:

אֵלֶּה מוֹעֲדֵי יְהֹוָה
מִקְרָאֵי קֹדֶשׁ
אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:
(וַיְדַבֵּר מֹשֶׁה אֶת־מֹעֲדֵי יְהֹוָה
אֶל־בְּנֵי יִשְׂרָאֵל:)

Said only with a minyan

On Yom Tov, after Ḳaddish turn to p. 560.

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)* In our lives and our days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed, praised, glorified, and exalted; extolled and honoured, adored and lauded be the name of the Blessed Holy One. *(C: Amén)* Above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

steps backwards...

Yiṭgaddal veyiṭkaddash

sheméhh rabba. (*Kahal: Amén*)
Beʿalma di–ṿera khirʿuṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K: Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
baʿagala uṿizman ḳariṿ,
ve-imru: amén.

(*K: Amén, yehé sheméhh rabba*
meṿarakh leʿalam leʿalmé
ʿalmayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
leʿalam leʿalmé ʿalmayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭʿalleh,
veyiṭ-hallal sheméhh
deḲuḍesha Berikh Hu.
(*K: Amén*) *Leʿélla min*
kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa
da-amiran beʿalma,
ve-imru: amén. (*K: Amén*)

Said only with a minyan

On Yom Tov, after Ḳaddish turn to p. 561.

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ
הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־
בִּרְכָתָא שִׁירָתָא תִּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Take three

STAND

Ḳaddish Le'élla

This version of the Ḳaddish is the shortest, also known as the half-Ḳaddish. It serves exclusively as a doxology. A doxology is a functional descriptor – referencing the use of the Ḳaddish as a method of dividing up the siddur into its component elements. Here it serves to bookend the 'Amidah.

...hallowed is THEIR great name...
Many have pointed out the similarity between several of the central phrases of the Ḳaddish and the Lord's Prayer recorded in Luke 11:

"Pray then like this: 'Our Heavenly Parent – hallowed be Your name. Your kingdom come, your will be done, on Earth as it is in Heaven" (2-3)

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Aṿraham, Sarah
Yitsḥaḳ, Riṿḳah,
Ya‘aḳoṿ, Raḥel and Léah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors’ piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of Their name.

Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living *Elohim*.

Sovereign who helps
and recalls and saves and protects,

B O W
Blessed are You, יהוה,
who protects Aṿraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṯekha

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṯénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya‘aḳoṿ vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él ‘Elyon gomél
ḥasaḍim toṿim, ḳonéh hakol,
vezokhér ḥasdé aṿoṯ, uméṿi go-él
liṿné ṿenéhem, lema‘an shemo
be-ahaṿah.

(Zokhrénu leḥayyim,
melekh ḥaféts baḥayyim,
vekhoṭṿénu beséfer haḥayyim
lema‘anakh Elohim ḥayyim.)

Melekh ‘ozér
ufoḳéḍ umoshia’ umagén,
Barukh Attah Aḍonai
magén Aṿraham

Sarah, Riṿḳah, Raḥel and Léah – The four Immahoṭ (Matriarchs). A growing custom is to amend the ‘Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṭ, from Mi Shebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

STAND

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהִלָּתֶךָ:

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Said during the Ten Days of Repentance
זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

ʻAmiḍah

The ʻAmiḍah is the ʻmain event' of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ʻAmiḍah itself.

The ʻAmiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ʻAmidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ʻAmiḍah three times daily and to recite the Shema' twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

In summer
(i.e., from Pesaḥ)

who causes
the dew
to fall.

In winter
(i.e., after Shémini Atsereṭ)

who causes
the wind to blow
and the rain to fall.

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust.
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

Said during the Ten Days of Repentance
Who is like you, Merciful Parent, who
remembers Your creatures with
compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.

Attah gibbor le‘olam Aḍonai
meḥayyéh méṭim Attah
raṿ lehoshia’

morịd
hatal.

mashshiṿ haruaḥ
umorịd hageshem.

Mekhalkél ḥayyim beḥesedּ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné ‘afar.
Mi khamokha ba‘al geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu‘ah.

(Mi khamokha,
aṿ haraḥaman zokhér yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.

‘Amidah

...powerful...

This second blessing describes T*HEIR* *might in the world around us. That is brought to our minds in two ways: by reflecting on the patterns of nature, and by considering the cycles of life and death. Reviving the dead is given agricultural significance, and salvation is discussed as a plant which needs tending. This is an important association, for it is a reminder that Judaism sees evidence of* T*HEIR* *being in the cycles of nature. With every flower that returns to life, every season that turns the wheel of the year further, we get a glimpse of the cosmic natural order – in which our death and life will cycle and return just as the other creatures which share our environment do.*

Kavvanah: consider a flower which shrivels and dies only to return the next year. What in our lives is tended by the cycles of salvation?

STAND

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

❧ In summer (i.e., from Pesaḥ)	❧ In winter (i.e., after Shémini Atsereṭ)
מוֹרִיד הַטָּל.	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמוֹךְ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

❧ Said during the Ten Days of Repentance

מִי כָמוֹךְ אָב הָרַחֲמָן זוֹכֵר יְצוּרָיו
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

You are holy
and Your name is holy,
and holy ones, every day
they praise you, *selah!*
Blessed are You, יהוה,
the holy *Él*.

Said instead during the Ten Days of Repentance
...the holy Sovereign

You have hallowed the seventh day
– set apart for Your name –
the final stage in the making
of Heaven and Earth.
And blessed it of all the days,
and sanctified it above all other times,
So it is written in Your Torah:

The Heavens, the Earth, and all their
denizens were completed.
Elohim completed, on the seventh day,
all of the work which was done.
Elohim then rested on the seventh day
from all the labour which had been done.
Elohim blessed the seventh day
and sanctified it – for, on it, *Elohim*
had rested from all the labour which
had been required for Creation.”
[Genesis 2:1-3]

Attah ḳaḍosh veshimkha ḳaḍosh,
uḳḍoshim bekhol–yom
yehalelukha, selah.
Barukh Attah Aḍonai
ha-Él haḳaḍosh.

(...hamelekh haḳaḍosh)

Attah ḳiddashta et–yom
hasheṿi‘i lishmekha, takhlit
ma‘aseh shamayim va-arets,
uṿérakhto mikol–hayamim,
veḳiddashto mikol–hazemanim,
vekhén katuṿ betoratakh:

“Vaykhulu hashamayim
veha-arets, vekhol–tseva-am.
Vaykhal Elohim bayom
hasheṿi‘i, melakhto asher ‘asah;
vayishbot bayom hashevi‘i,
mikol–melakhto asher ‘asah.
Vayṿarekh Elohim et–yom
hashevi‘i, vayḳaddésh oto;
ki ṿo shaṿat mikol–melakhto,
asher bara Elohim la‘asot.”

אַתָּה קָדוֹשׁ
וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ. סֶּלָה.
בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה קִדַּשְׁתָּ
אֶת־יוֹם הַשְּׁבִיעִי לִשְׁמֶךָ,
תַּכְלִית מַעֲשֵׂה שָׁמַיִם וָאָרֶץ,
וּבֵרַכְתּוֹ מִכָּל־הַיָּמִים,
וְקִדַּשְׁתּוֹ מִכָּל־הַזְּמַנִּים,
וְכֵן כָּתוּב בְּתוֹרָתֶךָ:

”וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ
וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים
בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר
עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם
הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בוֹ
שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁר
בָּרָא אֱלֹהִים לַעֲשׂוֹת:“

STAND

‘Amiḍah

...have hallowed...

A single blessing about Shabbaṭ replaces the thirteen middle blessings of the ‘Amidah, in each service with a different theme. In the evening, it is oriented around sanctity.

The root, ק.ד.ש *is used so frequently in the Torah that any single translation for it is inherently restrictive. Its essence seem to centre around the idea of separation. Something is designated as special, holy, sacred, hallowed by its differentiation from the things around it. This is true of Shabbaṭ (which is separated from the other days of the week), of Yisraél (which is separated from the other nations), and of the Divine (which is separated from all Creation).*

Kavvanah: consider what it means to set something apart. Is it always positive? Is holiness/sanctity a moral or value judgment one or an ontological one? What is holy?

They shall rejoice in your rulership,
those who protect Shabbaṭ,
and who consider it a pleasure.
The nation which sanctifies the seventh ,
all of them will be satiated
and delighted by your goodness.
The seventh, that which You desired,
and which You sanctified,
it is 'the beloved of days', as You called it,
and a reminder of the act of Creation.

Our *Elohim*, and that of our ancestors,
please desire for us to rest,
hallow us with Your commandments,
place our portion with Your Torah,
satiate us with Your goodness,
gladden our souls with Your triumph,
and purify our minds
to serve You with truth.
Bequeath to us, יהוה our *Elohim*,
with love and desire, Your holy Shabbaṭ,
and all Yisraél will sanctify your name
by resting upon it.
Blessed are You, יהוה,
the Sanctifier of Shabbaṭ.

Yismeḥu ṿemalkhutakh
shomré Shabbaṭ veḳor-é ʻoneg.
ʻAm meḳaddeshé shevi'i,
kullam yisbe'u veyit'annegu
mituṿakh. Vehashevi'i
ratsita bo veḳiddashto,
ḥemdat yamim oto ḳarata,
zékher lema'aséh ṿeréshit.

Elohénu vÉlohé aṿoténu,
retséh na bimnuḥaténu,
ḳaddeshénu bemitsvotekha,
sim ḥelḳénu betoratakh,
sabbe'énu mituṿakh,
samméaḥ nafshénu bishu'atakh,
vetahér libbénu le'ovdekha
ṿe-emet, vehanḥilénu Adonai
Elohénu be-ahaṿah uṿratson
Shabbaṭ ḳodshekha,
veyanuḥu ṿo kol–Yisraél
meḳaddeshé shemekha.

Barukh Attah Adonai,
meḳaddésh haShabbaṭ.

‘Amidah

...Sanctifier of Shabbaṭ...

The role of the Divine is not only to be holy, but to make things holy. The power to separate, distinguish and differentiate is key to the whole project of Creation. It’s how Creation is accomplished – water from water, light from dark, land from sea, etc. So too, we sanctify the Divine by emphasising its separateness, just as we ask the Divine to sanctify us by ordering, separating, distinguishing us. Shabbaṭ is the utimate example of this power; to take one seventh of time and set it apart, with different behaviours, different rules, different ways of life is a powerful act of ongoing Creative energy.

Kavvanah: consider how you do or can separate Shabbaṭ from the rest of the week? What makes Shabbaṭ different? If we feel and act just as we do any other day, we are negating the power of Creation.

STAND

יִשְׂמְחוּ בְמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ.
וְהַשְּׁבִיעִי רָצִיתָ בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
רְצֵה נָא בִמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
שִׂים חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ,
שַׂמֵּחַ נַפְשֵׁנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יְהֹוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בוֹ כָּל־יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהֹוָה,
מְקַדֵּשׁ הַשַּׁבָּת:

Desire, יהוה our *Elohim*, Your people
Yisraél and their prayers with favour.
And restore the service of Your
sanctuary, and the people of Yisraél,
and with loving favour accept
our offerings and prayers.
And may the service of Your people
Yisraél ever find favour with You.

Said during Rosh Ḥodesh and festivals

Our *Elohim* and *Elohim* of our ancestors,
lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiaḥ,
descendant of Daviḍ, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance and
happiness, goodness, grace, love, and mercy,
on this day:

On Pesaḥ	*On Sukkoṭ*	*On Rosh Ḥodesh*
of the Festival of Matssoṭ	of the Festival of Sukkoṭ	of the New Month
on this day, a sacred event,		

to be merciful to us today and to save us.
Remember us, יהוה our *Elohim*, today for good,
and recall us today for blessing,
and save us today for a good life.

Retséh Aḍonai Elohénu
be‘ammekha Yisraél
veliṭfillaṭam she‘éh.
Vehashéḳ ha‘aḳoḍah liḍvir
béṭekha, ve-ishshé Yisraél,
uṭfillaṭam mehérah be-ahaḳah
ṭeḳabbél beratson.
Uṭhi leratson tamiḍ
‘aḳoḍaṭ Yisraél ‘ammekha.

(Elohénu vÉlohé aḳoṭénu,
ya‘aleh veyaḳo,
yaggia’, yéra-eh veyératseh,
yishshama’, yippaḳéḍ, veyizzakhér
zikhronénu
vezikhron aḳoṭénu,
zikhron Yerushalayim ‘irakh
vezikhron Mashiaḥ miBéṭ–Daviḍ ‘aḳdakh,
vezikhron kol–‘ammekha Béṭ–Yisraél
lefanekha liflétah, letoḳah,
leḥén leḥeseḍ ulraḥamim
beyom:

Ḥag HaMatssoṭ hazeh	*Ḥag HaSukkoṭ hazeh*	*Rosh HaḤoḍesh hazeh*
beyom miḳra ḳoḍesh hazeh,		

leraḥém bo ‘alénu ulhoshi‘énu.
Zokhrénu Aḍonai Elohénu
bo letoḳah,
ufokdénu ḳo liḳrakhah,
vehoshi‘énu ḳo leḥayyim toḳim.

STAND

רְצֵה יְיָ אֱלֹהֵֽינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָֽעֲבוֹדָה לִדְבִיר בֵּיתֶֽךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתְפִלָּתָם מְהֵרָה בְּאַֽהֲבָה
תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּֽךָ.

Said during Rosh Ḥodesh and festivals

אֱלֹהֵֽינוּ וֵֽאלֹהֵי אֲבוֹתֵֽינוּ,
יַֽעֲלֶה וְיָבֹא,
יַֽגִּֽיעַ, יֵֽרָאֶה וְיֵֽרָצֶה,
יִשָּׁמַע, יִפָּקֵד, וְיִזָּכֵר
זִכְרוֹנֵֽנוּ
וְזִכְרוֹן אֲבוֹתֵֽינוּ,
זִכְרוֹן יְרוּשָׁלַֽיִם עִירָךְ
וְזִכְרוֹן מָשִֽׁיחַ מִבֵּית־דָּוִד עַבְדָּךְ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶֽיךָ לִפְלֵיטָה, לְטוֹבָה,
לְחֵן לְחֶֽסֶד וּלְרַֽחֲמִים
בְּיוֹם:

On Rosh Ḥodesh ראֹשׁ הַחֹֽדֶשׁ הַזֶּה
On Sukkoṭ חַג הַסֻּכּוֹת
On Pesaḥ חַג הַמַּצּוֹת
הַזֶּה, בְּיוֹם מִקְרָא קֹֽדֶשׁ הַזֶּה,

לְרַחֵם בּוֹ עָלֵֽינוּ וּלְהוֹשִׁיעֵֽנוּ.
זָכְרֵֽנוּ יְיָ אֱלֹהֵֽינוּ בּוֹ לְטוֹבָה,
וּפָקְדֵֽנוּ בוֹ לִבְרָכָה,
וְהוֹשִׁיעֵֽנוּ בוֹ לְחַיִּים טוֹבִים.

‘Amiḍah

...lift and bring, carry, make seen and desired, make heard, make recalled, and make remembered our memory and that of our ancestors!

This prayer, known by its first words, Ya‘aleh veYaṿo, is designated for shabbatot which also fall on a festive occasion: Rosh Ḥoḍesh or Ḥol haMo‘ẹ́ḍ Pesaḥ or Sukkoṭ. It emphasises the role of memory in these celebrations and utilises a characteristic series of passive verbs to petition for the memory of both us and our ancestors to be recalled. Memory, in Jewish tradition, is often considered to be ‘the seed of redemption,’ and on festivals in which we both live out our current liberation and pray for our future redemption, we begin from a place of recalling the past. This past-orientation is even embedded into the Hebrew language, in which the word ‘in front of’, לִפְנֵי, is also the word for ‘before’ (in the sense of time). Thus we are orientated facing the past.

With salvation and mercy, be generously gracious
upon us, and forgive and absolve us, and save us,
for it is toward you our eyes look.
For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again
grant us grace and delight in us,
and may our eyes witness Your
merciful return to Tsiyyon.

Blessed are You, יהוה,
who returns Their *Shekhinah*
to Tsiyyon.

B *O* *W*
We thank You,
for You are our *Elohim* and that
of our ancestors, forever and ever.
Our Creator, rock of our lives, You
are the shield of our salvation. Each
generation will thank You, and tell
of Your praises, in gratitude for our
lives placed in Your hands, for our
souls which we have entrusted to
You, and for the miracles which
You perform for us daily. For Your
wonders and Your goodness at all
times: morning, noon and night.
You are good, for your mercy never
fails. You are merciful, for Your love
never ceased. From forever we have
set our hope on You.

❧ On Ḥanukkah and Purim, insert
“For the miracles” on page 676

Ṿiḍṿar yeshu‘ah veraḥamim, ḥus
veḥonnénu vaḥamol veraḥém ‘alénu
vehoshi‘énu, ki élekha ‘énénu.
Ki Él Melekh ḥannun veraḥum Attah.)

VeAttah beraḥamekha harabbim,
taḥpots–banu veṭirtsénu,
veṭeḥezénah ‘énénu beshuṿekha
leTsiyyon beraḥamim.

Barukh Attah Aḍonai
hamaḥazir shekhinaṭo
leTsiyyon.

Moḍim anaḥnu lakh,
sha-Attah hu Aḍonai Elohénu
vÉlohé aṿoṭénu le‘olam va‘eḍ.
Tsurénu tsur ḥayyénu,
umagén yish‘énu Attah hu.
Leḍor vaḍor noḍeh lekha
unsappér tehillaṭekha,
‘al ḥayyénu hamesurim
beyaḍekha, ve‘al nishmoṭénu
hapeḳuḍoṭ lakh, ve‘al nissekha
shebekhol–yom ‘immanu.
Ve‘al nifle-oṭekha
vetoṿoṭekha shebekhol–‘éṭ
‘ereṿ vaṿoḳer vetsahorayim.
Hatoṿ ki–lo–khalu raḥamekha,
hameraḥém ki–lo
tammu ḥasaḍekha,
ki mé‘olam ḳivvinu lakh.

‘Amidah

...thank...

Here, in the Moḍim, the first of the three blessings that conclude every ‘Amidah, we notice a difference between ‘Arviṭ and Shaḥariṭ and Minḥah services. In ‘Arviṭ, because of the uncertainty over whether or not its recitation is obligatory, there is no repetition of the ‘Amidah.

This means that many of the participatory texts, in which the community recites one thing while the Shaliaḥ Tsibbur reads another are absent. Moḍim is precisely one of those texts, with the other two daily ‘Amidoṭ having a second Moḍim text which the community is expected to recite while the Shaliaḥ Tsibbur recites the ‘Amidah. Because the ‘Arviṭ ‘Amidah is only ever said privately and silently by an individual worshipper, there is only the one form of Moḍim which is to be read as part of the silent ‘Amidah.

STAND

בִּדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וַחֲמֹל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפָּץ־בָּנוּ וְתִרְצֵנוּ,
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.
בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ,
וּמָגֵן יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים בְּיָדֶךָ,
וְעַל נִשְׁמוֹתֵינוּ הַפְּקוּדוֹת לָךְ,
וְעַל נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ,
וְעַל נִפְלְאוֹתֶיךָ וְטוֹבוֹתֶיךָ
שֶׁבְּכָל־עֵת עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי־לֹא־כָלוּ רַחֲמֶיךָ,
הַמְרַחֵם כִּי־לֹא תַמּוּ חֲסָדֶיךָ,
כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

On Ḥanukkah and Purim, insert עַל הַנִּסִּים *on page 677*

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Our Parent, bless us all
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*

Ve‘al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le‘olam va‘eḍ,
vekhol haḥayyim yoḍukha selah.

(Ukhṭoṿ leḥayyim toṿim kol–bené ṿeritekha.)

Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ le‘olam ki toṿ.
Ha-Él, yeshu‘aténu ve‘ezraténu,
selah, ha-Él hatoṿ.

Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.

Sim shalom toṿah uṿrakhah,
ḥayyim, ḥén vaḥeseḍ
(tseḍakah) veraḥamim ‘alénu
ve‘al kol–Yisraél ‘ammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha natatta–lanu,
Aḍonai Elohénu:

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

Said during the Ten Days of Repentance
וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.
⌣
בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,

STAND

‘Amiḍah

Throughout this siddur, we have attempted to make clear where the ‘choreography’ of prayer occurs. This symbol:

⌣

indicates where one is meant to bow. On blessings of the ‘Amiḍah, bows are typically done in a particular way: first one bends their knees, then bends at the waist, lowering themselves to about half their usual height.

This particular form is a remnant of when all the bows which we indicate here were actually full prostrations on the floor – and in some communities, especially those more heavily influenced by Islamic prayer and practice, the full prostration is still done in place of the standing bow.

Torah and life,
love and kindness,
justice and mercy,
blessing and peace.
And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

Said during the Ten Days of Repentance
May we be remembered and inscribed
before You in the book of life, blessing,
peace, sustenance, salvation, comfort, and
good decrees – us and all of Your people
Yisraél, for a good life and for peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

Repetition ends here

Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍaḳah veraḥamim,
berakhah veshalom.
Vetoṿ beʿénékha (leṿarekhénu)
leṿarékh eṭ–(kol–)ʿammekha
Yisraél, beroṿ–ʿoz veshalom.

Uṿséfer ḥayyim, berakhah veshalom,
ufarnasah toṿah vishuʿah veneḥamah,
ug̣zéroṭ toṿoṭ, nizzakhér venikkaṭéṿ
lefanekha, anaḥnu vekhol–ʿammekha
Yisraél, leḥayyim toṿim ulshalom.

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʿammo Yisraél
bashalom,
amén.

‘Amidah

...peace...

Naturally, we conclude our private prayer with a petition for peace. The peace for which we pray is obtained through (as we read) a life of Torah, love, kindness, justice, mercy, and blessing. Thus, peace is not the absence of conflict – many of those things above may involve (productive) conflict. Rather, peace in the Jewish imagination is conceived of as ‘wholeness’ (lit. shalom). To be whole, to have everything needed, to be complete – is to be at peace. Conflict may very well be part of what’s needed, so long as it contributes to that whole, and to wholeness.

Kavvanah: what makes you complete? What things are required for you to feel a state of wholeness – and how can you achieve that sense of peace in small ways every day?

STAND

תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
וּלְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

Said during the Ten Days of Repentance

וּבְסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה
טוֹבָה וִישׁוּעָה וְנֶחָמָה, וּגְזֵרוֹת טוֹבוֹת,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

Repetition ends here

May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

My *Elohim*,

keep my tongue from speaking ill,
my lips from words of falsehood.
And to those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul pursue Your *mitsvoṭ*.
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in Their mercy make
BOW BOW BOW
peace for us and all Yisraél, *amén*.
LEFT RIGHT

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

Elohai,

netsor leshoni méra’
sifṭoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke‘afar lakol–tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof
nafshi. Vekhol–hakamim ‘alai
lera‘ah, mehérah hafér ‘atsaṭam
veḳalḳél maḥashaṿtam.
‘Aséh lema‘an shemakh,
‘Aséh lema‘an yeminakh,
‘Aséh lema‘an toraṭakh,
Aséh lema‘an ḳedushshaṭakh.
Hoshi‘ah, yeminekha va‘anéni.
Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

‘Oseh shalom bimromav
hu yeraḥamav
ya‘aseh shalom ‘alénu
ve‘al kol–Yisraél, amén.

‘Amidah

Open my mind to Your Torah, and help my soul to pursue Your mitsvoṭ. *The personal tone of this prayer, from Mar son of Rayina, includes many of the things which demonstrate the primary Jewish values.*

The actual language of the passage is, ‘open my heart to Your Torah,’ however, we have to keep in mind that the correspondence between the body and certain faculties that our Sages were working with is different than our own. Thus we can easily tell that the Sages actually believed the heart is where the cognitive, mental, and intellectual faculties li.e. Moreover the two statements form a conditional phrase: ‘If my mind is open to Your Torah, then my soul will pursue Your mitsvoṭ.’ We always insist that we understand what we do, and that the more we learn, the more motivated we will be to observe.

STAND

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,

נְצוֹר לְשׁוֹנִי מֵרָע,
שְׂפָתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל־תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ,
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

If it is not shabbat, say Ḳaddish on page 200.

“The Heavens, the Earth, and all their
denizens were completed.
Elohim was finished on the seventh day
with all of the work which was done.
Elohim then rested on the seventh day
from all the labour which had been done.
Elohim blessed the seventh day
and sanctified it – for, on it, *Elohim*
had rested from all the labour which
had been required for Creation.”

[Genesis 2:1-3]

Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Aṿraham, Sarah
Yitsḥak, Riṿḳah,
Ya‘aḳoṿ, Raḥel and Lé-ah
Él – Great, Mighty, and Awesome,
the highest deity –
who posesses mercy
over Heaven and Earth
who protects ancestors with words,
who enlivens the dead with speech,
The Holy *Él*,
to whom none other is alike –

Said instead during the Ten Days of Repentance
The Holy Sovereign, to whom none other is alike

“Vaykhulu hashamayim
veha-arets, vekhol–tseva-am.
Vaykhal Elohim bayom
hasheṿi‘i, melakhto asher ‘asah;
vayishbot bayom hashevi‘i,
mikol–melakhto asher ‘asah.
Vayyarekh Elohim et–yom
hashevi‘i, vaykaddésh oto;
ki ṿo shaṿat mikol–melakhto,
asher bara Elohim la‘asot.”

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṭénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya‘aḳoṿ vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él ‘Elyon
Ḳonéh ṿeraḥamav shamayim
va-arets, magén aṿot bidṿaro,
meḥayyéh métim bema-amaro,
haÉl haKadosh she-én kamohu,
(haMelekh haKadosh she-én kamohu),

If it is not shabbat, say Ḳaddish on page 201.

”וַיְכֻלּ֛וּ הַשָּׁמַ֥יִם וְהָאָ֖רֶץ
וְכׇל־צְבָאָֽם׃ וַיְכַ֤ל אֱלֹהִים֙
בַּיּ֣וֹם הַשְּׁבִיעִ֔י מְלַאכְתּ֖וֹ אֲשֶׁ֣ר
עָשָׂ֑ה וַיִּשְׁבֹּת֙ בַּיּ֣וֹם הַשְּׁבִיעִ֔י
מִכׇּל־מְלַאכְתּ֖וֹ אֲשֶׁ֥ר עָשָֽׂה׃
וַיְבָ֤רֶךְ אֱלֹהִים֙ אֶת־י֣וֹם
הַשְּׁבִיעִ֔י וַיְקַדֵּ֖שׁ אֹת֑וֹ כִּ֣י ב֤וֹ
שָׁבַת֙ מִכׇּל־מְלַאכְתּ֔וֹ אֲשֶׁר
בָּרָ֥א אֱלֹהִ֖ים לַעֲשֽׂוֹת׃“

STAND

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל
וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא,
אֵל עֶלְיוֹן,
קוֹנֵה בְרַחֲמָיו שָׁמַיִם וָאָרֶץ,
מָגֵן אָבוֹת בִּדְבָרוֹ,
מְחַיֵּה מֵתִים בְּמַאֲמָרוֹ,
הָאֵל הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ,

Said instead during the Ten Days of Repentance

הַמֶּלֶךְ הַקָּדוֹשׁ שֶׁאֵין כָּמוֹהוּ,

‘Amidah

This passage is a sort of pseudo-repetition of the Amidah. Since the ambiguity about the status of Arviṭ runs so deeply, this is included as a way to satisfy both opinions. It is not a proper repetition of the Amidah, but it does contain many of the elements one would expect to find.

*This passage is often called ‘The Seven Faceted Blessing’ (*ברכה אחת מעין שבע*), literally ‘One blessing in place of seven’. All seven blessings from the silent Amidah are one-by-one alluded to in order – highlighted here in red. In medieval times it was very common to extend this by virtue of piyyutim (known collectively as piyyuté Magén Avot) the most common being those by R’ Yosef Kimḥi. However, that has largely fallen out of favour, and instead there is now this standard text replacing the normally-expected repetition.*

Who causes Their people to rest
on the holy day of Shabbaṭ,
for on it They desired to give repose.
Before Them we will serve in awe and
fear, and acknowledge Their name
each and every day! [But today we add]
a different kind of blessing, and even
more thanksgiving, all for the Liege of
Peace, the Sanctifier of Shabbaṭ, who
blesses the seventh and who gives rest,
in sanctity, to a people who are plump
with pleasure – all as a reminder of the
act of Creation.

Our *Elohim*, and that of our ancestors,
please desire for us to rest,
hallow us with Your commandments,
place our portion with Your Torah,
satiate us with Your goodness,
gladden our souls with Your triumph,
and purify our minds
to serve You with truth.
Bequeath to us, יהוה our *Elohim*,
with love and desire, Your holy Shabbaṭ.
All Yisraél will sanctify your name
by resting upon it.

Blessed are You, יהוה,
the Sanctifier of Shabbaṭ.

Haméniaḥ le‘ammo
be(yom)Shabbaṭ ḳodsho,
ki ṿam ratsah lehaniaḥ lahem.
Lefanav na‘aṿod beyir-ah vafaḥad,
venodeh lishmo bekhol–yom tamid,
mé‘én haberakhot, (veroṿ) vehahoda-ot,
la-adon hashalom meḳaddésh
haShabbaṭ umvarékh hashevi‘i,
uméniaḥ biḳdushshah
le‘am medushshené–‘oneg,
zékher lema‘aséh ṿeréshit.

Elohénu vÉlohé aṿoténu,
retséh na bimnuḥaténu,
ḳaddeshénu bemitsvotekha,
sim ḥelḳénu betoratakh,
sabbe‘énu mituṿakh,
samméaḥ nafshénu bishu‘atakh,
vetahér libbénu le‘ovdekha
ṿe-emet, vehanḥilénu Adonai
Elohénu be-ahaṿah uṿratson
Shabbaṭ ḳodshekha,
veyanuḥu bohh–kol–Yisraél
meḳaddeshé shemekha.

Barukh Attah Adonai,
meḳaddésh haShabbaṭ.

הַמֵּנִיחַ לְעַמּוֹ בְּ(יוֹם)שַׁבַּת קָדְשׁוֹ,
כִּי בָם רָצָה לְהָנִיחַ לָהֶם.
לְפָנָיו נַעֲבֹד בְּיִרְאָה וָפַחַד,
וְנוֹדֶה לִשְׁמוֹ בְּכָל־יוֹם תָּמִיד,
מֵעֵין הַבְּרָכוֹת (וְרֹב) וְהַהוֹדָאוֹת,
לַאֲדוֹן הַשָּׁלוֹם מְקַדֵּשׁ הַשַּׁבָּת,
וּמְבָרֵךְ הַשְּׁבִיעִי,
וּמֵנִיחַ בִּקְדֻשָּׁה לְעַם מְדֻשְּׁנֵי־עֹנֶג,
זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
רְצֵה נָא בִּמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
שִׂים חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ,
שַׂמֵּחַ נַפְשֵׁנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יְהֹוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בָהּ כָּל־יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהֹוָה,
מְקַדֵּשׁ הַשַּׁבָּת:

STAND

‘Amiḍah

...purify our minds to serve You in truth... The notion of ‘faith’ found in the ideas of our Sages is not the same as is conventially meant by the word ‘faith’. That is, faith is not believing in something because you cannot verify it (as in ‘a leap of faith’), but is actually about testimony and verification. ‘Emunah’ (faith) is cognate with ‘amen’ which itself is a contraction of the word ‘emenet’. We see in this that the root-idea is one of truth (emet). When we proclaim ‘amen’ in response to a blessing or prayer, and when we exercise the faculty of faith, we are actually using our intellectual capacity to testify that this thing is true, not to claim that we believe it even though it cannot be verified. Thus we often pray for intellectual powers – insight, knowledge, wisdom, etc. Here, very explicitly, we ask that our minds be purified so that we can serve ‘in truth’, to recognise truth and through it, live out ‘faith’.

On the first two nights of Pésaḥ, say Hallél on page 584.

Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept

(C: Mercifully and willfully receive our prayers)
the prayer and supplication
of the whole House of Yisraél
before their Parent in Heaven,
and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: *Amén*)
Be‘alma di–ṿera khir‘uṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳaréṿ meshiḥéhh. (K: *Amén*) *Beḥayyékhon uṿyomékhon uṿḥayyé ḍekhol–Béṭ Yisraél ba‘agala uṿizman ḳariṿ, ve-imru: amén.*

(K: *Amén, yehé sheméhh rabba meṿarakh le‘alam le‘almé ‘almayya yiṭbarakh*)

Yehé sheméhh rabba meṿarakh le‘alam le‘almé ‘almayya yiṭbarakh, veyishtabbaḥ, veyiṭpa-ar, veyiṭromam, veyiṭnassé, veyiṭ-haddar, veyiṭ‘alleh, veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu. (K: *Amén*) *Le‘élla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran be‘alma, ve-imru: amén.* (K: *Amén*)

Tiṭḳabbal

(K: Kabbél beraḥamim uṿratson eṭ–tefillaṭénu)
tseloṭehon uṿa‘uṭehon
dekhol–Béṭ Yisraél
ḳoḍam Aṿuhon deṾishmayya
ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min Shemayya,
(K: *Ḥayyim*) *ḥayyim vesava’ vishu‘ah veneḥamah veshézava urfu-ah ug̣-ullah usliḥah vekhapparah verevaḥ vehatssalah lanu ulkhol–‘ammo Yisraél, ve-imru: amén.*
(K: *Amén*)

‘Oseh shalom bimromav,
hu ṿeraḥamav ya‘aseh shalom ‘alénu,
ve‘al kol–Yisraél, ve-imru: amén. (K: *Amén*)

On the first two nights of Pésaḥ, say Hallél on page 585.

Ḳaddish Titkabbal

This version of the Ḳaddish is the ‘full Ḳaddish’ which typically comes after the recitation of the ‘Amiḍah to separate it from the concluding material that follows.

This Ḳaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, ‘Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakoḍesh (the language of holiness) as well.

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תִּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל

(ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא וּרְפוּאָה
וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

On Shabbaṭ:

A Song by David,

יהוה is my shepherd.
I shall not want.
יהוה will cause me to lie me down
in green pastures,
and lead me to relaxing waters.
My soul will be refreshed –
יהוה will guide me
on the right paths,
for the sake of יהוה's name.
Although I will also walk through
a valley of deathly darkness,
I won't be afraid of evil,
for You will be with me.
Your staff and your support,
they will console me.
You will arrange a table before me
opposite that of my enemies.
You will annoint my head with oil,
my cup will overflow.
Surely, goodness and love
will chase after me,
all the days of my lives.
I will dwell in the House of יהוה,
for the length of my days.

Mizmor leDavid,
Adonai ro'i lo eḥsar.
Bin-ot deshe yarbitséni,
'al mé menuḥot yenaḥaléni.
Nafshi yeshovév,
yanḥéni bema'gelé–tsedeḳ
lema'an shemo.
Gam ki–élékh begé tsalmavet
lo–ira ra',
ki Attah 'immadi,
shivtekha umish'antekha
hémmah yenaḥamuni.
Ta'arokh lefanai shulḥan
neged tsorerai,
dishshanta ṿa-shemen roshi
kosi revayah.
Akh toṿ vaḥesed yirdefuni
kol–yemé ḥayyai,
veshavti beṿét–Adonai
le-orekh yamim.

‘Arvit

Psalm 23 is one of those which is most frequently mistranslated. In particular, translators are often very loose about the tense/aspect of the verbs within. The vast majority of them are in the future/imperfect, meaning that, if anything, the comfort afforded by this psalm is a reminder of the extension of life after life. The valley of deathly darkness is temporary, and the return to life is promised.

For some, influenced by the mystical tradition of gilgulé haneshamot (recycling of souls), Psalm 23 is an affirmation of the circling paths (ma‘agalim) that lead from one life to another. The notion that ‘goodness and love will chase after me, all the days of my lives’ is understood hyperliterally by the mystics – endorsing the notion that one’s actions follow them into their future incarnations around the turning wheel of life and death.

On Shabbaṭ:

כג מִזְמ֥וֹר לְדָוִ֑ד

יְהֹוָ֥ה רֹ֝עִ֗י לֹ֣א אֶחְסָֽר׃

בִּנְא֣וֹת דֶּ֭שֶׁא יַרְבִּיצֵ֑נִי
עַל־מֵ֖י מְנֻח֣וֹת יְנַהֲלֵֽנִי׃
נַפְשִׁ֥י יְשׁוֹבֵ֑ב
יַֽנְחֵ֥נִי בְמַעְגְּלֵי־צֶ֝֗דֶק
לְמַ֣עַן שְׁמֽוֹ׃
גַּ֤ם כִּֽי־אֵלֵ֨ךְ ׀ בְּגֵ֪יא צַלְמָ֡וֶת
לֹא־אִ֘ירָ֤א רָ֗ע
כִּי־אַתָּ֥ה עִמָּדִ֑י
שִׁבְטְךָ֥ וּ֝מִשְׁעַנְתֶּ֗ךָ
הֵ֣מָּה יְנַֽחֲמֻֽנִי׃
תַּעֲרֹ֬ךְ לְפָנַ֨י ׀ שֻׁלְחָ֗ן ׀
נֶ֥גֶד צֹרְרָ֑י
דִּשַּׁ֖נְתָּ בַשֶּׁ֥מֶן רֹ֝אשִׁ֗י
כּוֹסִ֥י רְוָיָֽה׃
אַ֤ךְ ט֤וֹב וָחֶ֣סֶד יִ֭רְדְּפוּנִי
כָּל־יְמֵ֣י חַיָּ֑י
וְשַׁבְתִּ֥י בְּבֵית־יְ֝הֹוָ֗ה
לְאֹ֣רֶךְ יָמִֽים׃

On Pesaḥ

When Yisraél left Mitsrayim, Ya‘aḳoṿ’s house from a foreign people. Yehuḍah became THEIR sanctuary, Yisraél THEIR dominion. The sea beheld it and fled, The Yardén turned back. The mountains skipped like rams, The hills like lambs. What troubles you, sea, to flee, What ails you, Yardén, to turn back? What is wrong, mountains, that you are skipping like rams, You hills like lambs? The Earth trembles before the Liege, before the *eloahh* of Ya‘aḳoṿ. THEY who turns rock into a pool of water, flint into a gushing fountain.

On Shavu‘ot, Sukkot, and Shemini ‘Atseret:

A Pilgrim Song, by David.

I was so happy when they said to me: ‘We are going to the house of יהוה!’ Our feet now stand within the gates of Yerushalayim, a city built-up, in which all are gathered together. To there rise up all the tribes of *Yahh* to testify as Yisraél, to acknowledge the name of יהוה. For it is there that seats of judgment are set up, thrones for the House of David. Ask for peace for Yerushalayim, tranquility for all those who love you. May there be peace in your fortress, serenity in your palaces. On behalf of my brethren and companions, I shall say out: ‘Peace be within you!’ On behalf of the house of יהוה, our *Elohim*, I shall seek out good for you.

Betséṭ Yisraél miMitsrayim,
béṭ Ya‘aḳoṿ mé‘am lo‘éz. Hayeṭah
Yehuḍah leḳoḍsho, Yisraél
mamsheloṭav. Hayam ra-ah
vayanos, haYardén yissoṿ le-aḥor.
Heharim raḳeḍu khe-élim, geṿa‘oṭ
kiṿné tson. Mah lekha hayam ki
ṭanus, haYardén tissoṿ le-aḥor.
Heharim tirḳeḍu khe-élim, geṿa‘oṭ
kiṿné tson. Milifné aḍon ḥuli arets,
milifné eloahh Ya‘aḳoṿ. Hahofkhi
hatsur agam mayim, ḥallamish
lema’yeno mayim.

Shir hama‘aloṭ leḌaviḍ,
Samaḥti *be-omerim li, béṭ Adonai*
nélékh. ‘Omeḍoṭ hayu raglénu,
bish‘arayikh Yerushalayim.
Yerushalayim habenuyah, ke‘ir
sheḥubberah–lahh yaḥdav.
Shesham ‘alu sheṿatim shiṿṭé–Yahh
‘éḍuṭ leYisraél, lehoḍoṭ leshém
Adonai. Ki shammah yoshṿu
khis-oṭ lemishpat, kis-oṭ leṾéṭ Daviḍ.
Sha-alu shelom Yerushalayim,
yishlayu ohaṿayikh. Yehi–shalom
beḥélékh, shalvah be-armenoṭayikh.
Lema‘an aḥai veré‘ai, adabberah–
na shalom bakh. Lema‘an béṭ–
Adonai Elohénu, aṿaḳshah toṿ lakh.

‘Arvịt

Whereas on Shabbat evening we recite Psalm 23, as above, on festival evenings we swap it out for alternatives, each thematically linked to the occasion. On Pesaḥ, it is Psalm 114 (When Yisraél left Mitsrayim) which discusses the transformation of nature that is understood to have occurred at the Exodus. More than just a political upheaval, the defeat of Pharaoh marked an almost mythological inversion of expected power.

Similarly, on the other two Ḥaggim we recite Psalm 122, which was written for those who were making an ascent (Shir haMa‘alot) in pilgrimage to Yerushalayim on the festivals. Although we no longer make the journey of the Ḥag, we can imagine what it would have been like to join in with thousands of others walking up the hills to the Temple, singing and rejoicing together.

On Pesaḥ

קיד בְּצֵ֣את יִ֭שְׂרָאֵל מִמִּצְרָ֑יִם
בֵּ֥ית יַ֝עֲקֹ֗ב מֵעַ֥ם לֹעֵֽז׃
הָיְתָ֣ה יְהוּדָ֣ה לְקָדְשׁ֑וֹ יִ֝שְׂרָאֵ֗ל מַמְשְׁלוֹתָֽיו׃
הַיָּ֣ם רָ֭אָה וַיָּנֹ֑ס הַ֝יַּרְדֵּ֗ן יִסֹּ֥ב לְאָחֽוֹר׃
הֶֽ֭הָרִים רָקְד֣וּ כְאֵילִ֑ים גְּ֝בָע֗וֹת כִּבְנֵי־צֹֽאן׃
מַה־לְּךָ֣ הַ֭יָּם כִּ֣י תָנ֑וּס הַ֝יַּרְדֵּ֗ן תִּסֹּ֥ב לְאָחֽוֹר׃
הֶֽהָרִ֗ים תִּרְקְד֣וּ כְאֵילִ֑ים גְּ֝בָע֗וֹת כִּבְנֵי־צֹֽאן׃
מִלִּפְנֵ֣י אָ֭דוֹן ח֣וּלִי אָ֑רֶץ מִ֝לִּפְנֵ֗י אֱל֥וֹהַּ יַעֲקֹֽב׃
הַהֹפְכִ֣י הַ֭צּוּר אֲגַם מָ֑יִם חַ֝לָּמִ֗ישׁ לְמַעְיְנוֹ־מָֽיִם׃

On Shavu‘ot, Sukkot, and Shemini ‘Atseret:

קכב שִׁ֥יר הַֽמַּעֲל֗וֹת לְדָ֫וִ֥ד
שָׂ֭מַחְתִּי בְּאֹמְרִ֣ים לִ֑י בֵּ֖ית יְיָ֣ נֵלֵֽךְ׃
עֹ֭מְדוֹת הָי֣וּ רַגְלֵ֑ינוּ בִּ֝שְׁעָרַ֗יִךְ יְרוּשָׁלִָֽם׃
יְרוּשָׁלִַ֥ם הַבְּנוּיָ֑ה כְּ֝עִ֗יר שֶׁחֻבְּרָה־לָּ֥הּ יַחְדָּֽו׃
שֶׁשָּׁ֨ם עָל֪וּ שְׁבָטִ֡ים שִׁבְטֵי־יָ֭הּ עֵד֣וּת לְיִשְׂרָאֵ֑ל
לְ֝הֹד֗וֹת לְשֵׁ֣ם יְיָ׃
כִּ֤י שָׁ֨מָּה ׀ יָשְׁב֣וּ כִסְא֣וֹת לְמִשְׁפָּ֑ט
כִּ֝סְא֗וֹת לְבֵ֣ית דָּוִֽד׃
שַׁ֭אֲלוּ שְׁל֣וֹם יְרוּשָׁלִָ֑ם יִ֝שְׁלָ֗יוּ אֹהֲבָֽיִךְ׃
יְהִי־שָׁל֥וֹם בְּחֵילֵ֑ךְ שַׁ֝לְוָ֗ה בְּאַרְמְנוֹתָֽיִךְ׃
לְמַ֣עַן אַחַ֣י וְרֵעָ֑י אֲדַבְּרָה־נָּ֖א שָׁל֣וֹם בָּֽךְ׃
לְ֭מַעַן בֵּית־יְיָ֣ אֱלֹהֵ֑ינוּ אֲבַקְשָׁ֖ה ט֣וֹב לָֽךְ׃

Said only with a minyan, until ‘Alénu

Exalted and hallowed
is THEIR great name *(Community: Amén)* in the
world which is made according to THEIR will,
and may THEY establish THEIR kingdom,
and may THEIR salvation blossom
and THEIR anointed come soon. *(C: Amén)*
In our lives and days
and the life of all the House of Yisraél,
speedily and very soon, and we say: amén.

*(C: Amén, may THEIR great name be blessed
forever and ever, and to all eternity blessed)*

May THEIR great name be blessed forever and
ever, and to all eternity blessed and praised
and glorified and exalted and extolled and
honoured and adored and lauded be the
name of the blessed Holy One *(C: Amén)*
above and beyond all the blessings, songs,
praises and consolations which are uttered
in the world, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven,
(C: Life) life, abundance, salvation and
comfort, help, healing, redemption,
forgiveness and atonement, relief and
salvation, for us and for all Their people
Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well, and
upon all Yisraél, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash
sheméhh rabba. (Kahal: Amén)
Be‘alma di–ṿera khir‘uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh viḳaréṿ
meshiḥéhh. (K: Amén) Beḥayyékhon
uṿyomékhon uṿḥayyé ḍekhol–Béṭ
Yisraél ba‘agala uṿizman ḳariṿ,
ve-imru: amén.

(K: Amén yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭ‘alleh, veyiṭ-hallal
sheméhh deḲuḍesha
Berikh Hu. (K: Amén)
Le‘élla min kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa da-amiran
be‘alma, ve-imru: amén. (K: Amén)

Yehé shelama rabba min shemayya,
(K: Ḥayyim) ḥayyim vesaṿa’ vishu‘ah
veneḥamah veshézaṿa urfu-ah
ug̣-ullah usliḥah vekhapparah
verevaḥ vehatssalah lanu
ulkhol–‘ammo Yisraél,
ve-imru: amén. (K: Amén)

‘Oseh shalom bimromav,
hu ṿeraḥamav ya‘aseh shalom
‘alénu ve‘al kol–Yisraél,
ve-imru: amén. (K: Amén)

Said only with a minyan, until עָלֵֽינוּ

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה
וְרֶוַח וְהַצָּלָה לָֽנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵֽינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

MOURNERS STAND

Ḳaddish Yehé Shelama

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

Let[B] us[O] bless[W]
– יהוה –
the Blessed One!

(C: [B]Blessed[O][W] is יהוה *the Blessed One forever and ever)*

[B]Blessed[O][W] is יהוה the Blessed One
forever and ever.

It is upon us to praise the Liege of all, to give greatness to the maker of creation. For we have not been made like the other nations of the Earth, and we have not been allocated like other families on the planet. For THEY has not given them a share like ours, nor a lot like ours. For they bow to vanity and emptiness and pray to an *Él* which cannot save,

Thus[B] we[O] bow[W] before the Sovereign, Ruler of Rulers, the Holy Blessed One.

For THEY has arrayed the Heavens and founded the Earth. THEIR glorious abode is in worlds above, and the *Shekhinah* THEIR strength in the highest heights. THEY is our *Elohim* and there is no other, Our Sovereign is true, and nothing else exists, as it says in the Torah: "And you shall know this day, and take it to heart, that יהוה is *Elohim* in Heaven above and on Earth below, **there is no other.**"

Barekhu
eṭ–Aḍonai hameṿorakh

(*K: Barukh Aḍonai hameṿorakh
le‘olam va‘eḍ*)

*Barukh Aḍonai hameṿorakh
le‘olam va‘eḍ.*

***‘Alénu** leshabbéaḥ la-aḍon hakol,
laṭéṭ geḍullah leyotsér beréshiṭ,
shelo ‘asanu kegoyé ha-aratsoṭ,
velo samanu
kemishpeḥoṭ ha-aḍamah,
shelo sam ḥelḳénu kahem,
vegoralénu kekhol–hamonam,
shehém mishtaḥavim laheṿel variḳ,
umiṭpallelim el–Él lo yoshia’,*

*Va-anaḥnu mishtaḥavim
lifné melekh malkhé hamelakhim
haḲaḍosh Barukh Hu.*

*Shehu noteh shamayim veyoséḍ arets,
umoshaṿ yeḳaro bashamayim
mima‘al, ushkhinaṭ ‘uzzo begoṿhé
meromim. Hu Elohénu ve-én ‘oḍ
aḥér, emeṭ Malkénu ve-efes zulaṭo,
kakkaṭuṿ baṬorah: "Veyaḍa'ta hayom
vahashéṿoṭa el leṿavekha, ki Aḍonai
hu ha-Elohim bashamayim mima‘al
ve‘al–ha-arets mitaḥaṭ*

בָּֽרְכוּ

אֶת־יְיָ הַֽמְבֹרָךְ

(ק: בָּרוּךְ יְיָ הַֽמְבֹרָךְ לְעוֹלָם וָעֶד)

בָּרוּךְ יְיָ הַֽמְבֹרָךְ לְעוֹלָם וָעֶד.

עָלֵֽינוּ לְשַׁבֵּֽחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָֽׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָֽנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵֽנוּ כָּהֶם, וְגוֹרָלֵֽנוּ כְּכָל הֲמוֹנָם,
שֶׁהֵם מִשְׁתַּחֲוִים לְהֶֽבֶל וָרִיק,
וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִֽׁיעַ,

וַאֲנַֽחְנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶֽלֶךְ מַלְכֵי
הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַֽיִם וְיֹסֵד אָֽרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַֽיִם מִמַּֽעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵֽינוּ וְאֵין עוֹד אַחֵר,
אֱמֶת מַלְכֵּֽנוּ וְאֶֽפֶס זוּלָתוֹ,
כַּכָּתוּב בַּתּוֹרָה:
”וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶֽךָ,
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַֽיִם מִמַּֽעַל,
וְעַל־הָאָֽרֶץ מִתָּֽחַת,
אֵין עוֹד.“

STAND

Barekhu

The Barekhu is recited both at the beginning and the end of the service. Lest anyone came late to the minyan and missed the original call to worship, a second one is inserted here by some communities.

‘Alénu

This paragraph, known by its first word, ‘Alénu, was originally written for the liturgy of Rosh haShanah where it appears in Musaf, but proved to be so popular that it was included in the daily worship.

Yigdal

Overleaf, this piyyut is one of many poetic renderings of HaRambam’s attempt to articulate a Jewish dogma. This version, a condensation of one by Immanuel of Rome (13th C), has outlived all others.

Elohim is living, growing, and improving,
existent, with no time in Their reality.
One, with a unique singularity,
concealed, and infinite in unity.
There's no image of a body, nor a body,
we cannot specify Their sacredness.
Prior to anything which was created,
original, with no first before Their first.
This Liege of Eternity – to every creature,
teaching Their grandeur and rulership.
A deity who gave prophetic insight to:
the people They treasured and adorned.
No one like Mosheh has arisen again,
no prophet or oracle has beheld an image.
A true teaching was given to Their people,
via Their prophet, their trusted steward.
The deity won't ever exchange or convert,
Their faith, given to others, forever.
Watcher, Knower of all our secrets,
Seer of a thing's end at its start.
Repaying a kind person as they've acted,
giving to the wicked the evil they've done.
At the end of time, They'll send our saviour
to redeem the end-awaiters with victory.
They will lovingly enliven what is dead,
blessed is Their praiseful name forevermore.
These are the thirteen principles,
they, the basis of the divine faith, the Torah.
Mosheh's Torah is true as is his prophecy
They will lovingly enliven what is dead,
Blessed is Their praiseful
name forevermore.

Yigdal Elohim ḥai veyishtabaḥ,
nimtsa ve-én ʿet el metsi-uto.
Eḥad ve-én yaḥid ḳeyiḥudo,
ne'lam vegam én sof le-aḥduto.
Én lo demut haguf ve-éno guf,
lo naʿarokh élav ḳedushshato.
Ḳadmon lekhol daṿar asher niṿra,
rishon ve-én réshit leréshito.
Hinno adon ʿolam lekhol notsar,
yoreh gedullato umalkhuto.
Shefa' neṿu-ato netano el,
anshé segullato vetif-arto.
Lo ḳam beYisraél keMosheh ʿod,
naṿi umabbit et temunato.
Torat emet natan leʿammo el,
ʿal yad nevi-o ne-eman béto.
Lo yaḥalif ha-él velo yamir,
dato leʿolamim lezulato.
Tsofeh veyodéa' setarénu,
mabbit lesof daṿar bekadmuto.
Gomél le-ish ḥasid kemifʿalo,
notén lerasha' ra' kerishʿato.
Yishlaḥ leḳéts yamin meshiḥénu,
lifdot meḥakké ḳéts yeshuʿato.
Métim yeḥayyeh él beroṿ ḥasdo,
barukh ʿadé ʿad shém tehillato.
Élleh shelosh ʿesréh leʿiḳḳarim,
(hén hém)/(hinnam) yesod dat él vetorato.
(Torat Mosheh emet unṿu-ato,)
(Métim yeḥayyeh él beyoṿ ḥasdo,)
barukh ʿadé ʿad shém tehillato.

יִגְדַּל אֱלֹהִים חַי וְיִשְׁתַּבַּח, נִמְצָא וְאֵין עֵת אֶל מְצִיאוּתוֹ:
אֶחָד וְאֵין יָחִיד כְּיִחוּדוֹ, נֶעְלָם וְגַם אֵין סוֹף לְאַחְדוּתוֹ:
אֵין לוֹ דְמוּת הַגּוּף וְאֵינוֹ גוּף, לֹא נַֽעֲרֹךְ אֵלָיו קְֽדֻשָּׁתוֹ:
קַדְמוֹן לְכָל דָּבָר אֲשֶׁר נִבְרָא, רִאשׁוֹן וְאֵין רֵאשִׁית לְרֵאשִׁיתוֹ:
הִנּוֹ אֲדוֹן עוֹלָם לְכָל נוֹצָר, יוֹרֶה גְֽדֻלָּתוֹ וּמַלְכוּתוֹ:
שֶׁפַע נְבוּאָתוֹ נְתָנוֹ אֶל, אַנְשֵׁי סְגֻלָּתוֹ וְתִפְאַרְתּוֹ:
לֹא קָם בְּיִשְׂרָאֵל כְּמֹשֶׁה עוֹד, נָבִיא וּמַבִּיט אֶת־תְּמוּנָתוֹ:
תּוֹרַת אֱמֶת נָתַן לְעַמּוֹ אֵל, עַל יַד נְבִיאוֹ נֶאֱמַן בֵּיתוֹ:
לֹא יַֽחֲלִיף הָאֵל וְלֹא יָמִיר, דָּתוֹ לְעוֹלָמִים לְזוּלָתוֹ:
צוֹפֶה וְיוֹדֵֽעַ סְתָרֵֽינוּ, מַבִּיט לְסוֹף דָּבָר בְּקַדְמוּתוֹ:
גּוֹמֵל לְאִישׁ חָסִיד כְּמִפְעָלוֹ, נוֹתֵן לְרָשָׁע רָע כְּרִשְׁעָתוֹ:
יִשְׁלַח לְקֵץ יָמִין מְשִׁיחֵֽנוּ, לִפְדּוֹת מְחַכֵּי קֵץ יְשׁוּעָתוֹ:
מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ, בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:
אֵלֶּה שְׁלֹשׁ עֶשְׂרֵה לְעִקָּרִים, (הֵן הֵם)/(הִנָּם) יְסוֹד דַּת אֵל וְתוֹרָתוֹ:
(תּוֹרַת מֹשֶׁה אֱמֶת וּנְבוּאָתוֹ),
(מֵתִים יְחַיֶּה אֵל בְּרֹב חַסְדּוֹ), **בָּרוּךְ עֲדֵי עַד שֵׁם תְּהִלָּתוֹ:**

In Córdoba, in the beating heart of the djuderia, the Rambam's feet are turning gold
with the touch of the pious, the oil of their hands an homage to the Temple offering,
their voices echoing across the neighborhood which used to be our nucleus.
The rashi script בן מימון *turns fiery at* ברוך*, his cast-iron siddur reveals its secrets at* אתה.
And though he's sat in studied stillness, silent, for all these years,
יהוה
at the holy name, I see his toes twitch, his knees lift, his robe billow,
I see the iron soften to fabric, the cast metal stretch into skin, the gold rush from his feet
to his turban, until he's dancing, robed in nothing but brilliant light with us all.
If you pray in the djuderia of Córdoba, in the night, and offer the oil of your hands to his feet,
the Rambam will dance with you, like no time – no pain, no exile – has passed, at all.
'Arviṭ at the statue of Mosheh ben Maimon, by Binya Kóatz

I Thank You

living and sustaining
Sovereign, who has
returned my soul to me
graciously, great is Your
faith in me.

* * *

Blessed are You,
יהוה, our *Elohim*,
Sovereign of the Universe,
who has hallowed us with
Their commandments
and commanded us about
the washing of hands.

Moḍeh (m)
Moḍah (f)
Moḍeṭ (nb)

ani lefanékha,
melekh ḥai
veḳayyam,
sheheḥezarta bi
nishmaṭi beḥemlah,
rabbah emunaṭekha.

Barukh Attah
Aḍonai, Elohénu
melekh ha῾olam,
asher ḳiddeshanu
bemitsvoṭav
vetsivvanu
῾al netilaṭ yadayim.

I Thank You

We begin our day by reciting a prayer of thanks as a way of recognising that the soul which animates us is renewed each day.

Traditionally, our ancestors believed that the soul travels throughout the spiritual world(s) while we sleep. Thus, it is somewhat miraculous that it returns to us (signified by our breath) each morning.

We begin with gratitude, and then we can start to bless.

Netilaṭ Yaḍayim

As part of the journey back into material and physical existence, we wash our hands before we begin formal liturgical prayer.

מוֹדֶה (ז)
מוֹדָה (נ)
מוֹדֶת (א)

אֲנִי לְפָנֶֽיךָ, מֶֽלֶךְ חַי
וְקַיָּם, שֶֽׁהֶחֱזַֽרְתָּ בִּי
נִשְׁמָתִי בְּחֶמְלָה,
רַבָּה אֱמוּנָתֶֽךָ.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו
וְצִוָּֽנוּ עַל נְטִילָת יָדָֽיִם.

Blessed are You, יהוה,
our *Elohim*,
Sovereign of the Universe,
who has formed
the human body wisely,
and has created in it:

orifices,
openings;

apertures,
hollows.

It is obviously known,
before Your throne of glory,

that if one of these was closed
when it should be open,
or if one of these was open
when it should be closed,

It would be impossible to survive,
even for an hour.

Blessed are You, יהוה,
healer of all flesh,
who has made
amazing things.

Barukh Attah Adonai,
Elohénu melekh ha'olam,

asher yatsar
et ha-adam beḥokhmah
uyara yo
neḳayim neḳayim,
ḥalulim ḥalulim,

galui veyadua'
lifné kissé kheyodekha,

she-im yissatém
eḥad méhem,

o im yippatéaḥ
eḥad méhem,

é efshar lehitḳayyém
afilu sha'ah eḥat.

Barukh Attah Adonai,
rofé khol–basar
umafli la'asot.

Asher Yatsar

Orifices, openings; the inclusion of a blessing which celebrates the body and its workings is itself worthy of note. Judaism is not, on the whole, an ascetic tradition. In fact, the focus on mitzvot, many of which require the active use of the body (and not just intellectual faculties) means that a considerable portion of Jewish thought is appreciative of the experience of embodiment.

The pattern of Birkoṭ haShaḥar, if performed as intended, creates a full practice of embodied spirituality; waking up, getting dressed, stretching, moving, and of course, using the toilet. All of it is deserving of a blessing and we shouldn't cringe away from the opportunity to sanctify these small everyday moments, even if it seems strange at first to us. If we can bless the creation of oceans, mountains and rainbows, all the moreso our beautiful bodies.

בָּרוּךְ אַתָּה יְהֹוָה,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר יָצַר

אֶת־הָאָדָם בְּחָכְמָה,
וּבָרָא בוֹ

נְקָבִים
נְקָבִים,

חֲלוּלִים
חֲלוּלִים,

גָּלוּי וְיָדוּעַ לִפְנֵי כִסֵּא כְבוֹדֶךָ,

שֶׁאִם יִסָּתֵם אֶחָד מֵהֶם,
אוֹ אִם יִפָּתֵחַ אֶחָד מֵהֶם,

אִי אֶפְשָׁר לְהִתְקַיֵּם
אֲפִילוּ שָׁעָה אֶחָת.

בָּרוּךְ אַתָּה יְהֹוָה,
רוֹפֵא כָל־בָּשָׂר
וּמַפְלִיא לַעֲשׂוֹת:

My *Elohim,*

Breath
that You gave to me pure,
You created her,
You formed her,
You blew her into me,
and You will take her from
me and restore her to me
in times to come.
All while my breath is in me,
I thank you,
יהוה my *Elohim*
and *Elohim* of my ancestors,
the Ruler of all worlds,
the Liege of all souls.

Blessed are You, יהוה
Restorer of breath
to dead bodies.

***Elohai** neshamah*
shenaṯaṯta bi tehorah,
Attah ẏeraṭahh,
Attah yetsartahh,
Attah nefaḥtahh bi,
veAttah ʿaṭiḍ littelahh
mimenni, ulhaḥazirahh li
leʿaṭiḍ laẏo. Vekhol–zeman
shehaneshamah beḳirbi,
moḍeh^{m}/ḍah^{f}/ḍet^{nb} ani
lefanekha, Adonai Elohai
vÉlohé aẏoṭai,
Ribbon kol–hamaʿasim,
Aḍon kol–haneshamoṭ.

Barukh Attah Adonai,
hamaḥazir neshamot
lifgarim métim.

אֱלֹהַי,
נְשָׁמָה
שֶׁנָּתַתָּ בִּי טְהוֹרָה,
אַתָּה בְרָאתָהּ,
אַתָּה יְצַרְתָּהּ,
אַתָּה נְפַחְתָּהּ בִּי,
וְאַתָּה עָתִיד לִטְּלָהּ מִמֶּנִּי
וּלְהַחֲזִירָהּ לִי
לֶעָתִיד לָבֹא.
וְכָל־זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי,
ז נ א
מוֹדֶה/דָה/דֶת אֲנִי לְפָנֶיךָ,
יְיָ אֱלֹהַי
וֵאלֹהֵי אֲבוֹתַי,
רִבּוֹן כָּל־הַמַּעֲשִׂים,
אֲדוֹן כָּל־הַנְּשָׁמוֹת.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר נְשָׁמוֹת
לִפְגָרִים מֵתִים.

Elohai Neshama

breath – "neshamah" is tricky to translate. It literally means breath, from the same root as the verb linshom (to breathe), but it is used regularly to refer to one's life. This double meaning has led to the common translation "soul" (used elsewhere), but for this text, one should not lose the vital physical connotations. As we breathe in the air of a new day, marvel at the intricate processes the air in our body goes through – the vibrancy, but also fragility, of breath.

created, formed – Two very similar words; both are used separately to refer to the creation of humanity, in Beréshit 1 and 2 respectively. Here, we pull together both strands of the dual-story narrative.
Notice the repeated mappik hé – try to bring out this aspirated consonant, feeling the formation of your breath within your mouth.

❧ Some communities say:

The Liege of Worlds,
The Owner of mercy,
Great is the counsel,
Of your revered path,
Inclined toward Heaven,
And based in imprints,
Of Eternal Radiance,
Seeking all secrets,
Good for those who call,
Upon Creation's source,
Your wondrous honour,
Is for the revealed mind,
Exalted over everything,
Is blessing and praise,
Wondrous tales of You,
Who supports the fallen,
Answers those who pray,
Redeems the oppressed,
Looks into the depths,
Calls across the eras,
You ride the Heavens,
Listening to our prayers,
You, whose actions are **perfect**.

Aḍon ha'olamim
Ba'al haraḥamim
G̣eḍol ha'étsah
Ḍarko na'aratsah
Hanoteh seḥaḳim
Vehayoséḍ araḳim
Zohar ha'olam
Ḥofés kol–ne'lam
Toṿ laḳor-im
Yesoḍ haniṿra-im
Keṿoḍo hanifla
Laléṿ niglah
Meromam 'al–kol–
berakhah uṭ-hillah
Nora 'alilah
Somékh nofelim
'Oneh miṭpallelim
Poḍeh 'ashuḳim
Tsofeh ma'amaḳḳim
Ḳoré hadoroṭ
Rokhéṿ 'araṿoṭ
Shomé-a' tefilloṭ
***Temim** hape'ulloṭ*

Some communities say:

אֲדוֹן הָעוֹלָמִים,
בַּעַל הָרַחֲמִים,
גְּדוֹל הָעֵצָה,
דַּרְכּוֹ נַעֲרָצָה,
הַנּוֹטֶה שְׁחָקִים,
וְהַיּוֹסֵד אֲרָקִים,
זוֹהַר הָעוֹלָם,
חוֹפֵשׂ כָּל־נֶעְלָם,
טוֹב לַקּוֹרְאִים,
יְסוֹד הַנִּבְרָאִים,
כְּבוֹדוֹ הַנִּפְלָא,
לַלֵּב נִגְלָה,
מְרוֹמָם עַל־כָּל־
בְּרָכָה וּתְהִלָּה,
נוֹרָא עֲלִילָה,
סוֹמֵךְ נוֹפְלִים,
עוֹנֶה מִתְפַּלְּלִים,
פּוֹדֶה עֲשׁוּקִים,
צוֹפֶה מַעֲמַקִּים,
קוֹרֵא הַדּוֹרוֹת,
רוֹכֵב עֲרָבוֹת,
שׁוֹמֵעַ תְּפִלּוֹת,
תְּמִים הַפְּעוּלּוֹת.

Adon haʿOlamim

Adon haʿOlamim is a traditional Témani song for the morning prayer service. Like many, it is an alphabetic acrostic, serving the purpose of education (teaching the alef-bét) while also repeating and collating many of the descriptors we commonly use to describe the Divine.

Of Eternal Radiance. This beautiful phrase refers to the path (derekh) of the Divine. It is, as we read, inclined towards Heaven and founded in imprints of eternal radiance. This metaphor relies on a reference to the idea that the Divine tucked away some of the light used for creation to be set aside for the righteous.

the revealed mind. In the rabbinic conception of the body, the mind is located in the heart (léy) and not the brain. (Curiously, the emotions are located in the kidneys)

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe...	*Barukh Attah Aḍonai* *Elohénu melekh ha‘olam...*
...who has given us the capacity to distinguish between day and night.	*...asher naṭan lasekhvi ṿinah lehaṿḥin bén–yom uṿén laylah.*
...who opens unseeing eyes.	*...poḳéaḥ ‘ivrim.*
...who liberates the bound.	*...mattir asurim.*
...who straightens the bent.	*...zoḳéf kefufim*
...who clothes the naked.	*...malbish ‘arummim.*
...who spreads the Earth over oceans.	*...roḳa’ ha-arets ‘al–hamayim.*
...who guides human steps.	*...hamékhin mits‘aḍé–gaṿer.*
...who has made all that I need.	*...she‘asah li kol–tsorki.*
...who dresses Yisraél in might.	*...ozér Yisraél bigṿurah.*
...who beautifully crowns Yisraél.	*... ‘otér Yisraél beṭif-arah.*
...who gathers us close to serve THEM.	*...shekéreṿanu la‘aṿoḍaṭo.*
...who calls us THEIR servants.	*...shekra-anu ‘aṿaḍav.*
...who has created us in THEIR image.	*...shebera-anu betsalmo.*

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לַשֶּׂכְוִי בִינָה
לְהַבְחִין בֵּין־יוֹם וּבֵין לָיְלָה.

בּא״ה אמ״ה, פּוֹקֵחַ עִוְרִים.

בּא״ה אמ״ה, מַתִּיר אֲסוּרִים.

בּא״ה אמ״ה, זוֹקֵף כְּפוּפִים.

בּא״ה אמ״ה, מַלְבִּישׁ עֲרֻמִּים.

בּא״ה אמ״ה, רוֹקַע הָאָרֶץ עַל־הַמָּיִם.

בּא״ה אמ״ה, הַמֵּכִין מִצְעֲדֵי־גָבֶר.

בּא״ה אמ״ה, שֶׁעָשָׂה־לִּי כָּל־צָרְכִּי.

בּא״ה אמ״ה, אוֹזֵר יִשְׂרָאֵל בִּגְבוּרָה.

בּא״ה אמ״ה, עוֹטֵר יִשְׂרָאֵל בְּתִפְאָרָה.

בּא״ה אמ״ה,
שֶׁקֵּרְבָנוּ לַעֲבוֹדָתוֹ.

בּא״ה אמ״ה,
שֶׁקְּרָאָנוּ עֲבָדָיו.

בּא״ה אמ״ה,
שֶׁבְּרָאָנוּ בְּצַלְמוֹ.

STAND

Birkot haShaḥar

According to the Talmuḍ (Berakhoṭ 60b) these blessings are meant to correspond to the following actions:

- *When you hear the rooster crowing*
- *When you open your eyes*
- *When you stretch and sit up*
- *When you stand to get out of bed*
- *When you dress*
- *When you step onto the ground*
- *When you begin to walk*
- *When you tie your shoes*
- *When you cover your head*

The final three have been through many incarnations. While some traditional versions are phrased in the negative, these all emphasise positive aspects of a personal Divine relationship. Additionally, in their formula, they are all-inclusive. These particular wordings come from the Cairo Geniza, and are recorded in the siddur of R' Yitsḥak Sasson, a rabbi in the contemporary New York Syrian community.

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who removes the bonds of sleep from our eyes and exhaustion from our eyelids.

May it be Your will, יהוה,
our *Elohim* and *Elohim* of our ancestors, that You condition us to Your Torah, and adhere us to Your *mitsvoṭ*. Don't lead us into sin or transgression, nor into trial or shame. Distance us from the evil inclination and adhere us to the good one. Give us grace and love and mercy in Your eyes and the eyes of all who see us. Recompense us with good love. Blessed are You, יהוה, who recompenses with good love.

May it be Your will, יהוה, our *Elohim* and that of our ancestors, that You save us today and every day, from:
arrogance and stubbornness,
from evil people, from evil impulses,
from evil friends, from evil neighbours,
and from evil touch, from evil eye,
and from the evil speech by informers.
From lies, from nihilism,
from libel, from painful death,
from disease, from accidents,
from a harsh sentence and its judge,
from both Jews
and non-Jews,
and ultimately from Géhinnom.

Barukh Attah Aḍonai Elohénu melekh ha‘olam, hama‘aṿir ḥeṿlé shénah mé‘énénu uṭnumah mé‘af‘appénu.

Vihi ratson milefanekha, Aḍonai Elohénu vÉlohé aṿoṭénu shetargilénu veṭoraṭekha, veḍabbeḳénu bemitsvoṭekha. Ve-al teṿi-énu liḍé ḥét, velo liḍé ‘aṿérah, velo liḍé nissayon, velo liḍé ṿizzayon. Veṭarḥiḳénu miyétser hara’ veṭaḍbiḳénu beyétser hatoṿ. Uṭnénu leḥén ulhesẹḍ ulraḥamim be‘énekha uṿ‘éné khol–ro-énu, vegomlénu ḥasaḍim toṿim. Barukh Attah Aḍonai, gomél ḥasaḍim toṿim.

Yehi ratson milefanekha, Aḍonai Elohénu velohé aṿoṭénu, shetatssiléni hayom uṿkhol–yom vayom. Mé‘azzé fanim umé‘azzuṭ panim, mé-aḍam ra’, miyétser ra’, méḥavér ra’, mishshakhén ra’. Umipega’ ra’ mé‘éyin hara’ umileshon hara’ mimalshinuṭ. Mé‘éḍuṭ sheker, misin-aṭ haberiyyoṭ, mé‘alilah, mimiṭah meshunnah, méḥola-yim ra‘im, mimiḳrim ra‘im, midin ḳasheh umiba‘al din ḳasheh, bén shehu ṿen–beriṭ uṿén she-éno ṿen–beriṭ umidinahh shel géhinnom.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמַּעֲבִיר חֶבְלֵי שֵׁנָה מֵעֵינֵינוּ
וּתְנוּמָה מֵעַפְעַפֵּינוּ.

וִיהִי רָצוֹן מִלְּפָנֶיךָ,
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּרְגִּילֵנוּ בְּתוֹרָתֶךָ, וְדַבְּקֵנוּ בְּמִצְוֹתֶיךָ.
וְאַל תְּבִיאֵנוּ לִידֵי חֵטְא, וְלֹא לִידֵי עֲבֵירָה,
וְלֹא לִידֵי נִסָּיוֹן, וְלֹא לִידֵי בִזָּיוֹן.
וְתַרְחִיקֵנוּ מִיֵּצֶר הָרָע וְתַדְבִּקֵנוּ בְּיֵצֶר הַטּוֹב.
וּתְנֵנוּ לְחֵן וּלְחֶסֶד וּלְרַחֲמִים בְּעֵינֶיךָ
וּבְעֵינֵי כָל־רוֹאֵינוּ, וְגָמְלֵנוּ חֲסָדִים טוֹבִים.
בָּרוּךְ אַתָּה יְיָ,
גּוֹמֵל חֲסָדִים טוֹבִים.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּצִּילֵנִי הַיּוֹם וּבְכָל־יוֹם וָיוֹם:
מֵעַזֵּי פָנִים וּמֵעַזּוּת פָּנִים,
מֵאָדָם רָע, מִיֵּצֶר רָע,
מֵחָבֵר רָע, מִשָּׁכֵן רָע,
וּמִפֶּגַע רָע, מֵעַיִן הָרָע
וּמִלָּשׁוֹן הָרָע מִמַּלְשִׁינוּת.
מֵעֵדוּת שֶׁקֶר,מִשִּׂנְאַת הַבְּרִיּוֹת,
מֵעֲלִילָה, מִמִּיתָה מְשֻׁנָּה,
מֵחֳלָיִים רָעִים, מִמִּקְרִים רָעִים,
מִדִּין קָשֶׁה וּמִבַּעַל דִּין קָשֶׁה,
בֵּין שֶׁהוּא בֶן־בְּרִית
וּבֵין שֶׁאֵינוֹ בֶן־בְּרִית
וּמִדִּינָהּ שֶׁל גֵּיהִנֹּם.

Birkot haShaḥar

from evil touch, from evil eye. This meditation is meant to be a kavvanah (intention) for the upcoming day. We preemptively proscribe all negative influences. It has an unusual analogue in the writing of Roman emperor Marcus Aurelius:

"When you wake up in the morning, tell yourself: The people I deal with today will be meddling, ungrateful, arrogant, dishonest, jealous, and surly. They are like this because they can't tell good from evil." (Meditations, Book II:1)

from lies, from nihilism. Literally, 'from false testimony, from hatred of creation.' To the religious mind, nihilism (hatred of creation) is itself a kind of false testimony, denying the truth of Divine goodness in the world.

Some communities say:

I hereby accept upon myself the *mitsvah* that:

You shall love your fellow as yourself.

Haréni meḳabbél (m) meḳabbeleṭ (f) meḳabbeleh (nb) ʻalai eṭ– mitsvaṭ ʻaséh:

Ve-ahaṿta leréʻakha kamokha.

Some communities say:

הֲרֵֽינִי

(ז) מְקַבֵּל

(נ) מְקַבֶּֽלֶת

(א) מְקַבֶּֽלֶה

עָלַי אֶת־

מִצְוַת עֲשֵׂה:

וְאָהַבְתָּ

לְרֵעֲךָ

כָּמוֹךָ

Birkot haShaḥar

I hereby accept... *This one-line formula varies across siddurim, but it is common to most traditions which were influenced by R' Yitsḥak Luria (ha-Ari).*

R' Luria endorsed reciting this each morning as meditation, emphasising the importance of a verbal declaration – constructing our consent to the notion that the obligation to love others as oneself is primary. (See Éts Ḥayyim, Sha'ar Olam haAssiyah 1) The tradition was incorporated into the siddur of the Bén Ish Ḥai (R' Yosef Ḥayyim of Baghdad), through which it entered the Mizraḥi rite.

Actually reminding ourselves that we have accepted the obligation to love others, and that this is a mitzvah, is very important.

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has hallowed us with Their *mitsvoṭ* and commanded us to enwrap ourselves in fringes.

◆

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has hallowed us with Their *mitsvoṭ* and commanded us about the Torah.

Please intermix, יהוה our *Elohim*, the words of Your Torah in our mouths, and in the mouths of Your people the House of Yisraél. And may we and our descendants, and descendants of our descendants, all be among those who know Your name, and learn Your Torah for her own sake.

Barukh Attah
Aḍonai Elohénu
melekh ha‘olam,
asher ḳiddeshanu
bemitsvoṭav, vetsivvanu
lehiṭ‘attéf batsitsiṭ.

Barukh Attah
Aḍonai Elohénu
melekh ha‘olam,
asher ḳiddeshanu
bemitsvoṭav, vetsivvanu
‘al–diṿré Ṭorah.

Veha‘areṿ–na Aḍonai
Elohénu eṭ–diṿré Ṭoraṭekha
befinu, uvfifiyoṭ ‘ammekha
Béṭ Yisraél. Venihyeh
anahnu vetse-etsa-énu,
vetse-etsa-é tse-etsa-énu,
kullanu yode‘é shemekha,
velomedé Toratekha
lishmahh.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
לְהִתְעַטֵּף בַּצִּיצִית.

* * *

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ
עַל־דִּבְרֵי תוֹרָה.

וְהַעֲרֶב־נָא יְיָ אֱלֹהֵינוּ
אֶת־דִּבְרֵי תוֹרָתְךָ בְּפִינוּ,
וּבְפִיפִיּוֹת עַמְּךָ בֵּית יִשְׂרָאֵל.
וְנִהְיֶה אֲנַחְנוּ וְצֶאֱצָאֵינוּ,
וְצֶאֱצָאֵי צֶאֱצָאֵינוּ, כֻּלָּנוּ יוֹדְעֵי
שְׁמֶךָ, וְלוֹמְדֵי תוֹרָתְךָ לִשְׁמָהּ.

Talliṭ & Torah

It has long been the tradition that the talliṭ (prayer shawl) and tefillin (phylacteries) were worn during Shaḥariṭ each morning – but on Shabbaṭ, only the tallit is worn as both tefillin and Shabbaṭ are called אות *(sign). The putting on of a tallit marks the completion of the series of body-focused actions and prayers leading up unto this point. Once we adorn ourselves with the tsitsit, we turn our attention to the intellectual.*

Therefore, this is followed by the blessing over Torah study. There are two, one that blesses our being commanded in the words of Torah and the other that blesses יהוה *as the 'Giver of the Torah'. In between we insert a plea for the Torah's longevity, unto several generations – the descendants of our descendants. Even in this small way, we aim for the long term journey to Torah.*

Blessed are You, יהוה,
our *Elohim*, Sovereign of the
Universe, who has chosen us
from all the nations,
and given us Their Torah.
Blessed are You, יהוה,
who gives the Torah.

“יהוה spoke to Mosheh, saying,
‘Tell Aharon and his children to speak, and
thus will they bless the Children of Yisraél,
saying to them:
May יהוה bless you and guard you.
May יהוה shine Their face upon you
and grace you.
May יהוה lift up Their face to you
and grant you peace.’
Thus they will place My name upon the
Children of Yisraél, and I will bless them. ”

1. Ḥannah prayed and said: My heart
exults in יהוה; my powers are heightened
by יהוה. My mouth derides my enemies
because I rejoice in Your salvation.

2. There is none holy as יהוה.
There is none except You,
no rock like our *Elohim*.

Barukh Attah Aḍonai
Elohénu melekh ha‘olam,
asher baḥar banu
mikol–ha‘ammim,
venaṭan lanu eṭ–toraṭo.
Barukh Attah Aḍonai
noṭén haTorah.

Vaydabbér Adonai el–Mosheh lémor.
Dabbér el–Aharon ve-el–banav
lémor, ko teỵarekhu eṭ–bené Yisraél;
amor lahem:
Yeỵarekhekha Adonai
veyishmerekha. Ya-ér Adonai panav
élekha viḥunnekka. Yissa Adonai
panav élekha veyasém lekha shalom.
Vesamu eṭ–shemi ‘al–bené Yisraél
va-ani aỵarekhém.

1. Vatiṭpallél Ḥannah vatomar,
‘alats libbi bAḍonai, ramah ḳarni
bAḍonai; raḥaṿ p̣i ‘al–oyeỵai, ki
samaḥti bishu‘aṭekha.

2. Én–ḳaḍosh kAḍonai ki én
biltekha ve-én tsur kElohénu.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ
מִכָּל־הָעַמִּים,
וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְיָ,
נוֹתֵן הַתּוֹרָה.

וַיְדַבֵּ֥ר יְיָ֖ אֶל־מֹשֶׁ֥ה לֵּאמֹֽר׃
דַּבֵּ֤ר אֶל־אַהֲרֹן֙ וְאֶל־בָּנָ֣יו לֵאמֹ֔ר
כֹּ֥ה תְבָרְכ֖וּ אֶת־בְּנֵ֣י יִשְׂרָאֵ֑ל
אָמ֖וֹר לָהֶֽם׃ יְבָרֶכְךָ֥ יְיָ֖ וְיִשְׁמְרֶֽךָ׃
יָאֵ֨ר יְיָ֧ ׀ פָּנָ֛יו אֵלֶ֖יךָ וִֽיחֻנֶּֽךָּ׃
יִשָּׂ֨א יְיָ֤ ׀ פָּנָיו֙ אֵלֶ֔יךָ וְיָשֵׂ֥ם לְךָ֖ שָׁלֽוֹם׃
וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל
וַאֲנִ֖י אֲבָרְכֵֽם׃

א וַתִּתְפַּלֵּ֤ל חַנָּה֙ וַתֹּאמַ֔ר עָלַ֤ץ לִבִּי֙
בַּֽיהֹוָ֔ה רָ֥מָה קַרְנִ֖י בַּֽיהֹוָ֑ה רָ֤חַב פִּי֙
עַל־א֣וֹיְבַ֔י כִּ֥י שָׂמַ֖חְתִּי בִּישׁוּעָתֶֽךָ׃

ב אֵין־קָד֥וֹשׁ כַּיהֹוָ֖ה כִּ֣י אֵ֣ין בִּלְתֶּ֑ךָ
וְאֵ֥ין צ֖וּר כֵּאלֹהֵֽינוּ׃

Vatiṭpallél Ḥannah

There are various study texts for the early morning. Tefillaṭ Ḥannah (Hannah's Prayer) is a common and particularly apt one. Recorded in I Shemuél 2, Tefillaṭ Ḥannah is a personal and powerful text – many of its phrases are recycled throughout the liturgy and its influence has been tremendous Thus one of the main blueprints from Tanakh used for all of our prayers, and a quintessential example of prayer being asked and answered, comes from the prayer of a woman – a woman who is wrongly scolded by a male religious leader (Eli) for the way that she prays. There are still clearly lessons to be learnt from it today.

Overleaf is a contemporary piyyut in a Sephardic style exploring in poetry Tefillaṭ Ḥannah, and the laws for prayer derived from it, from the Diwan Ashira project by Ephraim Kahn.

3. Cease your boasting, stop mouthing arrogance. For יהוה is all-knowing; They judges our deeds.

4. The mighty fall, their bows broken; the fallen rise, girded with strength.

5. Those who were sated have hired themselves out for bread, while those who were hungry have ceased to hunger. The barren woman has borne several children, while the mother of many is forlorn.

6. יהוה puts to death and brings to life; They brings people to the underworld and They raises them up.

7. יהוה makes riches and poverty. יהוה humbles and exalts.

8. They raises the poor from the dust; They lifts the needy from the dunghill. They seats them with people of rank; They makes them heir to places of honour. For the foundations of the Earth are יהוה's; on them They has set the whole world.

9. יהוה guards the steps of Their faithful, while the wicked are cut off in darkness. For not by their own strength shall people prevail.

10. Those who repudiate יהוה will be broken; They thunders against them from the heavens. יהוה brings judgement to the ends of the Earth. They will give dignity to Their king, and exalt the power of Their anointed.

3. Al–tarbu ṭeḍabberu geṿohah
g̣eṿohah, yétsé ‘aṭaḳ mipikhem; ki–
él–dé‘oṭ Aḍonai, velo niṭkenu ‘aliloṭ.

4. Ḳesheṭ gibborim ḥattim;
venikhshalim azeru ḥayil.

5. Seṿé‘im balẹḥem niskaru, ur‘éṿim
ḥaḍéllu; ‘aḍ–‘aḳarah yaleḍah
shiṿ‘ah, verabbaṭ banim umlalah.

6. Aḍonai mémiṭ umḥayyeh; moriḍ
she-ol vaya‘al.

7. Aḍonai morish uma‘ashir;
mashpil af–meromém.

8. Méḳim mé‘afar dal
mé-ashpoṭ yarim eṿyon, lehoshiṿ
‘im–neḍiṿim, vekhissé khaṿoḍ
yanḥilém; ki lAḍonai metsuḳé erets,
vayasheṭ ‘aléhem téṿél.

9. Rag̣lé ḥasiḍav yishmor, ursha‘im
baḥoshekh yiddammu ki–lo
ṿekhoaḥ yig̣bar–ish.

10. Aḍonai yéḥattu meriṿav ‘alav
bashamayim yar‘ém, Aḍonai yaḍin
afsé–arets; veyitten–‘oz lemalko,
veyarém ḳeren meshiḥo.

ג אַל־תַּרְבּ֤וּ תְדַבְּרוּ֙ גְּבֹהָ֣ה גְבֹהָ֔ה
יֵצֵ֥א עָתָ֖ק מִפִּיכֶ֑ם כִּ֣י־אֵ֤ל־דֵּעוֹת֙ יְהוָ֔ה
וְל֥וֹ נִתְכְּנ֖וּ עֲלִלֽוֹת׃

ד קֶ֚שֶׁת גִּבֹּרִ֣ים חַתִּ֑ים
וְנִכְשָׁלִ֖ים אָ֥זְרוּ חָֽיִל׃

ה שְׂבֵעִ֤ים בַּלֶּ֙חֶם֙ נִשְׂכָּ֔רוּ וּרְעֵבִ֖ים חָדֵ֑לוּ
עַד־עֲקָרָה֙ יָלְדָ֣ה שִׁבְעָ֔ה
וְרַבַּ֥ת בָּנִ֖ים אֻמְלָֽלָה׃

ו יְהוָ֖ה מֵמִ֣ית וּמְחַיֶּ֑ה
מוֹרִ֥יד שְׁא֖וֹל וַיָּֽעַל׃

ז יְהוָ֖ה מוֹרִ֣ישׁ וּמַעֲשִׁ֑יר
מַשְׁפִּ֖יל אַף־מְרוֹמֵֽם׃

ח מֵקִ֨ים מֵעָפָ֜ר דָּ֗ל מֵֽאַשְׁפֹּת֙ יָרִ֣ים אֶבְי֔וֹן
לְהוֹשִׁיב֙ עִם־נְדִיבִ֔ים וְכִסֵּ֥א כָב֖וֹד יַנְחִלֵ֑ם
כִּ֤י לַֽיהוָה֙ מְצֻ֣קֵי אֶ֔רֶץ וַיָּ֥שֶׁת עֲלֵיהֶ֖ם תֵּבֵֽל׃

ט רַגְלֵ֤י חֲסִידָו֙ יִשְׁמֹ֔ר וּרְשָׁעִ֖ים בַּחֹ֣שֶׁךְ
יִדָּ֑מּוּ כִּי־לֹ֥א בְכֹ֖חַ יִגְבַּר־אִֽישׁ׃

י יְהוָ֞ה יֵחַ֣תּוּ מְרִיבָ֗ו עָלָו֙ בַּשָּׁמַ֣יִם
יַרְעֵ֔ם יְהוָ֖ה יָדִ֣ין אַפְסֵי־אָ֑רֶץ
וְיִתֶּן־עֹ֣ז לְמַלְכּ֔וֹ וְיָרֵ֖ם קֶ֥רֶן מְשִׁיחֽוֹ׃

Vatiṭpallél Ḥannah

אֵל אֲשֶׁר חַסְדּוֹ לֹא מָנַע, תּוֹךְ עַמּוֹ מִשְׁכָּנוֹ חָנָה
נִקְדַּשׁ בְּפִי עֲדַת עַם נָע, לַמֵּד פִּי פַּלֵּל כְּחַנָּה

רַחוּם נַחֵם נֶפֶשׁ מָרָה, בְּלֶב־טוֹב לְעָבְדְּךָ נָא
כִּי לֹא מִיַּיִן שְׁכוּרָה, נַפְשִׁי בוֹכִיָּה כְּחַנָּה

בְּגַפִּי כִּי אֶתְיַצְּבָה, אֲבַקֵּשׁ נָא הַצְלִיחָה נָּא
צָמְאָה נַפְשִׁי תָּאֲבָה, חַלּוֹת פָּנֶיךָ כְּחַנָּה

לֹא בְקוֹל־גָּדוֹל וּצְעָקָה, אֶזְעַק הַטֵּה אָזְנְךָ נָּא
כִּי אֶת־נֶפֶשׁ נֶאֱנָקָה, תִּשְׁמַע כְּרַחַשׁ־לֶב־חַנָּה

נִדְבוֹת פִּי שָׂפָה בְרוּרָה, אֵלֶיךָ קָרֵב קְחָה נָּא
כְּקוֹל לְוִיִּם בְּשִׁירָה, וּכְנִיעַ שִׂפְתוֹתֵי חַנָּה

פְּרוֹשׂ עָלֵינוּ מְהֵרָה, סֻכַּת שְׁלוֹמִים מוּכָנָה
אֲקַוֶּה וַאֲדַבְּרָה, כְּדַבֵּר עַל לִבָּהּ חַנָּה

Él, who didn’t hold back Their kindness,
Who’s dwelling was within Their people,
Who is sanctified when gathered people’s lips move:
teach my lips to praise like Ḥannah.

Merciful One, console the bitter soul,
gladden the heart so it may serve You.
I’m not wine-drunk, my soul grieves, like Ḥannah.

I stand alone, and ask “Please rescue us!”
My soul is keen to implore before you, like Ḥannah.

Without a great voice or cry,
I will call: Please, incline your ear.
To an anguished soul,
You will listen like the whispers of Ḥannah’s heart.

The clear language offered by my tongue,
please draw and take it to you.
Like the voice of the Levi-im in song,
and the subtleties of Ḥannah’s lips.

Quickly unfold over us
the Sukkah of peace that was prepared.
I will hope and I spoke
like speaking upon Ḥannah’s heart.

From Diwan Ashira

A person should always fear Heaven, both
privately and publicly; and admit to the truth; and
speak truth in their heart, and wake early and say:

“Greatest in all the worlds
and Liege of the Lieges, it is not due to
our righteousness that we plead before
you, but due to Your great mercy.”

יהוה hears, יהוה forgives, יהוה listens and
does. Do not delay, for Your own sake,
my *Elohim*! For by Your name do we
call Your city and Your people.

What are we?
What is our life?
What is our mercy?
What is our righteousness?
What is our salvation?
What is our power?
What is our might?
What can we possibly say
before You,
יהוה
our *Elohim* and that of our ancestors?
Aren’t all of the mighty as nothing
before you? Aren’t the famous among
us as if they never existed? Aren’t all
our wise people lacking insight? Aren’t
all our experts lacking intellect?

Leʿolam yehé aḍam yeré shamayim,
beséṭer uṿagalui; umoḍeh ʿal–
ha-emeṭ, veḍoṿér emeṭ bilṿaṿo,
veyashkém veyomar:

Ribbon kol–ha’olamim
va-Aḍoné ha-aḍonim, lo ʿal–
tsiḍḳoṭénu anaḥnu mappilim
taḥanunénu lefanekha, ki–ʿal–
raḥamekha harabbim.

Aḍonai shemaʿah, Aḍonai
selaḥah, Aḍonai haḳshiṿah
vaʿaséh al–teʿaḥar, lemaʿankha
Elohai, ki–shimkha niḳra
ʿal–ʿirekha veʿal –ammekha.

Mah–a**(naḥ)**nu?
Meh–ḥayyénu?
Meh–ḥasdénu?
Mah–tsiḍḳoṭénu?
(Mah–yeshuʿaṭénu?)
Mah–koḥénu?
Mah–geṿuraṭénu?
Mah–nomar lefanekha,
Aḍonai Elohénu vÉlohé aṿoṭénu?
Halo (kol–)hagibborim ke-ayin
lefanekha? Ve-anshé hashém
kelo hayu? Vaḥakhamim kiṿli
madda’, unṿonim kiṿli haskél?

לְעוֹלָם יְהֵא אָדָם יְרֵא שָׁמַיִם,
בְּסֵתֶר וּבַגָּלוּי; וּמוֹדֶה עַל־הָאֱמֶת;
וְדוֹבֵר אֱמֶת בִּלְבָבוֹ, וְיַשְׁכֵּם וְיֹאמַר:

רִבּוֹן כָּל־הָעוֹלָמִים
וַאֲדוֹנֵי הָאֲדוֹנִים, לֹא עַל־צִדְקוֹתֵינוּ
אֲנַחְנוּ מַפִּילִים תַּחֲנוּנֵינוּ לְפָנֶיךָ,
כִּי־עַל־רַחֲמֶיךָ הָרַבִּים.

אֲדֹנָי שְׁמָעָה, אֲדֹנָי סְלָחָה,
אֲדֹנָי הַקְשִׁבָה וַעֲשֵׂה אַל־תְּאַחַר,
לְמַעַנְךָ אֱלֹהַי כִּי־שִׁמְךָ נִקְרָא
עַל־עִירְךָ וְעַל־עַמֶּךָ.

מָה־אָ(נַחְ)נוּ,
מֶה־חַיֵּינוּ,
מֶה־חַסְדֵּנוּ,
מַה־צִּדְקוֹתֵינוּ,
(מַה־יְּשׁוּעָתֵנוּ)
מַה־כֹּחֵנוּ,
מַה־גְּבוּרָתֵנוּ.
מַה־נֹּאמַר לְפָנֶיךָ,

יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
הֲלֹא (כָּל־)הַגִּבּוֹרִים כְּאַיִן לְפָנֶיךָ,
וְאַנְשֵׁי הַשֵּׁם כְּלֹא הָיוּ,
וַחֲכָמִים כִּבְלִי מַדָּע,
וּנְבוֹנִים כִּבְלִי הַשְׂכֵּל.

Le'olam Yehé Aḍam

This prayer is one of the few that emerges from the Miḍrashim. First attested to in Tanna deVé Éliyyahu, a debate once raged about whether to include the first three lines. Over the course of time, it has become clear that the first three lines were added during times of persecution – to specifically remind the worshipper that they can fear Heaven 'privately' and 'speak truth in their heart' (that is, silently) if need be.

Another read of the passage, which fits with the stoic tone of 'What are we?...' is that the purpose of the reminder that we can pray either in public or private is to prevent the false piety of someone externally saying the words of the prayers while ignoring their meaning internally.

For most of our deeds are meaningless, and the days of our lives are like vapour before You. A person is no better than an animal, for all is ultimately vanity.

Only the soul is pure, that which in the future will give an account and a reckoning before the Throne of Glory!

All of the nations are nothing compared to You, as it says, “Behold, the nations are like a drop in a bucket, like the dust on the scale – and the isles are like a mote of air.” (Yisha’yahu 40:15)

But we are Your people, the children of Your covenant, the children of Aṿraham whom You loved and swore on Mt. Moriyah. The seed of Yitsḥak, Your offering who was bound on the altar, the community of Yaʿaḳoṿ, Your first-born son, whom You loved for he loved You, and in whom You rejoiced for he rejoiced in You, he who you gave the names Yisraél and Yeshurun.

Therefore, we are obligated to thank You, and praise You, and glorify You, and exalt You, and give song, praise and gratitude to Your great name.

We are obligated to always sing, every day:

Ki–roṿ maʿasénu tohu, vimé ḥayyénu heṿel lefanekha, umoṭar ha-aḍam min–habehémah ayin, ki hakol haṿel.

Leṿaḍ haneshamah hatehorah, shehi ʿaṭiḍah littén din veḥeshbon lifné khissé kheṿoḍekha.

Vekhol–hagoyim ke-ayin negḍekha, shene-emar: “Hén, goyim kemar mideli, ukhshaḥaḳ mozenayim neḥshaṿu, hén iyyim kaddaḳ yittol.”

Aṿal anaḥnu ʿammekha, bené ṿeriṭekha, bené Aṿraham ohaṿekha shenishba’ta lo beHar haMoriyyah. Zera’ Yitsḥaḳ ʿaḳéḍekha sheneʿeḳaḍ ʿal–gabbé hamizbéaḥ, ʿaḍaṭ Yaʿaḳoṿ binkha bekhorekha, shemé-ahaṿaṭekha she-ahaṿta oṭo, umisimḥaṭekha shesamaḥta bo, ḳaraṭa eṭ–shemo Yisraél vIshurun.

***Lefikhakh anaḥnu ḥayyavim** lehoḍoṭ lakh, ulshabbeḥakh, ulfa-arakh, ulromemakh, velittén shir sheṿaḥ vehoḍayah leshimkha hagaḍol.*

Veḥayyaṿim anaḥnu lomar shirah, bekhol–yom tamiḍ:

כִּי־רוֹב מַעֲשֵׂינוּ תֹּהוּ, וִימֵי חַיֵּינוּ הֶבֶל
לְפָנֶיךָ, וּמוֹתַר הָאָדָם מִן־הַבְּהֵמָה אָיִן,
כִּי הַכֹּל הָבֶל.

לְבַד הַנְּשָׁמָה הַטְּהוֹרָה, שֶׁהִיא עֲתִידָה
לִתֵּן דִּין וְחֶשְׁבּוֹן לִפְנֵי כִסֵּא כְבוֹדֶךָ.

וְכָל־הַגּוֹיִם כְּאַיִן נֶגְדֶּךָ, שֶׁנֶּאֱמַר:
”הֵן גּוֹיִם כְּמַר מִדְּלִי, וּכְשַׁחַק
מֹאזְנַיִם נֶחְשָׁבוּ, הֵן אִיִּים כַּדַּק יִטּוֹל.“
(ישעיה מ:טו)

אֲבָל אֲנַחְנוּ עַמְּךָ, בְּנֵי בְרִיתֶךָ, בְּנֵי
אַבְרָהָם אוֹהַבְךָ שֶׁנִּשְׁבַּעְתָּ לּוֹ בְּהַר
הַמּוֹרִיָּה. זֶרַע יִצְחָק עֲקֵדְךָ שֶׁנֶּעֱקַד
עַל־גַּבֵּי הַמִּזְבֵּחַ, עֲדַת יַעֲקֹב בִּנְךָ
בְּכוֹרֶךָ שֶׁמֵּאַהֲבָתְךָ שֶׁאָהַבְתָּ אוֹתוֹ,
וּמִשִּׂמְחָתְךָ שֶׁשָּׂמַחְתָּ בּוֹ, קָרָאתָ
אֶת־שְׁמוֹ יִשְׂרָאֵל וִישֻׁרוּן.

לְפִיכָךְ אֲנַחְנוּ חַיָּבִים לְהוֹדוֹת לְךָ,
וּלְשַׁבֵּחֲךָ, וּלְפָאֶרְךָ, וּלְרוֹמִמְךָ, וְלִתֵּן
שִׁיר שֶׁבַח וְהוֹדָיָה לְשִׁמְךָ הַגָּדוֹל.

וְחַיָּבִים אֲנַחְנוּ לוֹמַר שִׁירָה,
בְּכָל־יוֹם תָּמִיד:

Le’olam Yehé Adạm

all is ultimately vanity. An obvious echo of Koheleṭ (Ecclesiasties), this passage asks us to remember the fleeting nature of the physical world and in the inability to know much at all. We reject the idea that we can ever truly confirm that we are acting righteously, instead relying on the soul to give an account and testify on our behalf.

The values of these few pages – affirming the transient nature of life and the failure of objective knowledge – reminds us that the rabbinic tradition drew heavily on the Stoic school of thought in the ancient world. The idea that a good life is one lived in harmony with nature and divinity and with an acknowledgement of human failings appealed not only to Koheleṭ but to many of the Tanna-im as well.

We are happy! How good is our portion! How pleasant is our lot! How very beautiful is our inheritance!

We are happy when we awake and when we lie down, in synagogues and in study halls – and thus we unify Your name today and always, lovingly saying twice a day:

Listen Yisraél, יהוה is our *Elohim*, יהוה is one.

Blessed is the glorious name of
THEIR kingdom forever and ever.

You are one before creating the world,
You are one after creating the world.
You are *Él* in this world,
and You are *Él* in the
World-that-is-Coming.
Your being, and Your years are
beyond our ability to count.

Hallowed is Your name in Your world among the nation of those who hallow Your name. You are exalted above all and Your power is heightened above all! Save us soon for the sake of Your name!
Blessed is the one who hallows
Your name publicly.

*Ashrénu! Mah toṿ ḥelkénu, mah–
na‘im goralénu, mah–yafah me-oḍ
yerushshaténu.*

*Ashrénu keshe-anu mashkimim
uma‘ariṿim, beṿatté–khenésiyyoṭ
uṿeṿatté–miḍrashoṭ, umYaḥaḍim
shimkha bekhol–yom tamiḍ,
omerim pa‘amayim be-ahaṿah:*

***Shema’ Yisraél; Aḍonai
Elohénu, Aḍonai eḥaḍ.***

*Barukh shem keṿoḍ
malkhuṭo le‘olam va‘eḍ.*

*Attah hu eḥaḍ koḍem shebaraṭa
eṭ–ha‘olam, Attah hu eḥaḍ le-aḥar
shebaraṭa eṭ–ha‘olam.
Attah hu Él ba‘olam hazeh,
veAttah hu Él ba‘olam haba
veAttah hu ushnotekha lo
yittammu.*

*Ḳaddésh eṭ–shimkha be‘olamekha,
‘al ‘am meḳaddeshé shemekha,
uṿishu‘aṭekha tarim veṭagbiahh
ḳarnénu, veṭoshi‘énu beḳaroṿ
lema‘an shemekha.
Barukh hamekaddésh
eṭ–shimkha barabbim.*

אַשְׁרֵינוּ, מַה־טּוֹב חֶלְקֵנוּ, מַה־נָּעִים
גּוֹרָלֵנוּ, מַה־יָּפָה מְאֹד יְרֻשָּׁתֵנוּ.

אַשְׁרֵינוּ כְּשֶׁאֲ(נַחְ)נוּ מַשְׁכִּימִים וּמַעֲרִיבִים,
בְּבָתֵּי־כְנֵסִיּוֹת וּבְבָתֵּי־מִדְרָשׁוֹת,
וּמְיַחֲדִים שִׁמְךָ בְּכָל־יוֹם תָּמִיד,
אוֹמְרִים פַּעֲמַיִם בְּאַהֲבָה:

שְׁמַע יִשְׂרָאֵל יְיָ
אֱלֹהֵינוּ יְיָ | אֶחָד:

בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד.

אַתָּה הוּא אֶחָד קֹדֶם
שֶׁבָּרָאתָ אֶת־הָעוֹלָם,
אַתָּה הוּא אֶחָד לְאַחַר
שֶׁבָּרָאתָ אֶת־הָעוֹלָם.
אַתָּה הוּא אֵל בָּעוֹלָם הַזֶּה,
וְאַתָּה הוּא אֵל בָּעוֹלָם הַבָּא
וְאַתָּה הוּא וּשְׁנוֹתֶיךָ לֹא יִתָּמּוּ.

קַדֵּשׁ אֶת־שִׁמְךָ בְּעוֹלָמֶךָ,
עַל עַם מְקַדְּשֵׁי שְׁמֶךָ,
וּבִישׁוּעָתְךָ תָּרִים וְתַגְבִּיהַּ קַרְנֵנוּ,
וְתוֹשִׁיעֵנוּ בְּקָרוֹב לְמַעַן שְׁמֶךָ.
בָּרוּךְ הַמְקַדֵּשׁ אֶת־שִׁמְךָ בָּרַבִּים.

Le'olam Yehé Adạm

hallowed is Your name. Hebrew excels at using euphemisms, and one of the most common and frequent is 'ḳiddush haShém.' Literally, 'hallowing/sanctification of the Name,' the phrase was often used to refer to any act which encouraged other people's faith. To perform a mitsvah and inspire someone is a 'ḳiddush hashém.' Yet the maximal interpretation of this applied to the term as well to martyrdom.

Fitting with the history of this whole passage as being spawned by persecution, the ḥatimah of the blessing should grab our attention: Blessed is the one who hallows Your name publicly. That is, the person willing to die for their faith, reciting the Shema' (just above) as they do, is the pinnacle of sanctity and the ultimate fulfillment of the values-driven message of this section.

You are the Liege of *Elohim,* both in Heaven above and on Earth below, in the very highest realms and in the very lowest. You are the first and You are the last, and except for You there is no other *Elohim.*

Gather the dispersed, those who hope in You, from the four corners of the Earth. You are recognized and known among all the creatures of the world, for You are the *Elohim* alone, above all the kingdoms of the Earth.

You made the Heavens and the Earth, the Sea and all that is in it. Who is there among all those that You have made above and below that can say to you, "What will you do and what will happen?"

Ḳetoret is said as in Minḥah, on page 32. If omitted, or if Kaddish deRabbanan is said later, precede it with the following aggadah:

Rabbi Ḥananyah ben Akashya says: The Holy Blessed One wanted to give merit to Yisraél, therefore THEY multiplied the Torah and the commandments for them, as it is said: "יהוה's desire is for THEIR righteousness, so THEY will empower and magnify teaching."

Attah hu aḍonai ha-Elohim,
bashamayim mima'al ve'al
ha-arets mitaḥaṭ, bishmé
hashamayim ha'elyonim
vehataḥtonim. Attah hu rishon,
veAttah hu aḥaron,
umibal'aḍekha én Elohim.

Ḳabbéts nefutsoṭ ḳovekha
mé-arba' kanfoṭ ha-arets. Yakiru
veyéḍe'u kol–ba-é 'olam ki Attah–
hu ha-Elohim leṿaddekha lekhol
mamlekhoṭ ha-arets.

Attah 'asiṭa eṭ–hashamayim
ve-eṭ–ha-arets, eṭ–hayam ve-
eṭ–kol–asher–bam. Umi bekhol–
ma'asé yaḍekha ba'elyonim
uṿataḥtonim, shéyyomar lekha,
mah–ta'aseh umah–tif'al.

Ribbi Ḥananyah ben 'Aḳashya
omér: Ratsah haḲadosh Barukh Hu
lezakkot et Yisraél, lefikhakh hirbah
lahem torah umitsvot, shene-emar:
"Adonai ḥaféts lema'an tsidḳo;
yagdil torah veya-dir."

אַתָּה הוּא אֲדֹנָי הָאֱלֹהִים, בַּשָּׁמַיִם
מִמַּעַל וְעַל הָאָרֶץ מִתָּחַת, בִּשְׁמֵי
הַשָּׁמַיִם הָעֶלְיוֹנִים וְהַתַּחְתּוֹנִים.
אַתָּה הוּא רִאשׁוֹן, וְאַתָּה הוּא
אַחֲרוֹן, וּמִבַּלְעָדֶיךָ אֵין אֱלֹהִים.

קַבֵּץ נְפוּצוֹת קֹוֶיךָ
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ.
יַכִּירוּ וְיֵדְעוּ כָּל־בָּאֵי עוֹלָם,
כִּי אַתָּה־הוּא הָאֱלֹהִים לְבַדְּךָ
לְכֹל מַמְלְכוֹת הָאָרֶץ.

אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם
וְאֶת־הָאָרֶץ, אֶת־הַיָּם, וְאֶת־כָּל־
אֲשֶׁר־בָּם. וּמִי בְּכָל־מַעֲשֵׂי יָדֶיךָ
בָּעֶלְיוֹנִים וּבַתַּחְתּוֹנִים, שֶׁיֹּאמַר לְךָ,
מַה־תַּעֲשֶׂה וּמַה־תִּפְעָל.

❧ Ḳetoret is said as in Minḥah, on page 33. If omitted, or if Kaddish deRabbanan is said later, precede it with the following aggadah:

רִבִּי חֲנַנְיָה בֶּן עֲקַשְׁיָא אוֹמֵר:
רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא לְזַכּוֹת אֶת־
יִשְׂרָאֵל, לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה
וּמִצְוֹת, שֶׁנֶּאֱמַר יְהֹוָה חָפֵץ לְמַעַן צִדְקוֹ
יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

Le'olam Yehé Aḍam

you are recognized and known among all the creatures of the world. *This passage suggests a theology which is inclusive of other faiths. That is, although other faiths may be misled into worshipping idols or false systems of belief, at the root, they are acknowledging* יהוי *when they do so, even if unwittingly.*

R' Yeshua Lalum (1901-1950, Algeria) conveys a similar message in a beautiful passage from his Likuté Aharon:

"The other nations, who worship idols, also honour the Divine. Even though they may bow before a rock or a piece of wood, it is not [the idols] that they serve, but HaShem, Ruler of All. Though they don't serve HaShem per sé, they always honour THEM, even if through the medium of a stone or a splinter of wood." (13)

Said only with a minyan

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed,
forever and ever and to all eternity blessed
and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

To Yisraél and to the Rabbis and to all their students, and to all the students of their students, who engage with the Holy Torah, whether in this place or in any other place. May there come to them abundant peace, grace, love and compassion – from the Ruler of Heaven and Earth, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭkaddash

sheméhh rabba. (Kahal: *Amén*)
Be‘alma di–ẏera khir‘uṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳaréẏ meshiḥéhh. (K: *Amén*) *Beḥayyékhon*
uẏyomékhon uẏḥayyé ḍekhol–béṭ Yisraél
ba‘agala uẏizman ḳariẏ, ve-imru: amén.

(K: *Amén, yehé shemèhh rabba meẏarakh*
le‘alam le‘almé ‘almayya yiṭbarakh)

Yehé sheméhh rabba meẏarakh
le‘alam le‘almé ‘almayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭ‘alleh,
veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu.
(K: *Amén*) *Le‘élla min kal–birkhaṭa shiraṭa*
tishbeḥaṭa veneḥemaṭa da-amiran be‘alma,
ve-imru: amén. (K: *Amén*)

‘Al Yisraél ve‘al Rabbanan ve‘al talmiḍéhon,
ve‘al kal–talmiḍé ṭalmiḍéhon, de‘asḳin
be-orayṭa ḳaddishta, di ẏe-aṭra haḍén veḍi
bekhal–aṭar vé-aṭar. Yehé lana ulkhon,
ḥinna veḥisda veraḥamé, min ḳoḍam maré
shemayya ve-ar‘a, ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min shemayya,
(K: *Ḥayyim*) *ḥayyim vesaẏa’ vishu‘ah*
veneḥamah veshézaẏa urfu-ah ug-ullah
usliḥah vekhapparah verevaḥ vehatssalah
lanu ulkhol–‘ammo Yisraél,
ve-imru: amén. (K: *Amén*)

‘Oseh shalom bimromav,
hu ẏeraḥamav ya‘aseh shalom ‘alénu,
ve‘al kol–Yisraél, ve-imru: amén. (K: *Amén*)

Said only with a minyan

MOURNERS STAND

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל
כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, דְּעָסְקִין בְּאוֹרַיְתָא
קַדִּישְׁתָּא, דִּי בְּאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר
וַאֲתַר. יְהֵא לְנָא וּלְהוֹן, חִנָּא וְחִסְדָּא וְרַחֲמֵי,
מִן קֳדָם מָרֵא שְׁמַיָּא וְאַרְעָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָֽנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Ḳaddish deRabbanan

The Ḳaddish is the most common prayer in the siddur – recited at least seven times daily, in different forms, in different services. This version, which follows the study texts above, is known as the Rabbis' Ḳaddish as it was originally recited after the conclusion of a lesson. The origin of the Ḳaddish is unclear, but it is certain that the oldest part is the central line: Yehé sheméhh rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh. The importance of this is clear from the Talmuḍ:

"If someone is occupied with the study of the law, they need not interrupt. However, for Yehé sheméhh rabba meṿarakh one does interrupt for prayer, even if the scholar is occupied with the ma'aseh merkaṿah (mystical study of Yeḥezkel's chariot vision)"
(Berakhoṭ 21a)

Be gracious to יהוה, call upon Their name, inform the nations of Their deeds! Sing to Them, chant to Them, discuss all of Their wonders! Those who praise using the sacred name – They gladden the mind of those who seek יהוה! Search out יהוה and Their strength – seek Their face, always! Recall Their wonders, those which They did, Their miracles and the pronouncements of Their mouth. The descendants of Yisraél serve Them, the children of *Ya‘akov* Their first-born. They is יהוה our *Elohim* – Their law applies over all the Earth! Recall for eternity Their covenant, a thing which They commanded for a thousand generations. They struck it with *Avraham* and *Yitsḥak* swore to it. They established it with *Ya‘akov* as a practice of Yisraél, an eternal covenant. They said: ‘I will give to you the Land of *Kena‘an*, the region is your inheritance.’ When you were then only a few in number, merely strangers there. Wandering from one nation to another, ruled by another people. But They didn’t allow anyone to oppress them, and reproved kings for their treatment. ‘Do not touch my anointed ones. Do not harm my prophets!’

Sing to יהוה, all of the Earth! Proclaim Their victory every day! Tell the nations about Their glory, speak of Their wonders among all the peoples. For יהוה is great and very praiseworthy. They is awe-striking, They, above all the gods. For all the gods of other peoples are mere deities – but יהוה made the sky. Splendour and beauty are before Them, strength and gaiety are in Their place. Give to יהוה, all the families of nations! Give to יהוה, honour and might! Give to יהוה the respect for Their name! Bring a gift and come before Them! Bow before יהוה in Their sacred beauty! All of the Earth trembles before Them, but the Earth is well-built and won’t collapse. The Heavens will rejoice and the Earth will exhilirate

Hodu lAdonai ḳir-u bishmo, hodi‘u ṿa‘ammim ‘alilotav. Shiru lo zammeru–lo, siḥu bekhol–nifle-otav. Hithalelu beshém ḳodsho, yismaḥ, lév meṿaḳshé Adonai. Dirshu Adonai ve‘uzzo, baḳeshu fanav tamid. Zikhru nifle-otav asher ‘asah, moftav umishpaté–pihu. Zera’ Yisraél ‘aṿdo, bené Ya‘aḳoṿ beḥirav. Hu Adonai Elohénu, bekhol–ha-arets mishpatav. Zikhro le‘olam berito, daṿar tsivvah le-elef dor. Asher karat et–Aṿraham, ushṿu‘ato leYitsḥaḳ. Vaya‘amideha leYa‘aḳoṿ leḥok, leYisraél berit ‘olam. Lémor lekha etén Erets–Kena‘an, ḥeṿel naḥalatkhem. Bihyotekhem meté mispar, kim‘at vegarim bahh. Vayithallekhu migoi el–goi, umi-mamlakhah el–‘am aḥér. Lo–hinniaḥ le-ish le‘osḳam, vayokhaḥ ‘aléhem melakhim. Al–tig‘u bimshiḥai, uṿinṿi-ai al–taré-u.

Shiru lAdonai kol–ha-arets, baseru miyom–el–yom yeshu‘ato. Sapperu ṿa-goyim et–keṿodo, bekhol–ha‘ammim nifle-otav. Ki gadol Adonai umhullal me-od, venora hu ‘al–kol–elohim. Ki kol–elohé ha‘ammim elilim, vAdonai shamayim ‘asah. Hod vehadar lefanav, ‘oz veḥedvah bimḳomo. Haṿu lAdonai mishpeḥot ‘ammim haṿu lAdonai se-u minḥah uvo-u lefanav, hishtaḥavu lAdonai vehadrat–ḳodesh. Ḥilu milefanav kol–ha-arets, af–tikkon tévél bal–timmot. Yismeḥu hashamayim vetagél ha-arets, veyomeru ṿa-goyim Adonai malakh.

הוֹדוּ לַיְיָ קִרְאוּ בִשְׁמוֹ הוֹדִיעוּ בָעַמִּים
עֲלִילֹתָיו: שִׁירוּ לוֹ זַמְּרוּ־לוֹ שִׂיחוּ בְּכָל־נִפְלְאֹתָיו:
הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ יִשְׂמַח לֵב מְבַקְשֵׁי יְיָ:
דִּרְשׁוּ יְיָ וְעֻזּוֹ בַּקְּשׁוּ פָנָיו תָּמִיד: זִכְרוּ נִפְלְאֹתָיו
אֲשֶׁר עָשָׂה מֹפְתָיו וּמִשְׁפְּטֵי־פִיהוּ: זֶרַע יִשְׂרָאֵל
עַבְדּוֹ בְּנֵי יַעֲקֹב בְּחִירָיו: הוּא יְיָ אֱלֹהֵינוּ בְּכָל־
הָאָרֶץ מִשְׁפָּטָיו: זִכְרוּ לְעוֹלָם בְּרִיתוֹ דָּבָר צִוָּה
לְאֶלֶף דּוֹר: אֲשֶׁר כָּרַת אֶת־אַבְרָהָם וּשְׁבוּעָתוֹ
לְיִצְחָק: וַיַּעֲמִידֶהָ לְיַעֲקֹב לְחֹק לְיִשְׂרָאֵל בְּרִית
עוֹלָם: לֵאמֹר לְךָ אֶתֵּן אֶרֶץ־כְּנָעַן חֶבֶל נַחֲלַתְכֶם:
בִּהְיוֹתְכֶם מְתֵי מִסְפָּר כִּמְעַט וְגָרִים בָּהּ: וַיִּתְהַלְּכוּ
מִגּוֹי אֶל־גּוֹי וּמִמַּמְלָכָה אֶל־עַם אַחֵר: לֹא־הִנִּיחַ
לְאִישׁ לְעָשְׁקָם וַיּוֹכַח עֲלֵיהֶם מְלָכִים: אַל־תִּגְּעוּ
בִּמְשִׁיחָי וּבִנְבִיאַי אַל־תָּרֵעוּ:

שִׁירוּ לַיְיָ כָּל־הָאָרֶץ בַּשְּׂרוּ מִיּוֹם־אֶל־יוֹם
יְשׁוּעָתוֹ: סַפְּרוּ בַגּוֹיִם אֶת־כְּבוֹדוֹ בְּכָל־הָעַמִּים
נִפְלְאֹתָיו: כִּי גָדוֹל יְיָ וּמְהֻלָּל מְאֹד וְנוֹרָא הוּא
עַל־כָּל־אֱלֹהִים: כִּי כָּל־אֱלֹהֵי הָעַמִּים אֱלִילִים
וַיְיָ שָׁמַיִם עָשָׂה: הוֹד וְהָדָר לְפָנָיו עֹז וְחֶדְוָה
בִּמְקֹמוֹ: הָבוּ לַיְיָ מִשְׁפְּחוֹת עַמִּים הָבוּ לַיְיָ כָּבוֹד
וָעֹז: הָבוּ לַיְיָ כְּבוֹד שְׁמוֹ שְׂאוּ מִנְחָה וּבֹאוּ לְפָנָיו
הִשְׁתַּחֲווּ לַיְיָ בְּהַדְרַת־קֹדֶשׁ: חִילוּ מִלְּפָנָיו
כָּל־הָאָרֶץ אַף־תִּכּוֹן תֵּבֵל בַּל־תִּמּוֹט: יִשְׂמְחוּ
הַשָּׁמַיִם וְתָגֵל הָאָרֶץ וְיֹאמְרוּ בַגּוֹיִם יְיָ מָלָךְ:

Zemiroṭ

The section known as Zemiroṭ (lit. 'Songs') is also known as Pesuké deZimrah (Verses of Song) and is common to both weekday and Shabbaṭ shaḥariṭ. Made up of a series of biblical quotations, Zemiroṭ acts as a 'warm-up' for prayer. Traditionally, these texts (mostly from Tehillim) would be recited by different individuals around the room, with the distribution of honours going round-robin around the synagogue. This is preserved in many communities, while in others, Zemiroṭ are instead often recited by a Shaliaḥ tsibbur (lit. Community's Emissary, 'Reader') who leads the recitation of the prayers from a central point (teḇah).

They are normally chanted, though some individual psalms will be sung to melodies – both traditional and modern ones. The importance of song and music in praise is regularly summed up by the Zemiroṭ themselves.

and the nations will say: יהוה rules! The sea and all its inhabitants will shout out! The field and all that's in it will sing for joy! Then the trees of the forest will trill before יהוה, who is coming to judge the Earth. Be gracious to יהוה for They are good, Their love is forever. We will say: 'Our victor, the *Elohim* of our triumph!' We will be gathered and rescued from the other nations, in order to give thanks to Your holy name, and to boast of Your praises. Blessed is יהוה, the *Elohim* of Yisraél, from eternity until eternity! All of the nation will say: *amén*, and praise to יהוה!

Exalt יהוה our *Elohim* and bow down at Their feet – They is sacred. Exalt יהוה our *Elohim* and bow down at Their holy mountain, for יהוה our *Elohim* is holy. They are merciful, absolving transgression and not destroying, exaggerating Their patience, and not awakening Their anger. You, יהוה never cease Your mercies from me. Your love and Your truth are always supporting me. Remember Your mercies, יהוה and Your loves – for they are eternal. Give strength to *Elohim*, whose majesty is over Yisraél, whose might is in the skies. Awe of *Elohim* comes from Your temple. The *Él* of Yisraél, They gives strength and force to the people – blessed is *Elohim*.

A vengeful deity is יהוה, a vengeful deity They appear to be. They will rise up and be the Earth's judge, compensating the arrogant with their desserts. Victory is for יהוה – may Your blessing be upon Your people, selah. יהוה *Tseva-ot* is with us, the *Elohim* of *Ya‘akov* is a fortress for us, *selah*. יהוה *tseva-ot* – happy is the human who trusts in You. יהוה saves – the sovereign answers on the day that we call. Save Your people and bless Your inheritance – elevate them, raise them up for eternity! Our soul is awaiting יהוה, our help

Yir‘am hayam umlo-o, ya‘alots hasadeh vekhol–asher–bo. Az yerannenu ‘atsé haya‘ar milifné Adonai, ki–va lishpot et–ha-arets. Hodu lAdonai ki toṿ, ki le‘olam ḥasdo. Hodu lAdonai ki toṿ, ki le‘olam ḥasdo. Ve-imru, hoshi‘énu Elohé yish‘énu, veḳabbetsénu vehatssilénu min–hagoyim; lehodot leshém ḳodshekha, lehishtabbéaḥ bit-hillatekha. Barukh Attah elohé Yisraél, min–ha‘olam ve‘ad ha‘olam; vayomeru khol–ha‘am amén, vehallél lAdonai.

Romemu Adonai Elohénu vehistaḥavu lahadom raglav ḳadosh hu. Romemu Adonai Elohénu vehishtaḥavu lehar ḳodsho; ki–ḳadosh Adonai Elohénu. Vehu raḥum yekhappér ‘avon velo yashḥit; vehirbah lehashiv appo velo ya‘ir kol ḥamato. Attah Adonai lo–tikhla raḥamekha mimennu; ḥasdekha va-amitekha tamid yitsseruni. Zekhor–raḥamekha Adonai vaḥasadekha; ki mé‘olam hémmah. Tenu ‘oz lÉlohim; ‘al–Yisraél ga-avato; ve‘uzzo basheḥakim. ***Nora Elohim mimiḳdashekha; Él Yisraél hu notén ‘oz veta‘atsumot la‘am, barukh Elohim.***

Él–neḳamot Adonai; Él neḳamot hofia’. Hinnasé shofét ha-arets; hashéṿ gemul ‘al–gé-im. LAdonai hayshu‘ah; ‘al–‘ammekha ṿirkhatekha selah. Adonai tseṿa-ot ‘immanu; misgaṿ–lanu Elohé Ya‘aḳoṿ selah. Adonai tseva-ot; ashré adam botéaḥ bakh. Adonai hoshi‘ah; hamelekh ya‘anénu ṿe-yom–

יִרְעַם הַיָּם֙ וּמְלוֹא֔וֹ יַעֲלֹץ הַשָּׂדֶה וְכָל־אֲשֶׁר־
בּוֹ׃ אָז יְרַנְּנוּ עֲצֵי הַיָּעַר מִלִּפְנֵי יְהֹוָה כִּי־בָא
לִשְׁפּוֹט אֶת־הָאָרֶץ׃ הוֹדוּ לַיְיָ֙ כִּי טוֹב כִּי לְעוֹלָם
חַסְדּוֹ׃ הוֹדוּ לַיְיָ֙ כִּי טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃ וְאִמְר֕וּ
הוֹשִׁיעֵ֙נוּ֙ אֱלֹהֵי יִשְׁעֵ֔נוּ וְקַבְּצֵנוּ וְהַצִּילֵנוּ מִן־הַגּוֹיִם
לְהֹדוֹת֙ לְשֵׁם קָדְשֶׁ֔ךָ לְהִשְׁתַּבֵּחַ בִּתְהִלָּתֶךָ׃ בָּרוּךְ
יְיָ֜ אֱלֹהֵי יִשְׂרָאֵל מִן־הָעוֹלָם וְעַד הָעֹלָם וַיֹּאמְרוּ
כָל־הָעָם֙ אָמֵ֔ן וְהַלֵּל לַיְיָ׃

רוֹמְמ֗וּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו
קָדוֹשׁ הוּא׃ רוֹמְמ֗וּ יְיָ אֱלֹהֵינוּ וְהִשְׁתַּחֲווּ לְהַר קָדְשׁ֑וֹ
כִּי־קָ֝דוֹשׁ יְיָ אֱלֹהֵינוּ׃ וְהוּא רַחוּם יְכַפֵּר עָוֹן וְלֹא
יַשְׁחִית וְהִרְבָּה לְהָשִׁיב אַפּוֹ וְלֹא יָעִיר כָּל חֲמָתוֹ׃
אַתָּה יְיָ לֹא־תִכְלָא רַחֲמֶיךָ מִמֶּנִּי חַסְדְּךָ וַ֝אֲמִתְּךָ
תָּמִיד יִצְּרוּנִי׃ זְכֹר־רַחֲמֶיךָ יְיָ וַחֲסָדֶיךָ כִּי מֵעוֹלָם
הֵמָּה׃ תְּנוּ עֹז לֵאלֹהִים עַל־יִשְׂרָאֵל גַּאֲוָתוֹ וְ֝עֻזּוֹ
בַּשְּׁחָקִים׃ נוֹרָא אֱלֹהִים מִמִּקְדָּשֶׁיךָ אֵל יִשְׂרָאֵל
הוּא נֹתֵן ׀ עֹז וְתַעֲצֻמוֹת לָעָם בָּרוּךְ אֱלֹהִים׃

אֵל־נְקָמוֹת יְיָ אֵל נְקָמוֹת הוֹפִיעַ׃ הִנָּשֵׂא שֹׁפֵט
הָאָרֶץ הָשֵׁב גְּ֝מוּל עַל־גֵּאִים׃ לַיְיָ הַיְשׁוּעָה עַל־
עַמְּךָ בִרְכָתֶךָ סֶּלָה׃ יְיָ צְבָאוֹת עִמָּנוּ מִשְׂגָּב־לָנוּ
אֱלֹהֵי יַעֲקֹב סֶלָה׃ יְיָ צְבָאוֹת אַשְׁרֵי אָ֝דָם בֹּטֵחַ
בָּךְ׃ יְיָ הוֹשִׁיעָה הַ֝מֶּלֶךְ יַעֲנֵנוּ בְיוֹם־קָרְאֵנוּ׃
הוֹשִׁיעָה ׀ אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ וּרְעֵם
וְ֝נַשְּׂאֵם עַד־הָעוֹלָם׃ נַפְשֵׁנוּ חִכְּתָה לַיְיָ עֶזְרֵנוּ

Zemiroṭ

The first passage of the Zemirot, above, is an extended direct quotation from the Tana"kh. Here we read from the first book of Divré haYamim (Chronicles), 16:8-36. This is an unusually long passage to quote directly from a prose book – yet it is precisely because it appears to be a primary text of liturgy. This text is introduced in Divré haYamim as a commissioned poetic bit of liturgy, written by Asaf, requested by David, and composed for the day that the Aron haBeriṭ (Ark of the Covenant) was returned to Jerusalem with fanfare and dancing.

This is followed beneath by a near copy of the text of Psalm 96, also beginning above.

Following it, the passage beginning Romemu is a compilation of biblical verses. Each is thematically linked by a word or concept, which connect in a sort of free association exercise.

and our shield is They. For in Them our hearts are gladdened because we trust in Their holy name. May your love, יהוה, be upon us, since we have been waiting for You. Show us your love, יהוה, and give us Your triumph! Get up! Help us! Redeem us for the sake of Your love! I am יהוה your *Elohim*, who lifted you up out of the Land of Mitsrayim – open your mouth wide and I will fill it up. Happy is the nation for whom this is so – happy is the nation who has יהוה as their *Elohim*. I trust in Your love, my heart exults in Your victory, I shall sing to יהוה, for They have remunerated me!

Some only say the title of this psalm on Ḥanukkah

A sing-song for the dedication of the Temple by David:

I shall exalt יהוה for You have lifted me up and haven't allowed my enemies to gloat over me! יהוה my *Elohim*, I cry desperately to You, and You heal me! יהוה, you raised my soul up from the Underworld, You resurrected me from the depths of the pit! Sing to יהוה, all Their loved ones, and acknowledge the memory of Their holiness. For Their anger lasts but a moment, but Their favour is life-long. Though weeping may stay overnight, joy comes in the morning. As for me, I thought, complacently, 'I won't ever fall!' For, in Your favour, יהוה, You set me up to be like a mighty mountain, but then You hid Your face and I was terrified. I called out to You, יהוה, I pleaded to my Liege. What benefit can there be for my blood when I descend to destruction? Will the dust praise You? Will it declare Your faithfulness? Listen, יהוה, and be gracious to me, יהוה who is my Helper. You have turned my mourning into a dance. You have loosened my shrouds and emboldened me with joy. So that one might sing to You of honour and not be silenced – יהוה, my *Elohim*, I will praise You forever.

ḳor-énu. Hoshi‘ah et–‘ammekha uṿarékh et–naḥalatekha; ur‘ém venasse-ém ‘ad-ha‘olam. Nafshénu ḥikketah lAdonai; ‘ezrénu umaginnénu hu. Ki–ṿo yismaḥ libbénu; ki ṿeshém ḳodsho ṿataḥnu. Yehi–ḥasdekha Adonai ‘alénu ka-asher yiḥalnu lakh. Har-énu Adonai ḥasdekha; veyesh‘akha titten–lanu. Kumah ‘ezratah lanu; ufdénu lema‘an ḥasdekha. Anokhi Adonai Elohekha hama‘alkha mé-Erets Mitsrayim; harḥev–pikha va-amal-éhu. Ashré ha‘am she-kakha lo; ashré ha‘am she-Adonai Elohav. ***Va-ani beḥasdekha ṿataḥti yagél libbi bishu‘atekha; ashirah lAdonai; ki gamal ‘alai.***

(Mizmor shir–ḥanukat haBayit leDavid:)

Aromimkha Adonai ki dillitani; velo simmaḥta oyvai li. Adonai Elohai; shivva’ti elekha vatirpa-éni. Adonai he‘elita min–she-ol nafshi; ḥiyyitani miyaredi–vor. Zammeru lAdonai ḥasidav; vehodu lezékher ḳodsho. Ki rega’ be-appo ḥayyim birtsono; ba‘ereṿ yalin bekhi vela-boḳer rinnah. Va-ani amarti ṿeshalvi; bal–emmot le‘olam. Adonai birtsonekha he‘emadtah lehareri ‘oz; histarta fanekha hayiti niṿhal. Élekha Adonai eḳra; ve-el–adonai etḥannan. Mah–betsa’ bedami beridti el shaḥat, hayodekha ‘afar; hayaggid amittekha. Shema’–Adonai veḥonnéni; Adonai heyéh–‘ozér li. Hafakhta mispedi lemaḥol li; pittaḥta saḳḳi vate-azzeréni simḥah. ***Lema‘an yezammerkha khaṿod velo yiddom; Adonai elohai le‘olam odekka.***

וּ֭מָגִנֵּנוּ הֽוּא׃ כִּי־ב֭וֹ יִשְׂמַ֣ח לִבֵּ֑נוּ כִּ֤י בְשֵׁ֖ם קָדְשׁ֣וֹ
בָטָֽחְנוּ׃ יְהִי־חַסְדְּךָ֣ יְיָ֣ עָלֵ֑ינוּ כַּ֝אֲשֶׁ֗ר יִחַ֥לְנוּ לָֽךְ׃
הַרְאֵ֣נוּ יְיָ֣ חַסְדֶּ֑ךָ וְ֝יֶשְׁעֲךָ֗ תִּתֶּן־לָֽנוּ׃ קֽוּמָ֖ה עֶזְרָ֣תָה
לָּ֑נוּ וּ֝פְדֵ֗נוּ לְמַ֣עַן חַסְדֶּֽךָ׃ אָנֹכִ֨י ׀ יְיָ֤ אֱלֹהֶ֗יךָ
הַֽ֭מַּעַלְךָ מֵאֶ֣רֶץ מִצְרָ֑יִם הַרְחֶב־פִּ֝֗יךָ וַאֲמַלְאֵֽהוּ׃
אַשְׁרֵ֣י הָ֭עָם שֶׁכָּ֣כָה לּ֑וֹ אַֽשְׁרֵ֥י הָ֝עָ֗ם שֶׁיְיָ֥ אֱלֹהָֽיו׃
וַאֲנִ֤י ׀ בְּחַסְדְּךָ֣ בָטַחְתִּי֮ יָ֤גֵ֥ל לִבִּ֗י בִּֽישׁ֫וּעָתֶ֥ךָ
אָשִׁ֥ירָה לַֽיְיָ֑ כִּ֖י גָמַ֣ל עָלָֽי׃

Some only say the title of this psalm on Ḥanukkah

ל מִזְמ֡וֹר שִׁ֣יר חֲנֻכַּ֣ת הַבַּ֣יִת לְדָוִֽד׃

אֲרוֹמִמְךָ֣ יְ֭יָ כִּ֣י דִלִּיתָ֑נִי וְלֹא־שִׂמַּ֖חְתָּ
אֹיְבַ֣י לִֽי׃ יְיָ֥ אֱלֹהָ֑י שִׁוַּ֥עְתִּי אֵ֝לֶ֗יךָ וַתִּרְפָּאֵֽנִי׃ יְיָ֗
הֶֽעֱלִ֣יתָ מִן־שְׁא֣וֹל נַפְשִׁ֑י חִ֝יִּיתַ֗נִי מִיָּֽרְדִי־בֽוֹר׃
זַמְּר֣וּ לַֽיְיָ֣ חֲסִידָ֑יו וְ֝הוֹד֗וּ לְזֵ֣כֶר קָדְשֽׁוֹ׃ כִּ֤י רֶ֨גַע ׀
בְּאַפּוֹ֮ חַיִּ֪ים בִּרְצ֫וֹנ֥וֹ בָּ֭עֶרֶב יָלִ֥ין בֶּ֗כִי וְלַבֹּ֥קֶר
רִנָּֽה׃ וַ֭אֲנִי אָמַ֣רְתִּי בְשַׁלְוִ֑י בַּל־אֶמּ֥וֹט לְעוֹלָֽם׃
יְיָ֗ בִּרְצוֹנְךָ֮ הֶעֱמַ֪דְתָּה לְהַרְרִ֫י עֹ֥ז הִסְתַּ֥רְתָּ
פָנֶ֗יךָ הָיִ֥יתִי נִבְהָֽל׃ אֵלֶ֣יךָ יְיָ֣ אֶקְרָ֑א וְאֶל־אֲ֝דֹנָ֗י
אֶתְחַנָּֽן׃ מַה־בֶּ֥צַע בְּדָמִי֮ בְּרִדְתִּ֪י אֶ֫ל שָׁ֥חַת
הֲיוֹדְךָ֥ עָפָ֑ר הֲיַגִּ֥יד אֲמִתֶּֽךָ׃ שְׁמַע־יְיָ֥ וְחָנֵּ֑נִי
יְ֝יָ֗ הֱיֵ֤ה ׀ עֹזֵ֬ר לִֽי׃ הָפַ֣כְתָּ מִסְפְּדִי֮ לְמָח֪וֹל לִ֥֫י
פִּתַּ֥חְתָּ שַׂקִּ֑י וַתְּאַזְּרֵ֥נִי שִׂמְחָֽה׃ לְמַ֤עַן ׀ יְזַמֶּרְךָ֣
כָ֭בוֹד וְלֹ֣א יִדֹּ֑ם יְיָ֥ אֱ֝לֹהַ֗י לְעוֹלָ֥ם אוֹדֶֽךָּ׃

Zemiroṭ

Get up! Help us! We may be surprised to see that the language of our texts so often resorts to the command-form in speaking with יהוה*. Here and elsewhere we take the agency to command divine behaviour, an aspect of Jewish religious thinking which remains central up until the present day.*

You have turned my mourning into a dance. You have loosened my shrouds and emboldened me with joy. Mourning is turned to joy, death is turned to life. These observations are adjacent, phrased in the same format, a technique central to biblical poetry called parallelism. Words placed parallel to each other in this way suggest their equivalence – here, dancing and joy, it is no surprise, but sometimes rich double meanings can be suggested by this technique.

Some add the following psalm:

by David.

My soul, bless יהוה! All that is within me, bless יהוה's holy name! Bless יהוה, my soul, and don't forget Their recompense. The Pardoner of all your transgressions, the Healer of all of your infirmities. They is the Redeemer from destruction, the Enlivener, the one who decorates you with love and compassion. The Oath-Swearer, who takes your testimony for good. The Renewer of your youth, just like a vulture. יהוה is the Justice-Doer, with laws to protect all the oppressed. They revealed Their ways to Mosheh, and Their wonders to the children of Yisraél. Merciful and gracious is יהוה, patient and full of love. They will not oppose forever, nor will They bear a grudge forever. They haven't acted with us according to our crimes, nor have They repayed us for our transgressions. For, just as Heaven is high above the Earth, so too Their love is tremendous to those who are in awe of Them. Just as the east is far from the west, so too They distance our crimes from us. Like a parent is compassionate upon children, so is יהוה compassionate on those in awe of Them. For They knows our make-up, it is remembered, that we are but dust. The days of a human life are like straw – just like a field grows, so too do humans. But then a wind passes over them, and they are no more – and no one knows the place they go. But the love of יהוה is from eternity and will last until eternity, for those who are in awe of Them, Their justice upon generation after generation; this is what They do for those who guard Their covenant and those who recall Their authority. יהוה, in the heavens, prepared Their throne, and Their rulership governs all. Bless יהוה, Their messengers, mighty knights who perform Their command, obeying Their word! Bless יהוה, all of Their army, serving Them and doing what They desires! Bless יהוה, all of Their deeds, in all of the places in which They rule! Bless יהוה, O my soul!

LeDavid barakhi nafshi et–Adonai; vekhol–ḳeravai et–shém ḳodsho. Barakhi nafshi et–Adonai; ve-al–tishkeḥi kol–gemulav. Ha-soléaḥ lekhol–‘avonéni; harofé lekhol–taḥalu-ayekhi. Hago-él mishaḥat ḥayyaykhi; hame‘atterékhi ḥesed veraḥamim. Hamasbia’ batoṿ ‘edyékh; titḥaddésh kanesher ne‘urayekhi. ‘Oséh tsedaḳot Adonai; umishpatim lekhol–‘ashuḳim. Yodia’ derakhav leMosheh; liṿné Yisraél ‘alilotav. Raḥum veḥannun Adonai, erekh appayim veraṿ–ḥased. Lo–lanetsaḥ yariṿ; velo le‘olam yittor. Lo khaḥata-énu ‘asah lanu; velo kha‘avonoténu gamal ‘alénu. Ki khigvoahh ‘al–ha-arets; gaṿar ḥasdo ‘al–yeré-av. Kirḥoḳ mizraḥ mima‘arav; hirḥiḳ mimennu et–pesha‘énu. Keraḥém aṿ ‘al–banim; riḥam Adonai ‘al–yeré-av. Ki–hu yada’ yitsrénu; zakhor ki–‘afar anaḥnu. Enosh keḥatsir yamav; ketsits hasadeh kén yatsits. Ki ruaḥ ‘averah–bo ve-énennu; velo–yakkirennu ‘od meḳomo. Veḥesed Adonai mé‘olam ve‘ad–‘olam ‘al–yeréav; vetsidḳato liṿné ṿanim. Leshomeré ṿerito; ulzokheré fiḳḳudav la‘asotam. Adonai bashamayim hékhin kis-o; umalkhuto bakol mashalah. Barakhu Adonai mal-akhav; gibboré khoaḥ ‘osé deṿaro; lishmoa’ beḳol deṿaro. Barakhu Adonai kol–tseṿa-av; meshartav ‘osé retsono. ***Barakhu Adonai kol–ma‘asav bekhol–meḳomot memshalto; barakhi nafshi et–Adonai.***

Some add the following psalm:

קג לְדָוִ֨ד ׀ בָּרְכִ֣י נַ֭פְשִׁי אֶת־יְיָ֑ וְכָל־קְ֝רָבַ֗י אֶת־
שֵׁ֥ם קָדְשֽׁוֹ׃ בָּרְכִ֣י נַ֭פְשִׁי אֶת־יְיָ֑ וְאַל־תִּ֝שְׁכְּחִ֗י
כָּל־גְּמוּלָֽיו׃ הַסֹּלֵ֥חַ לְכָל־עֲוֺנֵ֑כִי הָ֝רֹפֵ֗א לְכָל־
תַּחֲלֻאָֽיְכִי׃ הַגּוֹאֵ֣ל מִשַּׁ֣חַת חַיָּ֑יְכִי הַ֝מְעַטְּרֵ֗כִי
חֶ֣סֶד וְרַחֲמִֽים׃ הַמַּשְׂבִּ֣יַע בַּטּ֣וֹב עֶדְיֵ֑ךְ תִּתְחַדֵּ֥שׁ
כַּ֝נֶּ֗שֶׁר נְעוּרָֽיְכִי׃ עֹשֵׂ֣ה צְדָק֣וֹת יְיָ֑ וּ֝מִשְׁפָּטִ֗ים
לְכָל־עֲשׁוּקִֽים׃ יוֹדִ֣יעַ דְּרָכָ֣יו לְמֹשֶׁ֑ה לִבְנֵ֥י
יִ֝שְׂרָאֵ֗ל עֲלִילוֹתָֽיו׃ רַח֣וּם וְחַנּ֣וּן יְיָ֑ אֶ֖רֶךְ אַפַּ֣יִם
וְרַב־חָֽסֶד׃ לֹֽא־לָנֶ֥צַח יָרִ֑יב וְלֹ֖א לְעוֹלָ֣ם יִטּֽוֹר׃
לֹ֣א כַ֭חֲטָאֵינוּ עָ֣שָׂה לָ֑נוּ וְלֹ֥א כַ֝עֲוֺנֹתֵ֗ינוּ גָּמַ֥ל
עָלֵֽינוּ׃ כִּ֤י כִגְבֹ֣הַּ שָׁ֭מַיִם עַל־הָאָ֑רֶץ גָּ֝בַ֗ר חַסְדּ֥וֹ
עַל־יְרֵאָֽיו׃ כִּרְחֹ֣ק מִ֭זְרָח מִֽמַּעֲרָ֑ב הִֽרְחִ֥יק מִ֝מֶּ֗נּוּ
אֶת־פְּשָׁעֵֽינוּ׃ כְּרַחֵ֣ם אָ֭ב עַל־בָּנִ֑ים רִחַ֥ם יְ֝יָ֗ עַל־
יְרֵאָֽיו׃ כִּי־ה֖וּא יָדַ֣ע יִצְרֵ֑נוּ זָ֝כ֗וּר כִּי־עָפָ֥ר אֲנָֽחְנוּ׃
אֱנ֗וֹשׁ כֶּחָצִ֣יר יָמָ֑יו כְּצִ֥יץ הַ֝שָּׂדֶ֗ה כֵּ֣ן יָצִֽיץ׃ כִּ֤י
ר֣וּחַ עָֽבְרָה־בּ֣וֹ וְאֵינֶ֑נּוּ וְלֹא־יַכִּירֶ֖נּוּ ע֣וֹד מְקוֹמֽוֹ׃
וְחֶ֤סֶד יְיָ֨ ׀ מֵעוֹלָ֣ם וְעַד־ע֭וֹלָם עַל־יְרֵאָ֑יו וְ֝צִדְקָת֗וֹ
לִבְנֵ֥י בָנִֽים׃ לְשֹׁמְרֵ֥י בְרִית֑וֹ וּלְזֹכְרֵ֥י פִ֝קֻּדָ֗יו
לַעֲשׂוֹתָֽם׃ יְיָ֗ בַּ֭שָּׁמַיִם הֵכִ֣ין כִּסְא֑וֹ וּ֝מַלְכוּת֗וֹ
בַּכֹּ֥ל מָשָֽׁלָה׃ בָּרְכ֣וּ יְיָ֗ מַלְאָ֫כָ֥יו גִּבֹּ֣רֵי כֹ֭חַ עֹשֵׂ֣י
דְבָר֑וֹ לִ֝שְׁמֹ֗עַ בְּק֣וֹל דְּבָרֽוֹ׃ בָּרְכ֣וּ יְיָ֣ כָּל־צְבָאָ֑יו
מְ֝שָׁרְתָ֗יו עֹשֵׂ֥י רְצוֹנֽוֹ׃ בָּרְכ֤וּ יְיָ֨ ׀ כָּֽל־מַעֲשָׂ֗יו
בְּכָל־מְקֹמ֥וֹת מֶמְשַׁלְתּ֑וֹ בָּרְכִ֥י נַ֝פְשִׁ֗י אֶת־יְיָ׃

Zemiroṭ

...vulture. See page 261.

...messengers, mighty knights... Although the particular terminology of 'knights' wouldn't be common until the medieval period, it seems to be an apt description of for the malakhim. This imagery returns, two millenia later, in the Zohar, where the imagery of Shir haShirim 3:7 is expanded into envisioning the righteous as knights, surrounding the Shekhinah and serving her defence and protection. Here, the angels are described in a similar fashion – both in a military sense (a divine army) and in a sense of servitude.

Said during the Ten Days of Repentance
Sung alternating between Leader and Kahal, twice each.

יהוה is the *Elohim*, יהוה is the *Elohim*

Sung alternating between Leader
and Ḳahal, twice each.

יהוה reigns,
יהוה has reigned,
יהוה will reign
forever and ever.

And יהוה will reign over all the Earth.
On that day, יהוה is one
and THEIR name is one.

Save us, יהוה our *Elohim*,
and gather us from all the nations,
so we can thank Your holy name,
and honour you with praise.
Blessed is יהוה, *Elohim* of Yisraél for
evermore and everlasting, and all of the
nation shall say *amén*, Praised is *Yahh*.
Every breath shall praise *Yahh*,
Praise *Yahh*!

(Aḍonai hu ha-Elohim,
Aḍonai hu ha-Elohim)

Aḍonai melekh,
Aḍonai malakh
Aḍonai yimlokh
le‘olam va‘eḍ.

Vehaya Adonai lemelekh
‘al–kol–ha-arets, ỵayom hahu
yihyeh Adonai eḥaḍ ushmo eḥaḍ.

Hoshi‘énu Aḍonai Elohénu
veḳabbetsénu min–hagoyim
lehoḍoṭ leshém ḳoḍshekha
lehishtabbéaḥ biṭ-hillaṭekha.
Barukh Aḍonai Elohé Yisraél
min–ha‘olam ve‘aḍ ha‘olam
ve-amar khol–ha‘am amén
haleluYahh.
Kol-haneshamah tehallél Yahh,
haleluYahh.

Zemiroṭ

This antiphonal (call-and-response) recitation is very well-known, and is a key part of the Sefaradi Zemiroṭ service. It appears, and most believe, that it is a pasuk (biblical verse), but in fact is a cut-and-paste job, combining several verses.

The three verses are:
Psalm 10:16 (Melekh),
Psalm 93:1 (Malakh),
Exodus 15:18 (Yimlokh).
Respectively, these each reflect different tenses: present, past, and future.

This matches the divine name יהוה*, which itself is a concatenation of statements of three different tenses:*
Yihyeh (will be),
Hoveh (is),
Hayah (was).

These fusions of multiple tenses expresses the Divine's transcendence of time itself.

STAND

Said during the Ten Days of Repentance
Sung alternating between Leader and Kahal, twice each.

יְ֗יָ הֽוּא הָאֱלֹהִים יְיָ֗ הֽוּא הָאֱלֹהִֽים:

Sung alternating between Leader and Ḳahal, twice each.

יְיָ֣ מֶ֑לֶךְ

יְיָ֣ מָלָ֒ךְ

יְיָ֣ ׀ יִמְלֹ֖ךְ לְעֹלָ֣ם וָעֶֽד:

וְהָיָ֣ה יְיָ֗ לְמֶ֖לֶךְ עַל־כׇּל־הָאָ֑רֶץ,
בַּיּ֣וֹם הַה֗וּא יִהְיֶ֧ה יְיָ֛ אֶחָ֖ד
וּשְׁמ֥וֹ אֶחָֽד:

הוֹשִׁיעֵ֨נוּ ׀ יְיָ֬ אֱלֹהֵ֗ינוּ וְקַבְּצֵנוּ֮
מִֽן־הַגּ֫וֹיִ֥ם לְ֭הֹדוֹת לְשֵׁ֣ם קׇדְשֶׁ֑ךָ
לְ֝הִשְׁתַּבֵּ֗חַ בִּתְהִלָּתֶֽךָ:
בָּר֤וּךְ יְיָ֨ אֱלֹהֵ֪י יִשְׂרָאֵ֡ל
מִן־הָעוֹלָם וְעַד הָעֹלָם,
וְאָמַ֣ר כׇּל־הָעָ֣ם אָמֵ֣ן הַֽלְלוּיָֽהּ.
כֹּ֣ל־הַ֭נְּשָׁמָה תְּהַלֵּ֥ל יָ֗הּ
הַֽלְלוּיָֽהּ:

For the conductor, a song by David:

The Heavens
tell of the glory of *Él*,
and the work of Their hands
is declared by
the firmament.

Every day expresses
information,
each night shares
knowledge–
but no words, no speech,
their voice is unheard.

Yet across
all of the Earth their
rays shine, and their
chatter reaches the poles of the
planet. It is in the sun, there, there
is a dwelling for them. It is like a
groom leaving the wedding canopy,
like a knight, galloping in style. From
the edge of the heavens, it emerges,
and its circuit returns it again to the
edges- nothing is hidden from its heat.

Lamnatsséaḥ mizmor leDavid:
Hashamayim
mesapperim keṿod–Él;
umaʻasé yadav maggid
haraḳiaʼ.

Yom leyom yabbiaʼ
omer; velaylah lelaylah
yeḥavveh–daʻat. Én–omer
ve-én deṿarim; beli nishmaʼ
ḳolam.

Bekhol–ha-arets yatsa
ḳavvam uviḳtséh tévél
miléhem; lashemesh
sam–ohel bahem. Vehu
keḥatan yotsé méḥuppato;
yasis kegibbor laruts oraḥ.
Miḳtséh hashamayim
motsa-o utḳufato ʻal–
ḳetsotam; ve-én nistar
méhammato.

יט לַ֝מְנַצֵּ֗חַ מִזְמ֥וֹר לְדָוִֽד׃

הַשָּׁמַ֗יִם
מְֽסַפְּרִ֥ים כְּבֽוֹד־אֵ֑ל
וּֽמַעֲשֵׂ֥ה יָ֝דָ֗יו מַגִּ֥יד
הָרָקִֽיעַ׃

י֥וֹם
לְ֭יוֹם יַבִּ֣יעַ אֹ֑מֶר
וְלַ֥יְלָה לְּ֝לַ֗יְלָה
יְחַוֶּה־דָּֽעַת׃ אֵֽין־אֹ֭מֶר
וְאֵ֣ין דְּבָרִ֑ים בְּ֝לִ֗י
נִשְׁמָ֥ע קוֹלָֽם׃

בְּכָל־הָאָ֨רֶץ ׀
יָ֥צָ֡א קַוָּ֗ם וּבִקְצֵ֣ה תֵ֭בֵל
מִלֵּיהֶ֑ם לַ֝שֶּׁ֗מֶשׁ שָֽׂם־
אֹ֥הֶל בָּהֶֽם׃ וְה֗וּא כְּ֭חָתָן יֹצֵ֣א
מֵחֻפָּת֑וֹ יָשִׂ֥ישׂ כְּ֝גִבּ֗וֹר לָר֥וּץ אֹֽרַח׃
מִקְצֵ֤ה הַשָּׁמַ֨יִם ׀ מֽוֹצָא֗וֹ
וּתְקוּפָת֥וֹ עַל־קְצוֹתָ֑ם
וְאֵ֥ין נִ֝סְתָּ֗ר מֵֽחַמָּתֽוֹ׃

Zemiroṭ

The text in this psalm has been superimposed over actual space photography, made available open source from NASA. Glimpses of the Sun, Earth and Moon, give us a little window through the page into the enormity and beauty of creation.

R' Josh Hearshen, OVS:

In ancient times we believed that the Earth stood still as the sky moved. Celestial objects would move across a stationary sky, causing our ancestors to be amazed.

Yet today, knowing how it actually works, we should be even more awestruck. When we look to heavens, we are filled with awe because we see how big the world is and how small we are. We are amazed because we sense the vastness and beauty of creation and the gift that it is for us to be a small part of this world.

The instruction of יהוה is simple,
stirring the soul;
the testimonies of יהוה are trustworthy,
making the simple wise.
The orders of יהוה are right,
gladdening the mind;
the commandment of יהוה is pure,
and clearly visible.
The awe of יהוה is untarnished,
shining forever;
the laws of יהוה are true –
be just together with them.

They are more precious than the finest gold,
sweeter than syrup, or honeycomb’s nectar.
So too Your servant is careful with them,
to guard them, though there are many.
Who will discern errors?
Cleanse me of hidden faults.
Indeed, from purposeful acts of darkness,
don’t allow them to rule over me,
Your servant,
and cleanse me from any grave misdeed.

May the words of my mouth,
and the thoughts of my mind,
be acceptable before You, יהוה,
my rock and my Redeemer.

Torat Adonai temimah
meshiṿat nafesh;
ʻédut Adonai ne-emanah
maḥḳimat peti.
Piḳḳudé Adonai yesharim
mesammeḥé–lév;
mitsvat Adonai bara
me-irat ʻénayim.
Yir-at Adonai tehorah
ʻomedet laʻad;
mishpeté–Adonai emet;
tsadeḳu yaḥdav.

Haneḥemadim mizahav umipaz
raṿ; umtukim mideṿash venofet
tsufim. Gam–ʻavdekha niz-har
bahem; beshomram ʻéḳev raṿ.
Shegi-ot mi–yaṿin; ministarot
naḳḳéni. Gam mizédim ḥasokh
ʻaṿdekha, al–yimshelu–ṿi az
étam; veniḳḳéti mipesha’ raṿ.

Yihyu leratson imré-fi
vehegyon libbi lefanekha;
Adonai tsuri vego-ali.

תּ֘וֹרַ֤ת יְיָ֣ תְּ֭מִימָה מְשִׁ֣יבַת נָ֑פֶשׁ
עֵד֥וּת יְיָ֥ נֶ֝אֱמָנָ֗ה מַחְכִּ֥ימַת פֶּֽתִי׃
פִּקּ֘וּדֵ֤י יְיָ֣ יְ֭שָׁרִים מְשַׂמְּחֵי־לֵ֑ב
מִצְוַ֥ת יְיָ֥ בָּ֝רָ֗ה מְאִירַ֥ת עֵינָֽיִם׃
יִרְאַ֤ת יְיָ֙ ׀ טְהוֹרָ֗ה עוֹמֶ֥דֶת לָ֫עַ֥ד
מִשְׁפְּטֵי־יְיָ֥ אֱמֶ֑ת צָֽדְק֥וּ יַחְדָּֽו׃
הַֽנֶּחֱמָדִ֗ים מִ֭זָּהָב וּמִפַּ֣ז רָ֑ב
וּמְתוּקִ֥ים מִ֝דְּבַ֗שׁ וְנֹ֣פֶת צוּפִֽים׃
גַּֽם־עַ֭בְדְּךָ נִזְהָ֣ר בָּהֶ֑ם
בְּ֝שָׁמְרָ֗ם עֵ֣קֶב רָֽב׃
שְׁגִיא֥וֹת מִֽי־יָבִ֑ין מִֽנִּסְתָּר֥וֹת נַקֵּֽנִי׃
גַּ֤ם מִזֵּדִ֨ים ׀ חֲשֹׂ֬ךְ עַבְדֶּ֗ךָ
אַל־יִמְשְׁלוּ־בִ֣י אָ֣ז אֵיתָ֑ם
וְ֝נִקֵּ֗יתִי מִפֶּ֥שַׁע רָֽב׃

יִהְי֥וּ לְרָצ֨וֹן ׀ אִמְרֵי־פִ֡י
וְהֶגְי֣וֹן לִבִּ֣י לְפָנֶ֑יךָ
יְ֝הֹוָ֗ה צוּרִ֥י וְגֹאֲלִֽי׃

Zemiroṭ

...sweeter than syrup or honeycomb's nectar. This description of the Divine law is striking for a few reasons. One is that it gives us a subtle hint that we almost always understand honey (דבש) wrong.

Here, where both devash (as 'syrup') and nofet tsufim (honey) are both listed, it is made clear that the far more frequent word, devash, actually isn't bee honey at all.

Contrasted with the 'honeycomb's nectar', devash is obviously something else – most likely the syrup made from dates (known today by the Arabic word Silan). This should give us pause about such common phrases as 'land of milk and honey' (ארץ חלב ודבש) which perhaps is better-rendered as 'land of milk and silan.'

Rejoice, righteous ones, in יהוה! For the upstanding, it is pleasant to praise. Acknowledge יהוה through the lute and sing to Them along with the ten-stringed harp. Sing to Them a new song, enhance the melody with blasts of the Shofar! For the word of יהוה is right, and all of Their actions are trustworthy. They loves justice and righteousness – the love of יהוה fills up the Earth. With a word from יהוה the heavens were made, and with an exhale of breath, all of the heavenly host. They gathers the waters of the sea into a heap, places the creatures of the deep under lock and key. Be in awe of יהוה – all of the Earth! Of Them all the inhabitants of the planet should beware. For They spoke and it came to be. They ordered it, and it existed. יהוה frustrates the schemes of nations, and voids the plots of different peoples. The counsel of יהוה will stand for eternity, the thoughts of Their heart, for every generation. Happy is the nation who has יהוה as its *Elohim*, the nation that They has chosen as Their very own inheritance. From heavens יהוה glances and sees all human beings. From the seat They prepared, They supervise all who dwell on Earth. The Creator is united in their minds, and is able to understand all of their actions. There's no sovereign saved by the strength of their army, nor a knight rescued by their force of arms. It is a lie that horses bring about victory, even their great strength offers no deliverance. Look! The eye of יהוה is upon those who are in awe of Them, towards those who await Their love. To rescue their souls from death, and to sustain them in

Ranenu tsaddiḳim bAdonai; laysharim navah tehillah. Hodu lAdonai bekhinnor; benéṿel ʽasor zammeru–lo. Shiru–lo shir ḥadash; hétiṿu naggén bitruʽah. Ki–yashar deṿar–Adonai; vekhol–maʽaséhu be-emunah. Ohéṿ tsedaḳah umishpat; hesed Adonai male-ah ha-arets. Bidṿar Adonai shamayim naʽasu; uvruaḥ piv kol–tseṿa-am. Konés kannéd mé hayam; notén be-otsarot tehomot. Yir-u mé-Adonai kol–ha-arets; mimennu yaguru kol–yoshvé tévél. Ki hu amar vayehi; hu–tsivvah vayaʽamod. Adonai héfir ʽatsat Adonai leʽolam taʽamod; maḥsheṿot libbo ledor vador. Ashré hagoi asher–Adonai Elohav; haʽam baḥar lenaḥalah lo. Mishamayim hibbit Adonai; ra-ah et–kol–bené ha-adam. Mimekhon–shiṿto hishgiaḥ; el kol–yoshṿé ha-arets. Hayotser yaḥad libbam; haméṿin el–kol–maʽaséhem. Én–hamelekh nosha' beraṿ–hayil; gibbor lo–yinnatsel beraṿ–koaḥ. Sheḳer hasus litshuʽah; uṿroṿ ḥélo lo yemallét. Hinnéh ʽén Adonai el–yeré-av; lamyaḥalim leḥasdo. Lehatssil mimavet nafsham; ulḥayyotam baraʽaṿ. Nafshénu ḥikketah

לג **רַנְּנ֣וּ** צַ֭דִּיקִים בַּֽיְיָ֑ לַ֝יְשָׁרִ֗ים נָאוָ֥ה תְהִלָּֽה׃
הוֹד֣וּ לַֽיְיָ֣ בְּכִנּ֑וֹר בְּנֵ֥בֶל עָ֝שׂ֗וֹר זַמְּרוּ־לֽוֹ׃
שִֽׁירוּ ל֖וֹ שִׁ֣יר חָדָ֑שׁ הֵיטִ֥יבוּ נַ֝גֵּ֗ן בִּתְרוּעָֽה׃
כִּֽי־יָשָׁ֥ר דְּבַר־יְהֹוָ֑ה וְכָל־מַ֝עֲשֵׂ֗הוּ בֶּאֱמוּנָֽה׃
אֹ֭הֵב צְדָקָ֣ה וּמִשְׁפָּ֑ט חֶ֥סֶד יְ֝יָ֗ מָלְאָ֥ה הָאָֽרֶץ׃
בִּדְבַ֣ר יְ֭יָ שָׁמַ֣יִם נַעֲשׂ֑וּ וּבְר֥וּחַ פִּ֝֗יו כָּל־צְבָאָֽם׃
כֹּנֵ֣ס כַּ֭נֵּד מֵ֣י הַיָּ֑ם נֹתֵ֥ן בְּאוֹצָר֗וֹת תְּהוֹמֽוֹת׃
יִֽירְא֣וּ מֵ֭יְיָ כָּל־הָאָ֑רֶץ מִמֶּ֥נּוּ יָ֝ג֗וּרוּ כָּל־יֹשְׁבֵ֥י
תֵבֵֽל׃ כִּ֤י ה֣וּא אָמַ֣ר וַיֶּ֑הִי הֽוּא־צִ֝וָּ֗ה וַֽיַּעֲמֹֽד׃
יְ֭יָ הֵפִ֣יר עֲצַת־גּוֹיִ֑ם הֵ֝נִ֗יא מַחְשְׁב֥וֹת עַמִּֽים׃
עֲצַ֣ת יְ֭יָ לְעוֹלָ֣ם תַּעֲמֹ֑ד מַחְשְׁב֥וֹת לִ֝בּ֗וֹ לְדֹ֣ר
וָדֹֽר׃ אַשְׁרֵ֣י הַ֭גּוֹי אֲשֶׁר־יְהֹוָ֣ה אֱלֹהָ֑יו הָעָ֓ם ׀
בָּחַ֖ר לְנַחֲלָ֣ה לֽוֹ׃ מִ֭שָּׁמַיִם הִבִּ֣יט יְיָ֑ רָ֝אָ֗ה
אֶֽת־כָּל־בְּנֵ֥י הָאָדָֽם׃ מִמְּכוֹן־שִׁבְתּ֥וֹ הִשְׁגִּ֑יחַ
אֶ֖ל כָּל־יֹשְׁבֵ֣י הָאָֽרֶץ׃ הַיֹּצֵ֣ר יַ֣חַד לִבָּ֑ם הַ֝מֵּבִ֗ין
אֶל־כָּל־מַעֲשֵׂיהֶֽם׃ אֵֽין־הַ֭מֶּלֶךְ נוֹשָׁ֣ע בְּרָב־
חָ֑יִל גִּ֝בּ֗וֹר לֹא־יִנָּצֵ֥ל בְּרָב־כֹּֽחַ׃ שֶׁ֣קֶר הַ֭סּוּס
לִתְשׁוּעָ֑ה וּבְרֹ֥ב חֵ֝יל֗וֹ לֹ֣א יְמַלֵּֽט׃ הִנֵּ֣ה עֵ֣ין יְ֭יָ
אֶל־יְרֵאָ֑יו לַֽמְיַחֲלִ֥ים לְחַסְדּֽוֹ׃ לְהַצִּ֣יל מִמָּ֣וֶת
נַפְשָׁ֑ם וּ֝לְחַיּוֹתָ֗ם בָּרָעָֽב׃ נַ֭פְשֵׁנוּ חִכְּתָ֣ה לַֽיְיָ֑
עֶזְרֵ֖נוּ וּמָגִנֵּ֣נוּ הֽוּא׃ כִּי־ב֭וֹ יִשְׂמַ֣ח לִבֵּ֑נוּ כִּ֤י

Zemiroṭ

...places the creatures of the deep under lock and key. This is, admittedly, a loose translation of the Hebrew, which is typically ambiguous. The first half of the verse describes the process of arranging the waters of the sea into heaps/walls (referential to the biblical cosmology of a disc of Earth surrounded by water on all sides), and yet the second half contradicts that (lit. 'gives in the treasuries of the deep'). What is being given? To where? Perhaps something being buried in vaults within the depths of the sea.

It is a lie that horses bring about victory... The use of horses in battle was heavily associated with the Egyptians. Here we can see prejudice against horses as being a foolish place to pin one's hope of victory. Instead, victory comes only from faith.

famine. Our souls have waited for יהוה, They is our help and our defender. For in Them our hearts can be glad, for in Their holy name we trust. May Your love יהוה, be upon us, just as we have waited upon You.

By David, when he feigned madness before Avimelekh, and he drove him away and left.

I shall bless יהוה at all times – Their praise will always be in my mouth. In יהוה my soul will boast – let the humble hear and be happy. Promote יהוה with me – and we shall exalt Their name together. I have sought out יהוה and They answered me – from all of my exciting adventures, They rescued me. Look towards Them and throng that way – don't hide yourself from Their face. This poor man cried out, and יהוה heard, They saved him from all of his troubles. A messenger of יהוה is stationed around those who are in awe of Them, and it extricates them. Try it! See how good יהוה is! Happy is the person who takes refuge in Them. יהוה's holy ones are awestruck by Them, for there is no want for those who are in awe of Them. Even young lions go hungry and starve, but not those who are in awe of יהוה – they will not lack for anything whatsoever. Come, children, listen to me, and I will teach you the awe of יהוה! Who is the person who desires life, who loves days in which they see good? Keep your tongue from evil, and your lips from speaking deception. Avoid wickedness and do good. Seek peace and chase after it. The eyes of יהוה are upon the just, and Their ears

lAdonai; ʿezrénu umaginnénu hu. Ki–ṿo yismaḥ libbénu ki ṿeshém ḳodsho ṿataḥnu. ***Yehi–ḥasdekha Adonai ʿalénu; ka-asher yiḥalnu lakh.***

LeDavid beshannoto et–taʼmo lifné Aṿimelekh; vaygarshéhu vayélakh.

Aṿarekhah et–Adonai bekhol–ʿét; tamid tehillato befi. BAdonai tit-hallél nafshi; yishmeʿu ʿanavim veyismaḥu. Gaddelu lAdonai itti; unromemah shemo yaḥdav. Darashti et–Adonai veʿanani; umikol–megurotai hitsilani. Hibbitu élav venaharu; ufnéhem al–yeḥparu. Zeh ʿani ara vAdonai shaméaʼ; umikol–tsarotav hoshiʿo. Ḥoneh mal-akh–Adonai saṿiṿ liré-av, vayḥalletsém. Taʿamu ur-u ki–toṿ Adonai; ashré hageṿer yeḥeseh–bo. Yeru et–Adonai ḳedoshav; ki–én maḥsor liré-av. Kefirim rashu veraʿéṿu; vedorshé Adonai lo–yaḥseru khol–toṿ. Lekhu–ṿanim shimʿu–li; yir-at Adonai alammedkhem. Mi–ha-ish heḥaféts ḥayyim; ohév yamim lir-ot toṿ. Netsor leshonekha méraʼ; usfatekha midabbér mirmah. Sur méraʼ vaʿaséh–toṿ; baḳésh shalom verodféhu. ʿÉné Adonai el–tsaddiḳim;

בְּשֵׁם קָדְשׁוֹ בָטָחְנוּ: יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ
כַּאֲשֶׁר יִחַלְנוּ לָךְ:

לד לְדָוִד בְּשַׁנּוֹתוֹ אֶת־טַעְמוֹ לִפְנֵי אֲבִימֶלֶךְ
וַיְגָרְשֵׁהוּ וַיֵּלַךְ:
אֲבָרְכָה אֶת־יְיָ בְּכָל־עֵת תָּמִיד
תְּהִלָּתוֹ בְּפִי: בַּייָ תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ
עֲנָוִים וְיִשְׂמָחוּ: גַּדְּלוּ לַייָ אִתִּי וּנְרוֹמְמָה
שְׁמוֹ יַחְדָּו: דָּרַשְׁתִּי אֶת־יְיָ וְעָנָנִי וּמִכָּל־
מְגוּרוֹתַי הִצִּילָנִי: הִבִּיטוּ אֵלָיו וְנָהָרוּ
וּפְנֵיהֶם אַל־יֶחְפָּרוּ: זֶה עָנִי קָרָא וַייָ שָׁמֵעַ
וּמִכָּל־צָרוֹתָיו הוֹשִׁיעוֹ: חֹנֶה מַלְאַךְ־יְיָ
סָבִיב לִירֵאָיו וַיְחַלְּצֵם: טַעֲמוּ וּרְאוּ כִּי־טוֹב
יְיָ אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ: יְראוּ אֶת־יְיָ
קְדֹשָׁיו כִּי־אֵין מַחְסוֹר לִירֵאָיו: כְּפִירִים
רָשׁוּ וְרָעֵבוּ וְדֹרְשֵׁי יְהֹוָה לֹא־יַחְסְרוּ
כָל־טוֹב: לְכוּ־בָנִים שִׁמְעוּ־לִי יִרְאַת יְיָ
אֲלַמֶּדְכֶם: מִי־הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב
יָמִים לִרְאוֹת טוֹב: נְצֹר לְשׁוֹנְךָ מֵרָע
וּשְׂפָתֶיךָ מִדַּבֵּר מִרְמָה: סוּר מֵרָע וַעֲשֵׂה־
טוֹב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ: עֵינֵי יְיָ אֶל־

Zemiroṭ

...throng that way... *The root here, (נהר), is to surge, flow together, throng, etc. Yet its best known application is the noun derived as nahar (river). Thus to the reader, the use of this verb suggests an image that cannot be captured in words: rush like a river towards the Divine.*

Keep your tongue from evil, and your lips from speaking deception. *The central ethical importance of good speech is hard to overstate in Jewish tradition. This verse, familiar due to its reference in the post-text of the 'Amidah, is one of many that reminds the seeker that one of the paths to righteousness (as well as evil) is via the tongue.*

Peniné Avoṭ, by Ḥ Avraham Sha-ul Amir, says: "Character development – the practice of cultivating values and ethics – is a prerequisite stage before learning Torah." [116]

inclined to their pleas. The face of יהוה is towards evildoers in order to erase their memory from the Earth. Cry out and יהוה will hear – They will save you from all of your troubles. יהוה is closest to the broken-hearted, and it is the depressed whom They will save. There are many woes for a righteous person, but יהוה will save them from all of them, guarding all of their bones with such focus that not even a single one shall break. Evil brings death upon the wicked, and those who hate the just will regret it. יהוה redeems the soul of Their servants, and those who take refuge in Them will never regret it.

A prayer by Mosheh, partner of Elohim

My Liege, You have been our sanctuary in every generation – before mountains were born, or the planet Earth was ever composed, and long after, until eternity, You are *Él*. You return humans to gravel by saying 'Return, mortals!' For a thousand years are like a single day in Your eyes – like yesterday, which will pass, or a watch in the night. There will be a flow of sleep, in the morning they will pass the time like straw. In the morning it will grow and wait, in the evening it is mown down and dries up. For we have been consumed by Your anger, and shocked by Your rage. If You placed our transgressions before You, our hidden actions in the light of Your face, then all of our days would turn toward Your wrath, our years would be snuffed out like a fleeting thought. The days of our years are seventy, if we're strong then maybe eighty – but their arrogance is toil

ve-oznav el–shav'atam. Pené Adonai
be'osé ra'; lehakhrit mé-erets zikhram.
Tsa'aku vAdonai shaméa'; umikol–
tsarotam hitssilam. Ḳaroṿ Adonai
lenishberé–lév; ve-et–dakke-é–ruaḥ
yoshia'. Rabbot ra'ot tsaddiḳ; umikullam
yatsilennu Adonai. Shomér kol–'atsmotav;
aḥat méhénnah lo nishbarah. Temotét
rasha' ra'ah; veshone-é tsaddiḳ ye-shamu.
Podeh Adonai nefesh 'aṿadav;
velo ye-shemo kol–haḥosim bo.

Tefillah leMosheh *ish-ha–Elohim;*
Adonai ma'on Attah hayiti lanu bedor
vador. Beterem harim yulladu vateḥolél
erets vetéṿél; umé'olam 'ad–'olam attah
Él. Tashéṿ enosh 'ad–dakka; vatomer
shuṿu ṿené–adam. Ki elekh shanim
be'énekha keyom etmol ki ya'aṿor;
ve-ashmurah ṿalaylah. Zeramtam
shénah yihyu; baboḳer keḥatsir yaḥalof.
Baboḳer yatsits veḥalaf; la'ereṿ yemolél
veyaṿésh. Ki–khalinu ṿe-appekha;
uṿaḥamatekha niṿhalnu. Shat 'avonoténu
lenegdekha; 'aluménu lim-or panekha.
Ki khol–yaménu panu ṿe'eṿratekha;
killinu shanénu khemo–hegeh. Yemé–
shenoténu ṿahem shiv'im shanah ve-im

צַדִּיקִים וְאָזְנָיו אֶל־שַׁוְעָתָם: פְּנֵי יְיָ בְּעֹשֵׂי
רָע לְהַכְרִית מֵאֶרֶץ זִכְרָם: צָעֲקוּ וַיְיָ שָׁמֵעַ
וּמִכָּל־צָרוֹתָם הִצִּילָם: קָרוֹב יְיָ לְנִשְׁבְּרֵי־לֵב
וְאֶת־דַּכְּאֵי־רוּחַ יוֹשִׁיעַ: רַבּוֹת רָעוֹת צַדִּיק
וּמִכֻּלָּם יַצִּילֶנּוּ יְיָ: שֹׁמֵר כָּל־עַצְמוֹתָיו אַחַת
מֵהֵנָּה לֹא נִשְׁבָּרָה: תְּמוֹתֵת רָשָׁע רָעָה
וְשֹׂנְאֵי צַדִּיק יֶאְשָׁמוּ: פֹּדֶה יְיָ נֶפֶשׁ עֲבָדָיו
וְלֹא יֶאְשְׁמוּ כָּל־הַחֹסִים בּוֹ:

צ תְּפִלָּה לְמֹשֶׁה אִישׁ־הָאֱלֹהִים

אֲדֹנָי מָעוֹן אַתָּה הָיִיתָ לָּנוּ בְּדֹר וָדֹר:
בְּטֶרֶם ׀ הָרִים יֻלָּדוּ וַתְּחוֹלֵל אֶרֶץ וְתֵבֵל
וּמֵעוֹלָם עַד־עוֹלָם אַתָּה אֵל: תָּשֵׁב אֱנוֹשׁ
עַד־דַּכָּא וַתֹּאמֶר שׁוּבוּ בְנֵי־אָדָם: כִּי
אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר
וְאַשְׁמוּרָה בַלָּיְלָה: זְרַמְתָּם שֵׁנָה יִהְיוּ בַּבֹּקֶר
כֶּחָצִיר יַחֲלֹף: בַּבֹּקֶר יָצִיץ וְחָלָף לָעֶרֶב
יְמוֹלֵל וְיָבֵשׁ: כִּי־כָלִינוּ בְאַפֶּךָ וּבַחֲמָתְךָ
נִבְהָלְנוּ: שַׁתָּ עֲוֹנֹתֵינוּ לְנֶגְדֶּךָ עֲלֻמֵנוּ לִמְאוֹר
פָּנֶיךָ: כִּי כָל־יָמֵינוּ פָּנוּ בְעֶבְרָתֶךָ כִּלִּינוּ
שָׁנֵינוּ כְמוֹ־הֶגֶה: יְמֵי־שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים

Zemiroṭ

...partner of Elohim. This translation draws on a long tradition within Kabbalah as seeing Mosheh in a role analogous to being a partner to the Divine – in particular, the Zohar envisions Mosheh as the Shekhinah's husband [see Zohar I:6b, 21b, 148a, 152b, 236b] The Zohar's seemingly radical reading is (as usual) actually derived from a Midrash, this time Midrash Tehillim [90:5]:

> *Résh Lakish said: Why was he (Mosheh) called* איש האלהים*? Just as a husband can, if he wishes, either nullify his wife's vow or confirm it, as is said:* אישה *– her husband may confirm it, her husband may nullify it (Num. 30:14), so as it were, Mosheh said to the Holy Blessed One, 'Arise, O'* יהוה*... Return, O'* יהוה*!' (Num. 10:35-36)*

and sorrow, for they rush past us and fly away. Who knows the strength of Your anger? Is Your wrath equivalent to the awe we feel of You? Indeed, show us how to count our days, so we can bring our minds to wisdom. Return, יהוה! How long is it yet?! Come and comfort Your servants! Satiate us in the morning with Your love, and we shall sing riotously, full of joy all of our days. Gladden us as much as You have afflicted us – for each of the years in which we have seen evil. Let Your actions be visible to Your servants, and Your beauty upon their children. May the pleasure of our Liege, our *Elohim*, be upon us! Establish for us the work of our hands, and the work of our hands will establish Them.

Dweller in supernal secret – the one who will remain in the shadow of *Shaddai*:
I will speak of יהוה, my refuge and my fortress, my *Elohim* in whom I trust. For They will rescue you from the snapping trap, and from the disaster of disease. In Their feathers They will shelter you, and beneath Their wings you will find refuge – Their truth is a shield and a bulwark. Don't fear the terrors of night, nor the arrow which flies by day, nor pestilence which stalks the gloom, nor the disease which devastates in broad daylight. A thousand will fall next to you, perhaps ten thousand just to your right – but evil won't be able to approach you at all. Only look with your eyes – and you can see the wicked being recompensed. For You, יהוה are my refuge, You have placed Your abode in the highest heights. No

bigṿurot shemonim shanah verohbam ‘amal va-aven; ki–gaz ḥish vana‘ufah. Mi–yodéa’ ‘oz appekha; ukhyir-atekha ‘evratekha. Limnot yaménu kén hoda’; venaṿi leṿaṿ ḥokhmah. Shuṿah Adonai ‘ad–matai; vehinnaḥém ‘al–‘aṿadekha. Sabbe‘énu ṿaboḳer ḥasdekha; unrannenah venismeḥah bekhol–yaménu. Sammeḥénu kimot ‘innitanu; shenot ra-inu ra‘ah. Yéra-eh el–‘aṿadekha fa‘olekha; vahadarekha ‘al–benéhem. ***Vihi no‘am Adonai Elohénu ‘alénu; uma‘aséh yadénu konenah ‘alénu; uma‘aséh yadénu konenéhu.***

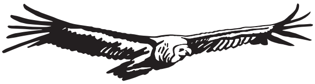
Yoshéṿ beséter ‘élyon; betsél shaddai yitlonan. Omar lAdonai maḥsi umtsudati; elohai eṿtaḥ–bo. Ki hu yatssilekha mipaḥ yaḳush, mideṿer havot. Be-eṿrato yasekh lakh vetaḥat–kenafav teḥseh; tsinnah vesoḥérah amuto. Lo–tirah mipaḥad laylah; méḥéts ya‘uf yomam. Mideṿer ba-ofel yahalokh; miḳeteṿ yashud tsahorayim. Yippol mitsiddekha elef urṿaṿah miminekha; élekha lo yiggash. Raḳ be‘énekha tabbit; veshillumat resha‘im tir-eh. Ki–Attah Adonai maḥsi; ‘elyon samta me‘onekha. Lo–te-unneh

שָׁנָה וְאִם בִּגְבוּרֹת ׀ שְׁמוֹנִים שָׁנָה וְרָהְבָּם
עָמָל וָאָוֶן כִּי־גָז חִישׁ וַנָּעֻפָה׃ מִי־יוֹדֵעַ עֹז
אַפֶּךָ וּכְיִרְאָתְךָ עֶבְרָתֶךָ׃ לִמְנוֹת יָמֵינוּ כֵּן
הוֹדַע וְנָבִא לְבַב חָכְמָה׃ שׁוּבָה יְיָ עַד־
מָתָי וְהִנָּחֵם עַל־עֲבָדֶיךָ׃ שַׂבְּעֵנוּ בַבֹּקֶר
חַסְדֶּךָ וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ׃ שַׂמְּחֵנוּ
כִּימוֹת עִנִּיתָנוּ שְׁנוֹת רָאִינוּ רָעָה׃ יֵרָאֶה
אֶל־עֲבָדֶיךָ פָעֳלֶךָ וַהֲדָרְךָ עַל־בְּנֵיהֶם׃ וִיהִי
׀ נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ
כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ׃

צא **יֹשֵׁב** בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן׃
אֹמַר לַייָ מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ׃
כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת׃
בְּאֶבְרָתוֹ ׀ יָסֶךְ לָךְ וְתַחַת־כְּנָפָיו תֶּחְסֶה
צִנָּה וְסֹחֵרָה אֲמִתּוֹ׃ לֹא־תִירָא מִפַּחַד
לָיְלָה מֵחֵץ יָעוּף יוֹמָם׃ מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ
מִקֶּטֶב יָשׁוּד צָהֳרָיִם׃ יִפֹּל מִצִּדְּךָ ׀ אֶלֶף
וּרְבָבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ׃ רַק בְּעֵינֶיךָ
תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה׃ כִּי־אַתָּה
יְיָ מַחְסִי עֶלְיוֹן שַׂמְתָּ מְעוֹנֶךָ׃ לֹא־תְאֻנֶּה

Zemiroṭ

In Their feathers They will shelter you, and beneath Their wings you will find refuge. *As we saw above, the comparison of the Divine to a Gryphon vulture (Gyps fulvus) is a frequent one throughout the Tana"kh. This is for several reasons: the Gryphon vulture flies higher than any other bird in the sky (today it often is in danger from aeroplanes), it notoriously is fiercely protective over its young (carries them on its wings), and long-lived (leading to the belief it renewed itself like a Phoenix). Here the symbolism is once again obvious with obvious avian anatomical references.*



evil will befall you, and plague won't be able to touch your tent. For They will command Their messengers to protect you in every way. They shall lift you up in their hands, so that your foot won't slip on a stone, nor that you might walk on a lion's tail or a cobra, trampling a lion cub or a crocodile. For in Me, they have desired, so I will remove them. I will extricate them because they know My name. They will call upon Me and I will answer them – I will be with them in their pain – I will extract them suffering and show them honour. I will satiate them for all of their days, and I will show them my triumph.

On Yom Tov, insert here the appropriate festive psalm from pages 172-558.

A song.

Sing to יהוה a new song – for They has done marvellous things! Their right hand, Their holy arm, has won Them victory! יהוה has demonstrated Their salvation, before the eyes of the nations, They has revealed Their justice. They has recalled Their love and trust, for the House of Yisraél! All the ends of the Earth saw, the victory of our *Elohim*. Raise a shout – all Earth – break out, rejoice, sing! Sing to יהוה on the harp and with melodious voice! With trumpets and the sound of the Shofar, shout out – before the Sovereign, יהוה. The sea in all its depth shouts, so does the planet,and its inhabitants! The rivers clap their hands together, along with the mountains who sing with joy. Before יהוה Who-Is-Coming – for They is coming to judge the Earth, They will judge the whole planet fairly, and all peoples can trust in Them.

élekha ra'ah; venega'lo–yiḳraṿ be-
aholekha. Ki mal-akhav yetsavveh–
lakh; lishmorkha bekhol–derakhekha.
'Al–kapayim yissa-unekha; pen–tiggof
ba-eṿen raglekha. 'Al–shaḥal vafeten
tidrokh; tirmos kefir vetannin. Ki ṿi
ḥashaḳ va-afalletéhu; asaggeṿéhu
ki–yada' shemi. Yiḳra-éni ve-e'enéhu
'immo–anokhi ṿetsarah; aḥalletséhu
va-akhabbedéhu. ***Orekh yamim***
asbi'éhu; ve-ar-éhu bishu'ati.

Mizmor shiru *lAdonai shir ḥadash*
ki–nifla-ot 'asah; hoshi'ah–lo yemino
uzroa' kodsho. Hodia' Adonai yeshu'ato;
le'éné ha-goyim, gillah tsidḳato. Zakhar
ḥasdo ve-emunato levét Yisraél; ra–u
kol–afsé–arets; ét yeshu'at elohénu.
Hari'u lAdonai kol–ha-arets;
pits-ḥu verannenu vezamméru.
Zammeru lAdonai bekhinnor;
bekhinnor, veḳol zimrah.
Baḥatsotserot veḳol shofar;
hari'u lifné ha-melekh Adonai.
Yir'am ha-yam umlo-o; tévél veyoshvé
vahh. Neharot yimḥa-u–khaf; yaḥad
harim yerannénu. ***Lifné Adonai ki***
va lishpot ha-arets; yishpot–tével
betsedeḳ; ve'ammim bemésharim.

אֵלֶ֣יךָ רָעָ֑ה וְ֝נֶ֗גַע לֹא־יִקְרַ֥ב בְּאָהֳלֶֽךָ׃ כִּ֣י
מַ֭לְאָכָיו יְצַוֶּה־לָּ֑ךְ לִ֝שְׁמָרְךָ֗ בְּכָל־דְּרָכֶֽיךָ׃
עַל־כַּפַּ֥יִם יִשָּׂא֑וּנְךָ פֶּן־תִּגֹּ֖ף בָּאֶ֣בֶן רַגְלֶֽךָ׃
עַל־שַׁ֣חַל וָפֶ֣תֶן תִּדְרֹ֑ךְ תִּרְמֹ֖ס כְּפִ֣יר וְתַנִּֽין׃
כִּ֣י בִ֣י חָ֭שַׁק וַאֲפַלְּטֵ֑הוּ אֲ֝שַׂגְּבֵ֗הוּ כִּֽי־יָדַ֥ע
שְׁמִֽי׃ יִקְרָאֵ֨נִי ׀ וְֽאֶעֱנֵ֗הוּ עִמּֽוֹ־אָנֹכִ֥י בְצָרָ֑ה
אֲ֝חַלְּצֵ֗הוּ וַאֲכַבְּדֵֽהוּ׃ אֹ֣רֶךְ יָ֭מִים אַשְׂבִּיעֵ֑הוּ
וְ֝אַרְאֵ֗הוּ בִּישׁוּעָתִֽי׃

On Yom Tov, insert here the appropriate festive psalm from pages 173-559.

צח מִזְמ֡וֹר **שִׁ֤ירוּ** לַיְיָ ׀ שִׁ֣יר חָ֭דָשׁ כִּֽי־
נִפְלָא֣וֹת עָשָׂ֑ה הוֹשִֽׁיעָה־לּ֥וֹ יְ֝מִינ֗וֹ וּזְר֥וֹעַ
קָדְשֽׁוֹ׃ הוֹדִ֣יעַ יְ֭יָ יְשׁוּעָת֑וֹ לְעֵינֵ֥י הַ֝גּוֹיִ֗ם
גִּלָּ֥ה צִדְקָתֽוֹ׃ זָ֤כַר חַסְדּ֨וֹ ׀ וֶֽאֱֽמוּנָתוֹ֮ לְבֵ֪ית
יִשְׂרָ֫אֵ֥ל רָא֥וּ כָל־אַפְסֵי־אָ֑רֶץ אֵ֝֗ת יְשׁוּעַ֥ת
אֱלֹהֵֽינוּ׃ הָרִ֣יעוּ לַ֭יְיָ כָּל־הָאָ֑רֶץ פִּצְח֖וּ וְרַנְּנ֣וּ
וְזַמֵּֽרוּ׃ זַמְּר֣וּ לַיְיָ֣ בְּכִנּ֑וֹר בְּ֝כִנּ֗וֹר וְק֣וֹל זִמְרָֽה׃
בַּחֲצֹ֣צְר֭וֹת וְק֣וֹל שׁוֹפָ֑ר הָ֝רִ֗יעוּ לִפְנֵ֤י ׀ הַמֶּ֬לֶךְ
יְיָֽ׃ יִֽרְעַ֣ם הַ֭יָּם וּמְלֹא֑וֹ תֵּ֝בֵ֗ל וְיֹ֣שְׁבֵי בָֽהּ׃
נְהָר֥וֹת יִמְחֲאוּ־כָ֑ף יַ֝֗חַד הָרִ֥ים יְרַנֵּֽנוּ׃ לִֽפְנֵ֤י
יְיָ֡ כִּ֥י בָא֮ לִשְׁפֹּ֪ט הָ֫אָ֥רֶץ יִשְׁפֹּֽט־תֵּבֵ֥ל בְּצֶ֑דֶק
וְ֝עַמִּ֗ים בְּמֵישָׁרִֽים׃

Zemiroṭ

Their right hand, Their holy arm. The anthropomorphic language of body parts is common in the Psalms, as well as in the Torah (for instance the famous statement that Israel was brought out of Egypt with a 'mighty hand and outstretched arm'). Combined with the preference for right-handedness, the notion of the right arm/hand representing power is a common one.

As usual, there is a cultural context to the connection of right-handedness, divinity, and power. The same link is seen in Ugaritic texts, as well as the Akkadian epic Enuma Elish: "He [Marduk] lifted the mace, grasped it in his right hand", and even the famous Code of Hammurabi: "May Zababa [a divinity] … who goes at my right side break his weapons on the battlefield."

A Pilgrim Song.

I will lift my eyes
towards the mountains –
from where shall my help come?

My help is from יהוה,
Maker of heaven and Earth.

They won’t let your foot fall,
Your Guardian won’t fall asleep.

Look! They doesn’t sleep or slumber,
the Guardian of Yisraél.

יהוה is your Guardian,
יהוה is your Shadow, just next to you.

The bright sun of daytime can’t be
extinguished, nor the moon at night.

יהוה will guard you from all evil,
They will protect your very soul.

יהוה will guard you when you leave
and when you return,
from now until forevermore.

Shir lamaʿalot;

essa ʿénai el–heharim;
mé-ayin yaṿo ʿezri.

ʿEzri méʿim Adonai;
ʿoséh shamayim va-arets.

Al–yittén lamot raglekha;
al–yanum shomerekha.

Hinnéh lo–yanum velo yishan;
shomér Yisraél.

Adonai shomerekha;
Adonai tsillekha ʿal–yad
yeminekha.

Yomam hashemesh lo–
yakkekkah, veyaréaḥ balaylah.

Adonai yishmorkha mikol–ra’;
yishmor et–nafshekha.

Adonai
yishmor–tsétekha uṿo-ekha;
méʿattah veʿad–ʿolam.

קכא

שִׁיר לַֽמַּעֲלוֹת

אֶשָּׂא עֵינַי אֶל־הֶהָרִ֑ים
מֵ֝אַ֗יִן יָבֹ֥א עֶזְרִֽי׃

עֶ֭זְרִי מֵעִ֣ם יְיָ
עֹ֝שֵׂ֗ה שָׁמַ֥יִם וָאָֽרֶץ׃

אַל־יִתֵּ֣ן לַמּ֣וֹט רַגְלֶ֑ךָ
אַל־יָ֝נ֗וּם שֹׁמְרֶֽךָ׃

הִנֵּ֣ה לֹֽא־יָ֭נוּם וְלֹ֣א יִישָׁ֑ן
שׁ֝וֹמֵ֗ר יִשְׂרָאֵֽל׃

יְיָ שֹׁמְרֶ֑ךָ
יְיָ צִ֝לְּךָ֗ עַל־יַ֥ד יְמִינֶֽךָ׃

יוֹמָ֗ם הַשֶּׁ֥מֶשׁ לֹֽא־יַכֶּ֗כָּה
וְיָרֵ֥חַ בַּלָּֽיְלָה׃

יְיָ יִשְׁמָרְךָ֥ מִכָּל־רָ֑ע
יִ֝שְׁמֹ֗ר אֶת־נַפְשֶֽׁךָ׃

יְיָ יִשְׁמָר־צֵאתְךָ֥ וּבוֹאֶ֑ךָ
מֵ֝עַתָּ֗ה וְעַד־עוֹלָֽם׃

Zemiroṭ

The bright sun of daytime can't be extinguished. Although the text here has יככה (a difficult word to parse), it could be that we should instead read it as יכבה (it will be extinguished). This suits the context – the entire passage is focused on comparing the Divine to light which is persistent and present – the moon at night, the sun during the day, one's shadow, etc.

The theme of the Psalm is about the Divine's omnipresence, and a reassurance that this means that one needn't worry about being abandoned. This is echoed by the rejection of sleep (...doesn't sleep or slumber) and the affirmation of times and stages of life (...when you leave and when you return). Similarly, the light of the sun can't be extinguished.

A Pilgrim Song, by David.

I was so happy when they said to me: ‘We are going to the house of יהוה!’ Our feet now stand within the gates of Yerushalayim, a city built-up, in which all are gathered together. To there rise up all the tribes of *Yahh*, the communities of Yisraél, to acknowledge the name of יהוה. For it is there that seats of judgment are set up, thrones for the House of David. Ask for peace for Yerushalayim, tranquility for all those who love it. May there be peace in your fortress, serenity in your palaces. On behalf of my brethren and companions, I shall say out: ‘Peace be within you!’ On behalf of the house of יהוה, our *Elohim*, I shall seek out good for you.

A Pilgrim Song.

To You I will lift up my eyes, to those who dwell in the Heavens! Look! Just like the eyes of servants are on the hand of their masters, and the eyes of a handmaid to the hand of her mistress, so too, our eyes are upon יהוה our *Elohim*, until They shall show us grace. Be gracious, יהוה! Be gracious upon us for we are full-up on disdain. Our souls are plenty sated with the ridicule of those smug ones, with the mocking jeers of deceivers!

Shir hamaʻalot leDavid; samaḥti
be-omerim li; bét Adonai nélékh.
ʻOmedot hayu raglénu; bishʻarayikh
Yerushalayim. Yerushalayim
habenoyah; keʻir sheḥubberah–lahh
yaḥdav. Shesham ʻalu sheṿatim
shiṿté–yahh ʻédut leYisraél; lehodot
leshém Adonai. Ki shammah yoshṿu
khis-ot lemishpat; kis-ot leṿét David.
Sha-alu shelom Yerushalayim;
yishlayu ohaṿayikh. Yehi–shalom
beḥélékh; shalvah be-armenotayikh.
Lemaʻan aḥai veréʻai; adabberah–na
shalom bakh. ***Lemaʻan bét–Adonai***
Elohénu; aṿakshah toṿ lakh.

Shir hamaʻalot; élekha nasati et–ʻénai;
hayoshṿi bashamayim. Hinnéh
khe-ʻéné ʻaṿadim el–yad adonéhem
keʻéné shifḥah el–yad geṿirtahh;
kén ʻénénu el–Adonai Elohénu; ʻad
sheyeḥonénu. Ḥonnénu Adonai
ḥonnénu; ki–rav sava’nu ṿuz.
Rabbat saveʻah–lahh nafshénu;
halaʻag hasha-anannim;
habuz lig-é yonim.

קכב שִׁ֗יר הַֽמַּ֫עֲל֗וֹת לְדָ֫וִ֥ד

שָׂ֭מַחְתִּי בְּאֹמְרִ֣ים לִ֑י בֵּ֖ית יְיָ֣ נֵלֵֽךְ׃
עֹ֭מְדוֹת הָי֣וּ רַגְלֵ֑ינוּ בִּ֝שְׁעָרַ֗יִךְ יְרוּשָׁלִָֽם׃
יְרוּשָׁלִַ֥ם הַבְּנוּיָ֑ה כְּ֝עִ֗יר שֶׁחֻבְּרָה־לָּ֥הּ יַחְדָּֽו׃
שֶׁשָּׁ֨ם עָל֪וּ שְׁבָטִ֡ים שִׁבְטֵי־יָ֭הּ עֵד֣וּת
לְיִשְׂרָאֵ֑ל לְ֝הֹד֗וֹת לְשֵׁ֣ם יְיָ׃ כִּ֤י שָׁ֨מָּה ׀
יָשְׁב֣וּ כִסְא֣וֹת לְמִשְׁפָּ֑ט כִּ֝סְא֗וֹת לְבֵ֣ית דָּוִֽד׃
שַׁ֭אֲלוּ שְׁל֣וֹם יְרוּשָׁלָ֑͏ִם יִ֝שְׁלָ֗יוּ אֹהֲבָֽיִךְ׃
יְהִי־שָׁל֥וֹם בְּחֵילֵ֑ךְ שַׁ֝לְוָ֗ה בְּאַרְמְנוֹתָֽיִךְ׃
לְ֭מַעַן אַחַ֣י וְרֵעָ֑י אֲדַבְּרָה־נָּ֖א שָׁל֣וֹם בָּֽךְ׃
לְ֭מַעַן בֵּית־יְיָ֣ אֱלֹהֵ֑ינוּ אֲבַקְשָׁ֖ה ט֣וֹב לָֽךְ׃

קכג שִׁ֗יר הַֽמַּ֫עֲל֥וֹת

אֵ֭לֶיךָ נָשָׂ֣אתִי אֶת־עֵינַ֑י הַ֝יֹּשְׁבִ֗י בַּשָּׁמָֽיִם׃
הִנֵּ֨ה כְעֵינֵ֪י עֲבָדִ֡ים אֶל־יַ֤ד אֲֽדוֹנֵיהֶ֗ם
כְּעֵינֵ֥י שִׁפְחָה֮ אֶל־יַ֪ד גְּבִ֫רְתָּ֥הּ
כֵּ֣ן עֵ֭ינֵינוּ אֶל־יְיָ֣ אֱלֹהֵ֑ינוּ עַ֝֗ד שֶׁיְּחָנֵּֽנוּ׃
חָנֵּ֣נוּ יְיָ֣ חָנֵּ֑נוּ כִּי־רַ֝֗ב שָׂבַ֥עְנוּ בֽוּז׃
רַבַּת֮ שָֽׂבְעָה־לָּ֪הּ נַ֫פְשֵׁ֥נוּ הַלַּ֥עַג הַשַּׁאֲנַנִּ֑ים
הַ֝בּ֗וּז לִגְאֵ֥י יוֹנִֽים׃

Zemiroṭ

A pilgrim song. The preceeding Psalm, as well as this one and the two that follow are all prefaced by the ambiguous title of Shir haMa'alot. Some read this as 'a song of steps' (i.e. perhaps a staircase, or instrumental octaves), but these were songs sung by pilgrims as they approached Yerushalayim on festival days, which both spiritually as they built towards the festival, and literally due to Yerushalayim's altitude, would have been ascents.

Our souls are plenty sated with the ridicule of those smug ones... Appreciate the creativity of the text here and the tone it would have created among a community of pilgrims, singing and climbing, together. We ask for grace because we are sick of disgrace. The psychology of these Psalms is powerful and relevant.

A Pilgrim Song, by David.

'If יהוה had not been with us,' let Yisraél say, 'if יהוה had not been with us when mortals rose up against us, then they would have swallowed us up alive! When their wrath was kindled against us, then we would have been swept away, the river current taking our souls! Then the wicked's waters would have surged over us! Blessed is יהוה, who has not given us to be prey in their teeth! Our souls were like a bird caught in a snapping trap – but the trap has been broken and we have escaped! Our help is in the name of יהוה, Maker of Heaven and Earth.'

Praised is *Yahh*! Praise the name of יהוה, praise the servants of יהוה, who stand in the house of יהוה, in the courts of the house of our *Elohim*! Praised is *Yahh*, for יהוה is good. Sing to Their name, for it is pleasant to do so. For it it was *Ya'aḳoṿ* whom was chosen by *Yahh*, Yisraél picked to be Their treasure. Thus I know that יהוה is great, that our Liege is greater than all of the gods. Anything that יהוה desires, They do – whether on Heaven or Earth, in the seas or the depths. They make the rain-filled clouds rise up from the horizon, They make thunder to bring on rain, They

Shir hama'alot leDavid; lulé Adonai
shehayah lanu; yomar–na Yisraél.
Lulé Adonai shehayah lanu;
beḳum 'alénu adam. Azai ḥayyim
bela'unu; baḥarot appam banu.
Azai hamayim shetafunu; nahlah
'aṿar 'al–nafshénu. Azai 'aṿar 'al
nafshénu; hamayim hazédonim.
Barukh Adonai; shelo netanani teref
leshinnéhem. Nafshénu ketsippor
nimletah mipaḥ yokeshim; hapaḥ
nishbar va-anahnu nimlatnu.
'Ezrénu beshém Adonai;
'oséh shamayim va-arets.

HaleluYahh, haleli et–shém
Adonai; halelu 'aṿdé Adonai.
She'omedim beṿét Adonai; beḥatsrot
bét Elohénu. HaleluYahh ki–toṿ
Adonai; zammeru lishmor ki na'im.
Ki–ya'aḳoṿ baḥar lo Yahh; Yisraél
lisgullato. Ki ani yada'ti ki–gadol
Adonai; va-adonénu mikol–elohim.
Kol asher–ḥaféts Adonai 'asah;
bashamayim uṿa-arets; bayammim
vekhol–tehomot. Ma'aleh nesi-im
miḳtséh ha-arets; beraḳim lamatar
'asah; motsé–ruaḥ mé-otsrotav.

קכד שִׁ֥יר הַֽמַּעֲל֗וֹת לְדָ֫וִ֥ד

לוּלֵ֣י יְ֭יָ שֶׁהָ֣יָה לָ֑נוּ יֹאמַר־נָ֝֗א יִשְׂרָאֵֽל׃
לוּלֵ֣י יְ֭יָ שֶׁהָ֣יָה לָ֑נוּ בְּק֖וּם עָלֵ֣ינוּ אָדָֽם׃
אֲזַ֣י חַיִּ֣ים בְּלָע֑וּנוּ בַּחֲר֖וֹת אַפָּ֣ם בָּֽנוּ׃
אֲזַ֣י הַ֭מַּיִם שְׁטָפ֑וּנוּ נַ֝֗חְלָה עָבַ֥ר עַל־נַפְשֵֽׁנוּ׃
אֲזַ֥י עָבַ֥ר עַל־נַפְשֵׁ֑נוּ הַ֝מַּ֗יִם הַזֵּידוֹנִֽים׃
בָּר֥וּךְ יְיָ֑ שֶׁלֹּ֥א נְתָנָ֥נוּ טֶ֝֗רֶף לְשִׁנֵּיהֶֽם׃
נַפְשֵׁ֗נוּ כְּצִפּ֥וֹר נִמְלְטָ֗ה מִפַּ֬ח י֫וֹקְשִׁ֥ים
הַפַּ֥ח נִשְׁבָּ֗ר וַאֲנַ֥חְנוּ נִמְלָֽטְנוּ׃
עֶ֭זְרֵנוּ בְּשֵׁ֣ם יְיָ֑ עֹ֝שֵׂ֗ה שָׁמַ֥יִם וָאָֽרֶץ׃

קלה הַ֥לְלוּיָ֨הּ ׀

הַ֭לְלוּ אֶת־שֵׁ֣ם יְיָ֑ הַ֝לְל֗וּ עַבְדֵ֥י יְיָֽ׃
שֶׁ֣עֹמְדִים בְּבֵ֣ית יְיָ֑ בְּ֝חַצְר֗וֹת בֵּ֣ית אֱלֹהֵֽינוּ׃
הַֽ֭לְלוּיָהּ כִּי־ט֣וֹב יְיָ֑ זַמְּר֥וּ לִ֝שְׁמ֗וֹ כִּ֣י נָעִֽים׃
כִּֽי־יַ֭עֲקֹב בָּחַ֣ר ל֣וֹ יָ֑הּ יִ֝שְׂרָאֵ֗ל לִסְגֻלָּתֽוֹ׃
כִּ֤י אֲנִ֣י יָ֭דַעְתִּי כִּי־גָד֣וֹל יְיָ֑ וַ֝אֲדֹנֵ֗ינוּ מִכָּל־
אֱלֹהִֽים׃ כֹּ֥ל אֲשֶׁר־חָפֵ֪ץ יְיָ֫ עָשָׂ֥ה
בַּשָּׁמַ֥יִם וּבָאָ֑רֶץ בַּ֝יַּמִּ֗ים וְכָל־תְּהֹמֽוֹת׃
מַעֲלֶ֣ה נְשִׂאִים֮ מִקְצֵ֪ה הָ֫אָ֥רֶץ בְּרָקִ֣ים
לַמָּטָ֣ר עָשָׂ֑ה מֽוֹצֵא־ר֝֗וּחַ מֵאוֹצְרוֹתָֽיו׃

Zemirot

Our souls were like a bird caught in a snapping trap. This image, like that above, of being fully sated with humiliation, embraces our vulnerability. Most cultures, especially in the ancient world, went to great lengths to always describe themselves in heroic terms. Egyptian records contain a panoply of dramatic claims of victory – even for occasions where we now know they likely lost the battle. This tendency to boast is far less acute among Israelite texts, and in fact, as here, the opposite is often true. We boast not of our victory, but of our dependence on the Divine. Suggesting that we were like a bird caught in a trap is a surprising admission of vulnerability and victimisation and is paired with the praise, not for our own efforts, but for the Divine, who broke the trap and allowed us to escape. This is a radical form of rhetoric.

bring forth wind from its storage site.
They who struck down the first-born of Mitsrayim, whether human or animal. They who performed wonders and miracles in the midst of Mitsrayim, upon Pharaoh and all his servants. They who struck down many nations and slaughtered mighty kings – like *Siḥon*, king of the *Emori* or *‘Og*, king of the *Bashan*, and all the kings of *Kena‘an*. They who gave their land as an inheritance to Yisraél, Their people. יהוה is Your name forever. יהוה is what you have been remembered as in every generation. For יהוה will judge Their people, and They will comfort Their servants. The idols of the other nations are just silver and gold, man-made things. They may have a mouth but they can't speak. They may have eyes but they can't see. They may have ears but they can't hear. They may have a nose, but there is no breath in their nostrils. Their makers are just like them, lifeless, and so too are all who trust in them.

The House of Yisraél: bless יהוה,
the House of Aharon: bless יהוה!
The House of Levi: bless יהוה,
those who are in awe of יהוה: bless יהוה!
Blessed is יהוה from Tsiyyon, the Dweller of Yerushalayim, Praised is *Yahh*!

Shehikkah bekhoré Mitsrayim;
mé-adam ‘ad–behémah. Shalaḥ otot
umofetim betokhékhi Mitsrayim;
beFar‘oh uṿkhol–‘aṿadav. Shehikkah
goyim rabbim; vaharag melakhim
‘atsumim. LeSiḥon melekh ha-Emori
ul‘Og melekh haBashan; ulkhol
mamlekhot Kena‘an. Venatan
artsam naḥalah; naḥalah leYisraél
‘ammo. Adonai Shimkha le‘olam;
Adonai zikhrekha ledor–vador. Ki–
yadin Adonai ‘amo; ve‘al–‘aṿadav
yitneḥam. ‘Atsabbé hagoyim kesef
vezahav; ma‘aséh yedé adam.
Peh–lahem velo yedabbéru; ‘énayim
lahem velo yir-u. Oznayim lahem
velo ya-azinu; af én–yesh–ruaḥ
befihem. Kemohem yihyu ‘oséhem;
kol asher–botéaḥ bahem.
Bét Yisraél barekhu et–Adonai;
bét Aharon barekhu et–Adonai.
Bét haLévi barekhu et–Adonai;
yir-é Adonai barekhu et–Adonai.
Barukh Adonai miTsiyyon
shokhén Yerushalayim,
haleluYahh.

שֶׁ֭הִכָּה בְּכוֹרֵ֣י מִצְרָ֑יִם מֵ֝אָדָ֗ם עַד־בְּהֵמָֽה׃
שָׁלַ֤ח ׀ אוֹתֹ֣ת וּ֭מֹפְתִים בְּתוֹכֵ֣כִי מִצְרָ֑יִם
בְּ֝פַרְעֹ֗ה וּבְכָל־עֲבָדָֽיו׃
שֶׁ֭הִכָּה גּוֹיִ֣ם רַבִּ֑ים וְ֝הָרַ֗ג מְלָכִ֥ים עֲצוּמִֽים׃
לְסִיח֤וֹן ׀ מֶ֤לֶךְ הָאֱמֹרִ֗י וּ֭לְעוֹג מֶ֣לֶךְ הַבָּשָׁ֑ן
וּ֝לְכֹ֗ל מַמְלְכ֥וֹת כְּנָֽעַן׃
וְנָתַ֣ן אַרְצָ֣ם נַחֲלָ֑ה נַ֝חֲלָ֗ה לְיִשְׂרָאֵ֥ל עַמּֽוֹ׃
יְיָ֭ שִׁמְךָ֣ לְעוֹלָ֑ם יְ֝יָ֗ זִכְרְךָ֥ לְדֹר־וָדֹֽר׃
כִּֽי־יָדִ֣ין יְיָ֣ עַמּ֑וֹ וְעַל־עֲ֝בָדָ֗יו יִתְנֶחָֽם׃
עֲצַבֵּ֣י הַ֭גּוֹיִם כֶּ֣סֶף וְזָהָ֑ב מַ֝עֲשֵׂ֗ה יְדֵ֣י אָדָֽם׃
פֶּֽה־לָ֭הֶם וְלֹ֣א יְדַבֵּ֑רוּ עֵינַ֥יִם לָ֝הֶ֗ם וְלֹ֣א
יִרְאֽוּ׃ אָזְנַ֣יִם לָ֭הֶם וְלֹ֣א יַאֲזִ֑ינוּ
אַ֝֗ף אֵין־יֶשׁ־ר֥וּחַ בְּפִיהֶֽם׃
כְּ֭מוֹהֶם יִהְי֣וּ עֹשֵׂיהֶ֑ם
כֹּ֭ל אֲשֶׁר־בֹּטֵ֣חַ בָּהֶֽם׃
בֵּ֣ית יִ֭שְׂרָאֵל בָּרְכ֣וּ אֶת־יְיָ֑
בֵּ֥ית אַ֝הֲרֹ֗ן בָּרְכ֥וּ אֶת־יְיָֽ׃
בֵּ֣ית הַ֭לֵּוִי בָּרְכ֣וּ אֶת־יְיָ֑
יִרְאֵ֥י יְ֝יָ֗ בָּרְכ֥וּ אֶת־יְיָֽ׃
בָּר֤וּךְ יְיָ֨ ׀ מִצִּיּ֗וֹן שֹׁ֘כֵ֤ן יְרוּשָׁלָ֗ם

הַֽלְלוּיָֽהּ׃

Zemiroṭ

THEY who struck down many nations and slaughtered mighty kings. Once more we see an affirmation that deliverance has not come from our own efforts, military or otherwise, but rather from our reliance on the Divine. It is יהוה *who performed wonders in front of Pharaoh (not Mosheh), it is* יהוה *who struck down Siḥon and ‘Og, not Yehoshua’. It is* יהוה *who gave the land of Israel as an inheritance, not us who took it as such.*

This deference to the Divine may feel distinctly un-modern, but it is one of the primary things characterising the Israelite belief system, and differentiating it from that of their neighbours. Whereas we rely on a living, dynamic deity who acts in history, our enemies rely on lifeless statues who are purely material. What one trusts in, shapes who one is.

Acknowledge יהוה, that They is good,
for Their love is eternal!

Acknowledge *Elohim* amongst the gods,
for Their love is eternal!

Acknowledge the Liege of all lieges,
for Their love is eternal!

Exclusive Do-er of great wonders,
for Their love is eternal!

Maker of the heavens with discernment,
for Their love is eternal!

Caster of the Earth upon the water,
for Their love is eternal!

Maker of the great lights,
for Their love is eternal!

that is – the sun to rule over the day,
for Their love is eternal!

and the moon and stars to rule at night,
for Their love is eternal!

Striker of Mitsrayim and their first-born,
for Their love is eternal!

Bearer of Yisraél out from their midst,
for Their love is eternal!

– with a strong hand and a bent arm
for Their love is eternal!

Splitter of the Reed Sea into shreds,
for Their love is eternal!

Hodu lAdonai ki–toṿ;
ki le῾olam ḥasdo.

Hodu lÉlohé ha-elohim;
ki le῾olam ḥasdo.

Le῾oséh nifla-ot gedolot leṿaddo;
ki le῾olam ḥasdo.

Le῾oséh hashamayim bitṿunah;
ki le῾olam ḥasdo.

Leroḳa' ha-arets ῾al–hamayim;
ki le῾olam ḥasdo.

Le῾oséh orim gedolim;
ki le῾olam ḥasdo.

Et–hashemesh lememshelet bayom;
ki le῾olam ḥasdo.

Et–hayaréaḥ vekhokhaṿim
lememshelot balaylah;
ki le῾olam ḥasdo.

Lemakkéh Mitsrayim biṿkhoréhem;
ki le῾olam ḥasdo.

Vayotsé Yisraél mitokham;
ki le῾olam ḥasdo.

Beyad ḥazaḳah uṿizroa' netuyah;
ki le῾olam ḥasdo.

Legozér yam–suf ligzarim;
ki le῾olam ḥasdo.

קלו הוֹדוּ לַיהֹוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃
הוֹדוּ לֵאלֹהֵי הָאֱלֹהִים כִּי לְעוֹלָם חַסְדּוֹ׃
הוֹדוּ לַאֲדֹנֵי הָאֲדֹנִים כִּי לְעוֹלָם חַסְדּוֹ׃
לְעֹשֵׂה נִפְלָאוֹת גְּדֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חַסְדּוֹ׃
לְעֹשֵׂה הַשָּׁמַיִם בִּתְבוּנָה כִּי לְעוֹלָם חַסְדּוֹ׃
לְרֹקַע הָאָרֶץ עַל־הַמָּיִם כִּי לְעוֹלָם חַסְדּוֹ׃
לְעֹשֵׂה אוֹרִים גְּדֹלִים כִּי לְעוֹלָם חַסְדּוֹ׃
אֶת־הַשֶּׁמֶשׁ לְמֶמְשֶׁלֶת בַּיּוֹם כִּי לְעוֹלָם חַסְדּוֹ׃
אֶת־הַיָּרֵחַ וְכוֹכָבִים לְמֶמְשְׁלוֹת בַּלָּיְלָה כִּי לְעוֹלָם חַסְדּוֹ׃
לְמַכֵּה מִצְרַיִם בִּבְכוֹרֵיהֶם כִּי לְעוֹלָם חַסְדּוֹ׃
וַיּוֹצֵא יִשְׂרָאֵל מִתּוֹכָם כִּי לְעוֹלָם חַסְדּוֹ׃
בְּיָד חֲזָקָה וּבִזְרוֹעַ נְטוּיָה כִּי לְעוֹלָם חַסְדּוֹ׃
לְגֹזֵר יַם־סוּף לִגְזָרִים כִּי לְעוֹלָם חַסְדּוֹ׃
וְהֶעֱבִיר יִשְׂרָאֵל בְּתוֹכוֹ כִּי לְעוֹלָם חַסְדּוֹ׃

Zemiroṭ

...a bent arm. Here the famous phrase from Exodus 15 is repeated (a strong hand and a bent/outstretched arm). The root of the word for hand (yad) seems to be gestural – throwing, leading, etc. In Ge‘ez, it is also related to the verbal stem ‘to accuse’ which implies that the core is perhaps about the gesture of pointing. Pointing is a way of acknowledging something about someone, typically external to oneself. So too, the outstretched Divine arm, the bent elbow, the mighty hand is not just about force but also about what that force is exerted upon – what the hand points to.

Transferer of Yisraél across it,
for THEIR love is eternal!
Shaker of Pharaoh and his army,
for THEIR love is eternal!
Leader of THEIR people to the desert,
for THEIR love is eternal!
Striker-down of mighty kings,
for THEIR love is eternal!
Killer of powerful sovereigns,
for THEIR love is eternal!
– like *Siḥon*, king of the *Emori*
for THEIR love is eternal!
– like *ʻOg*, king of the *Bashan*
for THEIR love is eternal!
Giver of the land of *Kenaʻan* to Yisraél,
for THEIR love is eternal!
as an inheritance for THEIR servant,
for THEIR love is eternal!
For at our ebb, THEY remembered us,
for THEIR love is eternal!
THEY dismantled our enemies,
for THEIR love is eternal!
Giver of bread to all flesh,
for THEIR love is eternal!
Acknowledge the *Él* of the heavens,
for THEIR love is eternal!

Veheʻeyir Yisraél betokho;
ki leʻolam ḥasdo.
Veniʻér Parʻoh veḥélo veyam–suf;
ki leʻolam ḥasdo.
Lemolikh ʻammo bamidbar;
ki leʻolam ḥasdo.
Lemakkéh melakhim gedolim;
ki leʻolam ḥasdo.
Vayaharog melakhim addirim;
ki leʻolam ḥasdo.
LeSiḥon melekh ha-Emori;
ki leʻolam ḥasdo.
Ulʻ Og melekh haBashan;
ki leʻolam ḥasdo.
Venatan artsam lenaḥalah;
ki leʻolam ḥasdo.
Naḥalah leYisraél ʻavdo;
ki leʻolam ḥasdo.
Shebeshifl énu zakhar lanu;
ki leʻolam ḥasdo.
Vayifrekénu Mitsarénu;
ki leʻolam ḥasdo.
Noten leḥem lekhol–basar;
ki leʻolam ḥasdo.
Hodu le-Él hashamayim;
ki leʻolam ḥasdo.

וְנִ֘עֵ֤ר פַּרְעֹ֣ה וְחֵ֣ילוֹ בְיַם־ס֑וּף כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
לְמוֹלִ֣יךְ עַ֭מּוֹ בַּמִּדְבָּ֑ר כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
לְ֭מַכֵּה מְלָכִ֣ים גְּדֹלִ֑ים כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
וַֽ֭יַּהֲרֹג מְלָכִ֣ים אַדִּירִ֑ים כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
לְ֭סִיחוֹן מֶ֣לֶךְ הָאֱמֹרִ֑י כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
וּ֭לְעוֹג מֶ֣לֶךְ הַבָּשָׁ֑ן כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
וְנָתַ֣ן אַרְצָ֣ם לְנַחֲלָ֑ה כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
נַ֭חֲלָה לְיִשְׂרָאֵ֣ל עַבְדּ֑וֹ כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
שֶׁ֭בְּשִׁפְלֵנוּ זָ֣כַר לָ֑נוּ כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
וַיִּפְרְקֵ֥נוּ מִצָּרֵ֑ינוּ כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
נֹתֵ֣ן לֶ֭חֶם לְכָל־בָּשָׂ֑ר כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃
ה֭וֹדוּ לְאֵ֣ל הַשָּׁמָ֑יִם כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃

If Ḳaddish deRabbanan has yet to be said, recite Ribi Ḥananya on page 239, after which mourners recite ḳaddish as on page 241.

Zemiroṭ

…'Og, king of the Bashan. Some have a custom to knock the desk or table on this line. It's a custom that may go back further than expected – read this account of John Greenhalgh, a non-Jewish visitor to the Sefaradi community of London in 1662, giving a fascinating historical inkling of our prayer services through history:

> *"A comely youth[…] sung all the former part of the service which was a full hour long, all the rest singing with him, with a great and barbarous noise: this consisted mostly of the Psalms of David with some prayers intermixed, which they sung standing up looking East […]. I observed that when mention was made of the Edomites, Philistines, or any enemies of David's or Israel's, they stamped strongly with their feet, that all the Synagogue sounded."*

Blessed is the One...

...who spoke and the world was,
blessed is THEY,
...who speaks and does,
...who decrees and fulfills,
...who makes Creation.

...who is merciful upon the Earth,
...who is merciful
upon the creatures,
...who repays
good to the awestruck.
...who carries away darkness
and brings forth light.

...who is the Living *Él*,
now and forever,
...who holds no injustice nor forgetfulness, and who shows no disrespect and takes no bribe. THEY is righteous in all of THEIR ways, and pious in all THEIR deeds.
...who redeems and rescues.

On normal Shabbaṭot:
Blessed is the One who guides THEIR people Yisraél to rest, on the holy day of Shabbaṭ.

***Barukh** she-amar*
vehayah haʻolam, (barukh hu,)
barukh omér veʻoseh,
barukh gozér umḳayyém,
barukh ʻoseh ṿeréshiṭ.

Barukh meraḥém
ʻal ha–arets,
barukh meraḥém
ʻal haberiyoṭ,
barukh meshallém
sakhar toṿ liré-av.
(Barukh maʻaṿir afélah
uméṿi orah.)

Barukh Él Ḥai
laʻaḍ veḳayyam lanetsaḥ,
(barukh she-én lefanav ʻavlah velo
shikh-ḥah velo masso
fanim velo mikaḥ–shoḥaḍ.
Tsaddik hu bekhol–derakhav
veḥasiḍ bekhol–maʻasav.)
Barukh poḍeh umatssil.

(Barukh hamanḥil
menuḥah leʻammo Yisraél,
beyom Shabbaṭ kodesh.)

בָּרוּךְ
שֶׁאָמַר וְהָיָה הָעוֹלָם,
(בָּרוּךְ הוּא)
בָּרוּךְ אוֹמֵר וְעוֹשֶׂה,
בָּרוּךְ גּוֹזֵר וּמְקַיֵּם,
בָּרוּךְ עֹשֶׂה בְרֵאשִׁית.

בָּרוּךְ מְרַחֵם עַל הָאָרֶץ,
בָּרוּךְ מְרַחֵם עַל הַבְּרִיּוֹת,
בָּרוּךְ מְשַׁלֵּם שָׂכָר
טוֹב לִירֵאָיו.
(בָּרוּךְ מַעֲבִיר אֲפֵלָה
וּמֵבִיא אוֹרָה)

בָּרוּךְ אֵל חַי
לָעַד וְקַיָּם לָנֶצַח,
(בָּרוּךְ שֶׁאֵין לְפָנָיו עַוְלָה
וְלֹא שִׁכְחָה וְלֹא מַשֹּׂא
פָּנִים וְלֹא מִקַּח־שֹׁחַד.
צַדִּיק הוּא בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו)
בָּרוּךְ פּוֹדֶה וּמַצִּיל

✽ *On normal Shabbaṭot:*
(בָּרוּךְ הַמַּנְחִיל מְנוּחָה לְעַמּוֹ
יִשְׂרָאֵל, בְּיוֹם שַׁבַּת קֹדֶשׁ)

STAND

Barukh she-Amar

the One. *יהוה is here termed, 'The One who Spoke and the World Was.' This concept, that creation itself is effected through language, is hugely influential in later Jewish thought. The two versions of Barukh She-Amar, which elaborate on that idea, are both incorporated here. One version, shown here with gold words, is maintained in Mizraḥi and North African communities, and the other, shown here in green, is maintained in Italian and Spanish/Portuguese rites. Notably, in the latter version there are thirteen repetitions of the word Barukh (blessed) which introduce the discrete sections.*

carries away darkness. *This phrase implies that יהוה transfers away the darkness, replacing it with light. This speaks both of the day replacing the night, as well as a metaphorical sense of 'spiritual' darkness which is replaced by light.*

On Yom Tov, say instead:

Blessed is the One who gave,
to Their people, Yisraél:

On Shabbaṭ-Yom Tov
this day of wonderful rest and...
On Pesaḥ
this day of the festival of *matsot*,
On Shavu'ot
this day of the festival of Shavu'ot,
On Sukkot
this day of the festival of Sukkot,
On Shemini 'Atseret
this eighth day of the festival, 'Atseret,

and *Yom Tov*, this holy convocation.

Blessed is They and blessed is Their name and blessed is Their memory forevermore.

Blessed are You, יהוה

our *Elohim* sovereign of the universe – the great and holy sovereign, the Él, merciful parent, the One who is praised by the mouth of Their people. Exalted and adorned with all the words of Their pious servants, and in the songs of Their servant Daviḍ. May יהוה our *Elohim* be praised through exultation and song! May we thank, glorify, exalt, adorn, raise and crown, and hallow and revere You! May we recall Your name, our sovereign, *Elohim* the singular Life of the Worlds. Exalted and adorned sovereign, should Their name be forever and ever, Their great name.

Blessed are You, יהוה,
Sovereign who is praised
with exaltations!

(Barukh shenatan le'amo Yisraél
et–yom...
...hamanoaḥ hazeh ve...
...Ḥag hamatssot hazeh,
...Ḥag haShavu'ot hazeh,
...Ḥag haSukkot hazeh,
...Shemini Ḥag 'Atseret hazeh,
ve-et–yom tov mikra kodesh hazeh.)

Barukh (hu uvarukh) shemo
(uvarukh zikhro le'olmé 'aḍ.)

Barukh Attah Aḍonai
Elohénu melekh ha'olam,
(hamelekh hagaḍol vehakaḍosh)/(ha-Él)
av haraḥaman, (ha)mehullal befi
'ammo. Meshubbaḥ umfo-ar bilshon
(kol–)ḥasiḍav va'avaḍav, uvshiré
Daviḍ 'avdekha. Nehallelakh Aḍonai
Elohénu bishvaḥoṭ uvizmiroṭ,
(nehoḍakh) negaddelakh
neshabeḥakh nefa-arakh
(neromemakh) venamlikhakh
(venakdishakh vena'aritsakh),
venazkir shimkha malkénu
Elohénu Yahhiḍ (ḥai)/(ḥé) ha'olamim.
(Melekh) Meshubbaḥ umfo-ar
shemo 'aḍé 'aḍ (shemo hagadol).

Barukh Attah Aḍonai,
melekh mehullal batishbaḥoṭ.

Barukh she-Amar

On Yom Tov – It is a custom of Western Sefaradi liturgies to include a line 'personalising' Barukh she-Amar depending on the occasion.

Life... This expression is of eminent importance for our understanding of יהוה. HaRambam makes a point of ensuring that we read the vowel under the ḥet here as a pataḥ in order to emphasize that יהוה is the Life of the Worlds rather than that which lives in the Worlds, which continues to be the Eastern Sefaradi custom. If it were to be read as 'lives', as it is in Western Sefaradi communities, he is concerned that we might be referring to יהוה and to Their 'life,' as two distinct things. By using the vocalisation that HaRambam suggests, we emphasize that יהוה does not live in the world, but is the Life which animates the world(s).

STAND

On Yom Tov, say instead:

בָּרוּךְ שֶׁנָּתַן לְעַמּוֹ יִשְׂרָאֵל
אֶת־יוֹם

הַמָּנוֹחַ הַזֶּה וְ-	*On Shabbat-Yom Tov*
חַג הַמַּצּוֹת הַזֶּה,	*On Pesaḥ*
חַג הַשָּׁבֻעוֹת הַזֶּה,	*On Shavu'ot*
חַג הַסֻּכּוֹת הַזֶּה,	*On Sukkot*
שְׁמִינִי חַג עֲצֶרֶת הַזֶּה,	*On Shemini 'Atseret*

וְאֶת־יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה

בָּרוּךְ (הוּא וּבָרוּךְ) שְׁמוֹ
(וּבָרוּךְ זִכְרוֹ לְעוֹלְמֵי עַד).

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, (הַמֶּלֶךְ הַגָּדוֹל
וְהַקָּדוֹשׁ)/(הָאֵל) אָב הָרַחֲמָן, (הַ)מְהֻלָּל
בְּפִי עַמּוֹ. מְשֻׁבָּח וּמְפֹאָר בִּלְשׁוֹן (כָּל־)
חֲסִידָיו וַעֲבָדָיו, וּבְשִׁירֵי דָוִד עַבְדֶּךָ.
נְהַלֶּלְךָ יְיָ אֱלֹהֵינוּ בִּשְׁבָחוֹת וּבִזְמִירוֹת,
(נְהוֹדְךָ) נְגַדֶּלְךָ נְשַׁבֵּחֲךָ נְפָאֲרָךְ
(נְרוֹמִמְךָ) וְנַמְלִיכְךָ (וְנַקְדִּישָׁךְ וְנַעֲרִיצָךְ),
וְנַזְכִּיר שִׁמְךָ מַלְכֵּנוּ, אֱלֹהֵינוּ יָחִיד
(חַי)/(חֵי) הָעוֹלָמִים. (מֶלֶךְ) מְשֻׁבָּח
וּמְפֹאָר שְׁמוֹ עֲדֵי־עַד (שְׁמוֹ הַגָּדוֹל).

בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ מְהֻלָּל בַּתִּשְׁבָּחוֹת.

A Song Sung for the Day of Shabbaṭ

It is good to give thanks to יהוה, and to
sing to Your supernal name.
To tell of Your love in the morning,
and at night, your faithfulness.
Upon the ten strings of the lute and
with the tinkling of the harp
For You have gladdened me יהוה
with Your deeds, at Your hand's actions,
I shout for joy!
How great are Your deeds, יהוה!
Your thoughts are so deep!
A buffoon doesn't know, at all
and a fool can't understand this:
Though the wicked may sprout up like
grass and evildoers flourish – in the end
they will be utterly destroyed.
While You will be elevated,
for eternity, יהוה.
For, Look! Your enemies, יהוה,
Look! Your enemies, will be annihilated
– all evildoers, will be torn apart.
You have lifted my horn,
like those of a wild ox,
I was dipped in fine oil.
My eyes have gazed back upon my

Mizmor Shir leYom haShabbaṭ.

Tov lehodot lAdonai;
ulzammér leshimkha ʻelyon.
Lehaggid baboḳer ḥasdekha;
ve-emunatekha balélot.
ʻAlé–ʻasor vaʻalé–naṿel;
ʻalé higgayon bekhinnor.
Ki simmaḥtanu Adonai befaʻolékha;
bemaʻasé yadekha arannén.
Mah–gadelu maʻasekha Adonai;
me-od ʻameku maḥshevotekha.
Ish-baʻar lo yédaʻ;
ukhsil lo–yaṿin et–zot.
Bifroaḥ reshaʻim kemo ʻesev,
vayatsitsu kol–poʻalé aven;
lehishshamedam ʻadé–ʻad.
Ve-Attah marom,
leʻolam Adonai.
Ki hinnéh o-yevekha, Adonai,
ki–hinnéh o-yevekha yovédu;
yitparedu, kol–poʻalé aven.
Vatarem kir-ém ḳarni;
baloti, beshemen raʻanan.
Vatabbét ʻéni beshurai;

צב מִזְמ֥וֹר שִׁ֗יר לְי֣וֹם הַשַּׁבָּֽת׃
ט֗וֹב לְהֹד֥וֹת לַייָ֑
וּלְזַמֵּ֖ר לְשִׁמְךָ֣ עֶלְיֽוֹן׃
לְהַגִּ֣יד בַּבֹּ֣קֶר חַסְדֶּ֑ךָ
וֶ֝אֱמֽוּנָתְךָ֗ בַּלֵּילֽוֹת׃
עֲלֵי־עָ֭שׂוֹר וַעֲלֵי־נָ֑בֶל
עֲלֵ֖י הִגָּי֣וֹן בְּכִנּֽוֹר׃
כִּ֤י שִׂמַּחְתַּ֣נִי יְיָ֣ בְּפָעֳלֶ֑ךָ
בְּֽמַעֲשֵׂ֖י יָדֶ֣יךָ אֲרַנֵּֽן׃
מַה־גָּדְל֣וּ מַעֲשֶׂ֣יךָ יְיָ֑
מְ֝אֹ֗ד עָמְק֥וּ מַחְשְׁבֹתֶֽיךָ׃
אִֽישׁ־בַּ֭עַר לֹ֣א יֵדָ֑ע
וּ֝כְסִ֗יל לֹא־יָבִ֥ין אֶת־זֹֽאת׃
בִּפְרֹ֤חַ רְשָׁעִ֨ים ׀ כְּמ֥וֹ עֵ֗שֶׂב
וַ֭יָּצִיצוּ כׇּל־פֹּ֣עֲלֵי אָ֑וֶן
לְהִשָּֽׁמְדָ֥ם עֲדֵי־עַֽד׃
וְאַתָּ֥ה מָר֗וֹם לְעֹלָ֥ם יְיָֽ׃
כִּ֤י הִנֵּ֪ה אֹיְבֶ֡יךָ ׀ יְיָ֗
כִּֽי־הִנֵּ֣ה אֹיְבֶ֣יךָ יֹאבֵ֑דוּ
יִ֝תְפָּרְד֗וּ כׇּל־פֹּ֥עֲלֵי אָֽוֶן׃
וַתָּ֣רֶם כִּרְאֵ֣ים קַרְנִ֑י
בַּ֝לֹּתִ֗י בְּשֶׁ֣מֶן רַעֲנָֽן׃
וַתַּבֵּ֥ט עֵינִ֗י בְּשׁ֫וּרָ֥י

Zemiroṭ

Also sung on Friday evening, these two psalms are the psalms of the day for Shabbaṭ, and here they are the culmination of the special additional psalms chanted on Shabbaṭ and Yom Tov. The psalm itself does not mention Shabbaṭ, only the introduction indicates that it was said on Shabbaṭ. The Midrash Pirké deRabbi Eli'ezer includes the idea that the first mortal (Adam) recited this psalm on the first Shabbaṭ in gratitude for Shabbaṭ itself, who (as a personified entity) advocated for him against God. The Midrash suggests that following this episode the psalm was forgotten until Mosheh renewed it, and suggested that it describes a future time 'which is entirely Shabbaṭ, that is the life of the World-that-Is-Coming' [19:3]. See Mishnah Tamid 7:4 and Talmud Berakhot 57b, where Shabbaṭ is called 'one sixtieth of the World-that-Is-Coming'.

journey – when the corrupt rise up
against me, my ears will pick it up.
A righteous person will flourish like
a date palm – like a cedar in Lebanon
they will grow tall. Planted at the House
of יהוה, in the courts of our *Elohim*,
they will bud and blossom.
They will germinate even while aged,
green and fresh they will be.
To tell of the virtue of יהוה,
my rock, in whom there is no flaw.
יהוה rules dressed in splendour!
יהוה puts on armour and garments of
strength! Though the world has been
built, it will not fall down. Your throne
was built long ago, You are of eternity.
Rivers have risen, יהוה
Rivers have risen their voice,
Rivers will rise, with all their crushing
force! From the sounds of roaring
waters, mightier than the breakers of
the sea – mightier yet is יהוה above!
Your testimonies are trusted,
Holiness decorates Your home –
יהוה, forevermore.

baḳamim ‘alai meré‘im
tishma’nah osnai.
Tsaddiḳ katamar yifraḥ;
ke-erez baleṿanon yisgeh.
Shetulim beṿét Adonai;
beḥatsrot Elohénu yafriḥu.
‘Od yenuṿun beséṿah;
deshénim vera‘anannim yihyu.
Lehaggid ki–yashar Adonai;
tsuri velo–‘avlatah bo.
Adonai malakh ge-ut laṿesh;
laṿesh Adonai ‘oz hit-azzar;
af–tikkon téṿél bal–timmot.
Nakhon kis-akha mé-az;
mé‘olam attah.
Nase-u neharot Adonai,
nase-u neharot ḳolam;
yis-u neharot dokhyam.
Miḳolot mayim rabbim,
addirim mishberé–yam;
addir bamarom Adonai.
‘Edotekha ne-emnu me-od,
leṿétekha na-avah–kodesh;
Adonai, le-orekh yamin.

בַּקָּמִ֥ים עָלַ֥י מְרֵעִ֗ים
תִּשְׁמַ֥עְנָה אָזְנָֽי׃
צַדִּ֗יק כַּתָּמָ֥ר יִפְרָ֑ח
כְּאֶ֖רֶז בַּלְּבָנ֣וֹן יִשְׂגֶּֽה׃
שְׁ֭תוּלִים בְּבֵ֣ית יְיָ֑
בְּחַצְר֖וֹת אֱלֹהֵ֣ינוּ יַפְרִֽיחוּ׃
ע֭וֹד יְנוּב֣וּן בְּשֵׂיבָ֑ה
דְּשֵׁנִ֖ים וְרַעֲנַנִּ֣ים יִהְיֽוּ׃
לְ֭הַגִּיד כִּֽי־יָשָׁ֣ר יְיָ֑
צ֝וּרִ֗י וְֽלֹא־עַוְלָ֥תָה בּֽוֹ׃
יְיָ֣ מָלָךְ֮ גֵּא֪וּת לָ֫בֵ֥שׁ צג
לָבֵ֣שׁ יְ֭הוָה עֹ֣ז הִתְאַזָּ֑ר
אַף־תִּכּ֥וֹן תֵּ֝בֵ֗ל בַּל־תִּמּֽוֹט׃
נָכ֣וֹן כִּסְאֲךָ֣ מֵאָ֑ז מֵעוֹלָ֣ם אָֽתָּה׃
נָשְׂא֤וּ נְהָר֨וֹת ׀ יְֽיָ֗
נָשְׂא֣וּ נְהָר֣וֹת קוֹלָ֑ם
יִשְׂא֖וּ נְהָר֣וֹת דָּכְיָֽם׃
מִקֹּל֨וֹת ׀ מַ֤יִם רַבִּ֗ים
אַדִּירִ֣ים מִשְׁבְּרֵי־יָ֑ם
אַדִּ֖יר בַּמָּר֣וֹם יְיָֽ׃
עֵֽדֹתֶ֨יךָ ׀ נֶאֶמְנ֬וּ מְאֹ֗ד
לְבֵיתְךָ֥ נַאֲוָה־קֹ֑דֶשׁ
יְ֝יָ֗ לְאֹ֣רֶךְ יָמִֽים׃

Zemiroṭ

..they will bud and blossom. The reassurance to the righteous of their long-term reward is given here in arboreal metaphors. Whereas the wicked appear to flourish but die out in one season, the righteous are like a date palm or a cedar, growing slowly but gradually, putting out fruit over and over, perennially faithful and fruitful. This contrast is well-observed by any gardener who distinguishes between annual and perennial plants. Whereas the annual blooms beautifully, it only does so once. In contrast, the perennial continues to bloom and blossom year after year. The difference is not apparent by someone only looking at a seed, bulb, or sapling – but with more time the difference becomes more significant, until eventually the short-lived annual dies out while the perennial continues to be green and blossoming even unto old age.

יהוה’s Glory is Eternal

יהוה rejoices in Their deeds.
May יהוה’s name be blessed
from now until forever.
In the Sun coming from the East,
יהוה’s name is praised.
יהוה is above all nations,
Their glory over the Heavens.
יהוה’s name is eternal,
Their memory intergenerational.
יהוה prepares Their throne in the Heavens,
and Their kingdom governs over all.
The Heavens rejoice and the Earth delights
and the nations say: יהוה reigns.
יהוה reigns, יהוה reigned,
יהוה will reign forever and ever.
יהוה has reigned forever,
perishing them from Their land.
יהוה annuls the nations’ counsel,
averting their plotting.
Many are the thoughts
in the heart of humanity,
and yet יהוה’s counsel rises up.
יהוה’s counsel stands forever, Their
heart’s thoughts intergenerational.
For They speak and it happens,
They command and it exists.
For יהוה chose Tsiyyon,
craving it as Their dwelling.
For They chose Ya‘aḳoṿ as Their own,
Yisraél as Their symbol.
For יהוה will not abandon Their people,
nor forsake Their inheritance.
They is compassionate, forgiving of
mistakes, does not slaughter, extends
Their patience and does not anger.
יהוה saves,
the Sovereign answers the day we call.

Yehi Khevod Aḍonai le‘Olam,

yismaḥ Aḍonai bema‘asav.
Yehi shém Aḍonai meṿorakh,
mé‘attah ve‘aḍ ‘olam.
Mimizraḥ–shémesh ‘aḍ
meṿo-o, mehullal shém Aḍonai.
Ram ‘al–kol–goyim Aḍonai,
‘al hashamayim keṿoḍo.
Aḍonai shimkha le‘olam,
Aḍonai zikhrekha leḍor–vaḍor.
Aḍonai bashamayim hékhin kis-o,
umalkhuṭo bakol mashalah.
Yismeḥu hashamayim veṭagél ha‘arets,
veyomeru ẏagoyim: Aḍonai malakh.
Aḍonai melekh, Aḍonai malakh,
Aḍonai yimlokh le‘olam va‘eḍ.
Aḍonai melekh ‘olam va‘eḍ,
aṿeḍu go-yim mé-artso.
Aḍonai héfir ‘atsaṭ goyim,
héni maḥsheṿoṭ ‘ammim.
Rabboṭ maḥashaṿoṭ beleṿ–ish,
va‘atsaṭ Aḍonai hi ṭaḳum.
‘Atsaṭ Aḍonai le‘olam ta‘amoḍ,
maḥsheṿoṭ libbo leḍor vaḍor.
Ki hu amar vayehi,
hu tsivvah vaya‘amoḍ.
Ki–vaḥar Aḍonai betsSiyyon,
ivvahh lemoshaṿ lo.
Ki–Ya‘aḳoṿ baḥar–lo Yahh,
Yisraél lisgullaṭo.
Ki lo yittosh Aḍonai ‘ammo,
venaḥalaṭo lo ya‘azoṿ.
Vehu raḥum yekhappér ‘avon velo
yash-ḥiṭ, vehirbah lehashiṿ appo,
velo–ya‘ir kol–ḥamaṭo.
Aḍonai hoshi‘ah,
hamelekh ya‘anénu ṿeyom kor-énu.

יְהִ֤י כְבֽוֹד יְיָ לְעוֹלָ֑ם

יִשְׂמַ֖ח יְיָ בְּמַֽעֲשָֽׂיו׃
יְהִ֤י שֵׁ֣ם יְיָ מְבֹרָ֑ךְ מֵֽ֝עַתָּ֗ה וְעַד־עוֹלָֽם׃
מִמִּזְרַח־שֶׁ֥מֶשׁ עַד־מְבוֹא֑וֹ מְ֝הֻלָּ֗ל שֵׁ֣ם יְיָ׃
רָ֖ם עַל־כָּל־גּוֹיִ֥ם ׀ יְיָ֑ עַ֖ל הַשָּׁמַ֣יִם כְּבוֹדֽוֹ׃
יְיָ שִׁמְךָ֣ לְעוֹלָ֑ם יְ֝יָ֗ זִכְרְךָ֥ לְדֹר־וָדֹֽר׃
יְיָ בַּ֭שָּׁמַיִם הֵכִ֣ין כִּסְא֑וֹ וּ֝מַלְכוּת֗וֹ בַּכֹּ֥ל מָשָֽׁלָה׃
יִשְׂמְח֣וּ הַשָּׁמַ֭יִם וְתָגֵ֣ל הָאָ֑רֶץ
וְיֹאמְר֥וּ בַגּוֹיִ֖ם יְיָ מָלָֽךְ׃
יְיָ מֶֽלֶךְ יְיָ מָלָ֔ךְ יְיָ֥ ׀ יִמְלֹ֖ךְ לְעֹלָ֥ם וָעֶֽד׃
יְיָ מֶ֣לֶךְ עוֹלָ֣ם וָעֶ֑ד אָֽבְד֥וּ ג֝וֹיִ֗ם מֵֽאַרְצֽוֹ׃
יְיָ הֵפִ֥יר עֲצַת־גּוֹיִ֑ם הֵ֝נִ֗יא מַחְשְׁב֥וֹת עַמִּֽים׃
רַבּ֣וֹת מַחֲשָׁב֣וֹת בְּלֶב־אִ֑ישׁ
וַעֲצַ֥ת יְ֝יָ֗ הִ֣יא תָקֽוּם׃
עֲצַ֣ת יְיָ לְעוֹלָ֣ם תַּעֲמֹ֑ד
מַחְשְׁב֥וֹת לִ֝בּ֗וֹ לְדֹ֣ר וָדֹֽר׃
כִּ֤י ה֣וּא אָמַ֣ר וַיֶּ֑הִי הֽוּא־צִ֝וָּ֗ה וַֽיַּעֲמֹֽד׃
כִּֽי־בָחַ֣ר יְיָ בְּצִיּ֑וֹן אִ֝וָּ֗הּ לְמוֹשָׁ֥ב לֽוֹ׃
כִּֽי־יַ֭עֲקֹב בָּחַ֣ר ל֣וֹ יָ֑הּ יִ֝שְׂרָאֵ֗ל לִסְגֻלָּתֽוֹ׃
כִּ֤י ׀ לֹֽא־יִטֹּ֣שׁ יְיָ עַמּ֑וֹ וְ֝נַחֲלָת֗וֹ לֹ֣א יַעֲזֹֽב׃
וְה֤וּא רַח֨וּם ׀ יְכַפֵּ֥ר עָוֹן֮ וְֽלֹא־יַ֫שְׁחִ֥ית
וְ֭הִרְבָּה לְהָשִׁ֣יב אַפּ֑וֹ וְֽלֹא־יָ֝עִ֗יר כָּל־חֲמָתֽוֹ׃
יְיָ הוֹשִׁ֑יעָה הַ֝מֶּ֗לֶךְ יַעֲנֵ֥נוּ בְיוֹם־קָרְאֵֽנוּ׃

Yehi Khevoḍ

This passage (including the following page) is one long anthology of different biblical verses. The author has skillfully tied them together so that they create a thematic and poetic unit, expressing praise of יהוה *as emanating both from the human realm and from the natural world as well. The full list of verses cited (in order):*

Tehillim 104:31
Tehillim 113:2-4
Tehillim 135:13
Tehillim 103:19
I Divré haYamim 16:31
Tehillim 10:16, 93:1, Shemoṭ 15:18
Tehillim 10:16
Tehillim 33:10
Mishlé 19:21
Tehillim 33:11
Tehillim 33:9
Tehillim 132:13
Tehillim 135:4
Tehillim 94:14
Tehillim 78:38
Tehillim 20:10

Happy!

are those who dwell in Your house,
on and on, praising You, *selah.*
Happy is a nation like this, Happy
is the nation whose *Elohim* is יהוה.

Daviḍ’s praise:

1 I will elevate my *Elohim*, the
Sovereign, let me bless Your
name forever.

2 Every day I will bless You, and
praise Your name for all time.

3 Great is יהוה and ever extolled,
THEIR greatness is unfathomable.

4 Every generation glorifies Your
deeds, telling of Your might.

5 Your majesty is beautiful
honour, so let me speak of Your
wondrous words.

6 Your intense awe they shall say,
I will relate your significance.

7 They will express the memory
of all your goodness, and sing of
your righteousness.

8 Gracious and merciful, יהוה,
Patient, loving greatly.

9 To all, יהוה is good, THEIR mercy
is upon all THEY has made.

10 All Your works will thank יהוה,
those who love you will bless You.

Ashré

yoshṿé ṿéṭekha, ʿoḍ yehalelukha,
selah. Ashré haʿam shekakha lo,
ashré haʿam she-Aḍonai elohav.

Tehillah leḌaviḍ:

Aromimkha Elohai hamelekh,
va-aṿarekhah shimkha
leʿolam vaʿeḍ.

Bekhol yom aṿarekheka,
va-ahalelah shimkha
leʿolam vaʿeḍ.

Gaḍol Aḍonai umhullal me-oḍ,
veligḍullaṭo én ḥéḳer.

Dor leḍor yeshabbaḥ maʿasekha,
ugṿuroṭekha yaggiḍu.

Haḍar keṿoḍ hoḍekha,
veḍiṿré nifle-oṭekha asiḥah.

Veʿezuz nore-oṭekha yoméru,
ugḍullaṭekha asapperennah.

Zekher raṿ–tuṿekha yabiʿu,
vetsiḍkaṭekha yerannénu.

Ḥannun veraḥum Aḍonai,
erekh appayim ugḍol–ḥaseḍ.

Toṿ–Aḍonai lakol,
veraḥamav ʿal–kol–maʿasav.

Yoḍukha Aḍonai kol–maʿasekha,
vaḥasiḍekha yeṿarekhukhah.

אַשְׁרֵי

יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

קמה תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ,
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ
וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ
וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְיָ
אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְיָ לַכֹּל
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ
וַחֲסִידֶיךָ יְבָרְכוּכָה:

Ashré

Ashré is one of the most famous components of the Jewish liturgy; partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. The latter directly precedes the main psalm in the book of Tehillim, since it closes the psalm before it, and the first is then a thematic and poetic link from that.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.

11 Let us speak of the glory of Your rule, and debate your mighty power.

12 To demonstrate to humanity THEIR might, and the beautiful glory of THEIR authority.

13 Your governance rules over every world, and you are authority over every generation.

15 Supporting all those who fall, יהוה straightens all those who have been bent.

16 Every set of eyes waits on You, and You give them food in due time.

17 Open up Your hands, and willingly sustain every living thing.

18 In all THEIR ways, יהוה is righteous, showing kindness upon all that is made.

19 To those who call upon THEM, יהוה is nearby, to everyone who call THEM, in truth.

20 THEY does the will of the awestruck, THEY hears their cries and saves them.

21 All those who love THEM, יהוה protects, but the wicked are obliterated.

22 My mouth will speak praise of יהוה, let all life praise THEIR holy name, from now and forevermore,

"And we will bless *Yahh*,
from now until forever,

Praise *Yahh*."

Keṿoḍ malkhuṭekha yoméru,
ugṿuraṭekha yeḍabbéru.

Lehoḍia’ liṿné ha-aḍam geṿuroṭav,
ukhṿoḍ haḍar malkhuṭo.

Malkhuṭekha malkhuṭ
kol–‘olamim, umemshaltekha
bekhol–dor vaḍor.

Somékh Aḍonai lekhol–
hanofelim, vezoḳéf
lekhol–hakefufim.

‘Éné–khol élekha yesabéru,
ve-Attah noṭén lahem
eṭ–okhlam be‘itto.

Poṭéaḥ–eṭ yaḍekha, umasbia’
lekhol–ḥai ratson.

Tsaddiḳ Aḍonai bekhol–derakhav,
veḥasiḍ bekhol–ma‘asav.

Ḳaroṿ Aḍonai lekhol–ḳor-av
lekhol asher yiḳra-uhu ve-emeṭ.

Retson–yeré-av ya‘aseh, ve-eṭ–
shav‘aṭam yishma’ veyoshi‘ém.

Shomér Aḍonai eṭ–kol–ohaṿav,
ve-éṭ kol–haresha‘im yashmiḍ.

Tehillaṭ Aḍonai yeḍabbér–pi,
viṿarékh kol–basar shém ḳoḍsho
le‘olam va‘eḍ.

"Va-anaḥnu neṿarékh Yahh
mé‘attah ve‘aḍ ‘olam:

haleluYahh!"

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ
וּגְבוּרָתְךָ יְדַבֵּרוּ:
לְהוֹדִיעַ ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָיו
וּכְבוֹד הֲדַר מַלְכוּתוֹ:
מַלְכוּתְךָ מַלְכוּת כָּל־עֹולָמִים
וּמֶמְשַׁלְתְּךָ בְּכָל־דֹּר וָדֹר:
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים
וְזוֹקֵף לְכָל־הַכְּפוּפִים:
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ:
פּוֹתֵחַ אֶת־יָדֶךָ
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן:
צַדִּיק יְיָ בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו:
קָרוֹב יְיָ לְכָל־קֹרְאָיו
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת:
רְצוֹן־יְרֵאָיו יַעֲשֶׂה
וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם:
שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו
וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד:
תְּהִלַּת יְיָ יְדַבֶּר־פִּי
וִיבָרֵךְ כָּל־בָּשָׂר
שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד:

וַאֲנַחְנוּ ׀ נְבָרֵךְ יָהּ
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ:

Ashré

The alphabetic acrostic has a single flaw though: the letter nun is missing. The Talmuḍ (Berakhoṭ 4b) discusses this obvious absence and the opinion of R' Yoḥanan is recorded that Daviḍ would have been afraid to reference the word 'fallen' (נַפְלָה) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "THEIR faithfulness (נֶאֱמַנְתוֹ) is in all THEIR words, and THEIR love in all THEIR deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.

Praise *Yahh*!

My soul shall praise יהוה.
With my lives I will praise יהוה,
While I live, I shall sing to my *Elohim*.
Do not trust in powerful people,
in human beings who cannot save.
Their spirit flees, returning to Earth,
destroying their thoughts that day.
Happy is one whose help is the *Él* of
Yaʻaḳoṿ, who depends on his *Elohim*.

They makes Heaven and Earth –
the sea and all within it,
They guards truth forever.
They executes justice
for the oppressed,
They gives bread to the hungry,
יהוה liberates the bound.
יהוה illumines the un-seeing,
יהוה supports the broken,
יהוה loves the righteous.
יהוה protects the stranger,
the orphan and the widow They
console, and the path of the
wicked They distort.

יהוה shall rule forever, *Elohim* of
Tsiyyon for every generation,

Praise *Yahh*!

HaleluYahh

haleli nafshi eṭ–Aḍonai.
Ahalelah Aḍonai beḥayyai,
azammerah lélohai beʻoḍi.
Al–tiṿteḥu binḍiṿim, beṿen–
aḍam she-én lo ṭeshuʻah.
Tétsé ruḥo, yashuṿ le-aḍmaṭo,
bayom hahu aṿeḍu ʻeshtonoṭav.
Ashré she-Él Yaʻaḳoṿ beʻezro
siṿro ʻal–Aḍonai elohav.

ʻOseh shamayim vaʻarets, eṭ–
hayam ve-eṭ–kol–asher bam,
hashomér emeṭ leʻolam.
ʻOseh mishpat laʻashuḳim,
noṭén leḥem lareʻéṿim,
Aḍonai mattir asurim.
Aḍonai poḳéaḥ ʻivrim,
Aḍonai zoḳéf kefufim,
Aḍonai ohéṿ tsaddiḳim.
Aḍonai shomér eṭ–gérim,
yaṭom veʻalmanah yeʻoḍéḍ,
veḍerekh reshaʻim yeʻavvéṭ.

Yimlokh Aḍonai leʻolam,
elohayikh Tsiyyon
leḍor vaḍor,
haleluYahh!

קמו

הַֽלְלוּיָ֨הּ

הַֽלְלִ֥י נַ֝פְשִׁ֗י אֶת־יְיָ׃
אֲהַלְלָ֣ה יְיָ֣ בְּחַיָּ֑י
אֲזַמְּרָ֖ה לֵאלֹהַ֣י בְּעוֹדִֽי׃
אַל־תִּבְטְח֥וּ בִנְדִיבִ֑ים
בְּבֶן־אָדָ֓ם ׀ שֶׁ֤אֵֽין ל֬וֹ תְשׁוּעָֽה׃
תֵּצֵ֣א ר֭וּחוֹ יָשֻׁ֣ב לְאַדְמָת֑וֹ
בַּיּ֥וֹם הַ֝ה֗וּא אָבְד֥וּ עֶשְׁתֹּנוֹתָֽיו׃
אַשְׁרֵ֗י שֶׁ֤אֵ֣ל יַעֲקֹ֣ב בְּעֶזְר֑וֹ
שִׂ֝בְר֗וֹ עַל־יְיָ֥ אֱלֹהָֽיו׃

עֹשֶׂ֤ה ׀ שָׁ֘מַ֤יִם וָאָ֗רֶץ
אֶת־הַיָּ֥ם וְאֶת־כׇּל־אֲשֶׁר־בָּ֑ם
הַשֹּׁמֵ֖ר אֱמֶ֣ת לְעוֹלָֽם׃
עֹשֶׂ֤ה מִשְׁפָּ֨ט ׀ לָעֲשׁוּקִ֗ים
נֹתֵ֣ן לֶ֭חֶם לָרְעֵבִ֑ים
יְיָ֝ מַתִּ֥יר אֲסוּרִֽים׃
יְיָ֤ ׀ פֹּ֘קֵ֤חַ עִוְרִ֗ים
יְיָ֭ זֹקֵ֣ף כְּפוּפִ֑ים
יְיָ֝ אֹהֵ֥ב צַדִּיקִֽים׃
יְיָ֤ ׀ שֹׁ֘מֵ֤ר אֶת־גֵּרִ֗ים
יָת֣וֹם וְאַלְמָנָ֣ה יְעוֹדֵ֑ד
וְדֶ֖רֶךְ רְשָׁעִ֣ים יְעַוֵּֽת׃

יִמְלֹ֤ךְ יְיָ֨ ׀ לְעוֹלָ֗ם אֱלֹהַ֣יִךְ צִ֭יּוֹן לְדֹ֥ר וָדֹ֗ר
הַֽלְלוּיָֽהּ׃

Psalm 146

The first of the five Psalms that follow Psalm 145 (Ashré), Psalm 146 lays out the contrasting themes of human and divine power.

Do not trust in powerful people, in human beings who cannot save. *We are reminded that it is not the wealthy, nor the powerful, who hold the ability to save – it is only* יהוה*.*

The list that follows serves to illuminate the way in which יהוה*'s power is manifest. Contrasted to the false authority of mortals,* יהוה *is with the oppressed, the hungry, the bound, and the broken.*

This sentiment is similarly echoed by the Sages, who write: "Love labour, hate authority, and avoid relationship with the government." (Avoṭ, 1:10) and by our liturgy which continually reminds us that: "There is no Sovereign except You."

Praise *Yahh*!

It is good to sing to our *Elohim*,
our pleasant praise is pleasing.
Yerushalayim is built by יהוה,
THEY will gather Yisraél's dispersed.
THEY heals the broken-hearted,
and binds up their wounds.
THEY is the One who counts the stars,
and to each of them gives a name.
Our Liege is great and very powerful,
THEIR understanding is infinite.
יהוה reassures the humble, THEY
brings the wicked down to Earth.

Reply to יהוה with gratitude,
sing to our *Elohim* with a fiddle.
THEY covers the skies with clouds,
and prepares rain for the Earth,
making mountains erupt in grass.
THEY gives food to animals,
and to young ravens as they cry.
THEY doesn't delight in horses' power
nor in the strength of a man's legs.

HaleluYahh

ki toṿ–zammerah Elohénu,
ki na'im navah ṭehillah.
Bonéh Yerushalayim Aḍonai,
niḍḥé Yisraél yekhannés.
Harofé lishburé léṿ,
umḥabbésh le'atsseṿoṭam.
Moneh mispar lakokhaṿim,
lekhullam shemoṭ yikra.
Gaḍol Aḍonénu veraṿ koaḥ,
liṭṿunaṭo én mispar.
Me'oḍéḍ 'anavim Aḍonai,
mashpil resha'im 'aḍé–arets.

'Enu lAḍonai beṭoḍah,
zammeru lÉlohénu bekhinnor.
Hamekhasseh
shamayim be'aṿim,
Hamékhin la-arets matar,
hamatsmiaḥ harim ḥatsir.
Noṭén liṿhémah laḥmahh,
liṿné 'oréṿ asher yiḳra-u.
Lo ṿigṿuraṭ hasus yeḥpats,
lo ṿeshoḳé ha-ish yirtseh.

הַֽלְלוּיָ֨הּ ׀

כִּי־ט֭וֹב זַמְּרָ֣ה אֱלֹהֵ֑ינוּ
כִּֽי־נָ֝עִ֗ים נָאוָ֥ה תְהִלָּֽה׃
בּוֹנֵ֣ה יְרוּשָׁלַ֣יִם יְיָ֑
נִדְחֵ֖י יִשְׂרָאֵ֣ל יְכַנֵּֽס׃
הָ֭רוֹפֵא לִשְׁב֣וּרֵי לֵ֑ב
וּ֝מְחַבֵּ֗שׁ לְעַצְּבוֹתָֽם׃
מוֹנֶ֣ה מִ֭סְפָּר לַכּוֹכָבִ֑ים
לְ֝כֻלָּ֗ם שֵׁמ֥וֹת יִקְרָֽא׃
גָּד֣וֹל אֲדוֹנֵ֣ינוּ וְרַב־כֹּ֑חַ
לִ֝תְבוּנָת֗וֹ אֵ֣ין מִסְפָּֽר׃
מְעוֹדֵ֣ד עֲנָוִ֣ים יְיָ֑
מַשְׁפִּ֖יל רְשָׁעִ֣ים עֲדֵי־אָֽרֶץ׃

עֱנ֣וּ לַֽיְיָ֣ בְּתוֹדָ֑ה
זַמְּר֖וּ לֵאלֹהֵ֣ינוּ בְכִנּֽוֹר׃
הַֽמְכַסֶּ֬ה שָׁמַ֨יִם ׀ בְּעָבִ֗ים
הַמֵּכִ֣ין לָאָ֣רֶץ מָטָ֑ר
הַמַּצְמִ֖יחַ הָרִ֣ים חָצִֽיר׃
נוֹתֵ֣ן לִבְהֵמָ֣ה לַחְמָ֑הּ
לִבְנֵ֥י עֹ֝רֵ֗ב אֲשֶׁ֣ר יִקְרָֽאוּ.
לֹ֣א בִגְבוּרַ֣ת הַסּ֣וּס יֶחְפָּ֑ץ
לֹא־בְשׁוֹקֵ֖י הָאִ֣ישׁ יִרְצֶֽה׃

Psalm 147

Psalm 147 takes a decidedly more naturalistic approach to praising the Divine. Beginning with the personal: THEY heal the broken hearted and binds up their wounds, the tone then moves to discussing the forces of nature.

...and to each of them gives a name. This verse was elemental in those Jewish traditions which upheld astrological predictions and speculation. The idea that each star (often seen as interchangable with 'planet') was specifically named by the Divine leads to an acceptance that the planets (identified as seven) each govern a day of the week (a concept common to non-Jewish astrology as well). In one Rosh haShanah derashah, Ramban comments that these seven bodies "rule" over the days of the week, and provides a siman, or mnemonic, to remember them: כנצ״ש חל״ם

In those who have awe יהוה delights,
in those who wait for They mercy.

Glorify יהוה, O' Yerushalayim,
Praise Your *Elohim*, Tsiyyon!
For They has made strong
the bars of your gates,
They has blessed your
children within you.
They has placed peace
at your borders,
They has satiated you with
a plentiful harvest.

They sends Their command to Earth,
Their words run extremely fast.
They sends snow down like wool,
They scatters the frost like ash.
They casts down ice, like crumbs.
Who can stand before such cold?
Yet, They sends Their word down
to melt them, and a the wind to
blow, allowing water to flow.

They declares Their word to
Yaʻaḳoṿ, Their statutes and laws to
Yisraél. They haven't done this with
any nation, others don't even know
Their ordinances.

Praise *Yahh*!

Rotseh Aḍonai eṭ–yeré-av,
eṭ–hameyaḥalim leḥasdo.

Shabbeḥi Yerushalayim
eṭ–Aḍonai,
haleli élohayikh Tsiyyon.
Ki–ḥizzaḳ beriḥé sheʻa-rayikh,
bérakh banayikh beḳirbékh.
Hasam–geṿulékh shalom,
ḥéleṿ ḥittim yasbiʻékh.

Hasholéaḥ imraṭo arets,
ʻaḍ–mehérah yaruts deṿaro.
Hanoṭén sheleg̣ katssamer,
kefor ka-éfer yefazzér.
Mashlikh ḳarḥo khefittim,
lifné ḳaraṭo mi yaʻamoḍ.
Yishlaḥ deṿaro veyamsém,
yashshéṿ ruḥo
yizzelu-mayim.

Maggiḍ devarav leYaʻaḳoṿ,
ḥuḳḳav umishpatav leYisraél.
Lo ʻasah khén lekhol–goi,
umishpatim bal–yeḍaʻum,

haleluYahh!

רוֹצֶ֣ה יְ֭יָ אֶת־יְרֵאָ֑יו
אֶת־הַֽמְיַחֲלִ֥ים לְחַסְדּֽוֹ׃

שַׁבְּחִ֣י יְ֭רוּשָׁלִַ֣ים אֶת־יְיָ֑
הַֽלְלִ֖י אֱלֹהַ֣יִךְ צִיּֽוֹן׃
כִּֽי־חִ֭זַּק בְּרִיחֵ֣י שְׁעָרָ֑יִךְ
בֵּרַ֖ךְ בָּנַ֣יִךְ בְּקִרְבֵּֽךְ׃
הַשָּֽׂם־גְּבוּלֵ֣ךְ שָׁל֑וֹם
חֵ֥לֶב חִ֝טִּ֗ים יַשְׂבִּיעֵֽךְ׃

הַשֹּׁלֵ֣חַ אִמְרָת֣וֹ אָ֑רֶץ
עַד־מְ֝הֵרָ֗ה יָר֥וּץ דְּבָרֽוֹ׃
הַנֹּתֵ֣ן שֶׁ֣לֶג כַּצָּ֑מֶר
כְּ֝פ֗וֹר כָּאֵ֥פֶר יְפַזֵּֽר׃
מַשְׁלִ֣יךְ קַרְח֣וֹ כְפִתִּ֑ים
לִפְנֵ֥י קָ֝רָת֗וֹ מִ֣י יַֽעֲמֽוֹד׃
יִשְׁלַ֣ח דְּבָר֣וֹ וְיַמְסֵ֑ם
יַשֵּׁ֥ב ר֝וּח֗וֹ יִזְּלוּ־מָֽיִם׃

מַגִּ֣יד דְּבָרָ֣יו לְיַֽעֲקֹ֑ב
חֻקָּ֥יו וּ֝מִשְׁפָּטָ֗יו לְיִשְׂרָאֵֽל׃
לֹ֤א־עָ֨שָׂה כֵ֨ן ׀ לְכָל־גּ֗וֹי
וּמִשְׁפָּטִ֥ים בַּל־יְ֝דָע֗וּם

הַֽלְלוּיָֽהּ׃

Psalm 147

THEY sends snow down like wool,
and scatters the frost like ash.

Presumably, the author of this Psalm (whether Daviḍ or otherwise) had relatively limited first hand experience with extreme cold. Within Erets Yisraél, few places routinely see snow, much less 'ice like crumbs.' In many ways that makes it all the more terrifying. The cold is the ultimate symbol of naturalistic divine power.

Yet the corrollary to the fear-inducing frost is the concomitant warming and melting of the ice, which emerges from the peaks beyond the Land of Yisraél (Mount Ḥermon) to become freshwater streams whose water is critical to the agricultural life of the Galil and the Golan. Thus it is the dual powers which are so essential: both to cause the frost and to defrost it.

Praise *Yahh*!

Praise יהוה from Heaven,
Praise THEM from high above.
Praise THEM, all the angels,
Praise THEM, all the armies.
Praise THEM, sun and moon,
Praise THEM, all the
twinkling stars!
Praise THEM, heavenly heights,
and the waters above the heavens.

These shall praise יהוה's name, for
THEY commanded and these were
created. THEY stood them eternally,
the statute THEY has given
will never be abrogated.

Praise יהוה from upon the Earth,
all the dragons and all the depths!
Fire and hail, snow and smoke,
stormy winds – all do THEIR word.
The mountains and all the hills,

HaleluYahh

halelu eṭ–Aḍonai min
hashamayim,
haleluhu bameromim.
Haleluhu kol–malakhav,
haleluhu kol–tseṿa-av.
Haleluhu shemesh veyaréaḥ
haleluhu kol–kokhṿé or.
Haleluhu shemé
hashamayim, vehamayim
asher méʻal hashamayim.

Yehalelu eṭ–shém Aḍonai,
ki hu tsivvah veniṿra-u.
Vayaʻamiḍém laʻaḍ leʻolam,
ḥoḳ–naṭan velo yaʻaṿor.

Halelu eṭ–Aḍonai min ha-arets,
tanninim vekhol–tehomoṭ.
Ésh uṿaraḍ sheleg̣ veḳitor,
ruaḥ seʻarah ʻosah ḍeṿaro.
Heharim vekhol–geṿaʻoṭ,

קמח

הַֽלְלוּיָ֨הּ ׀

הַֽלְל֣וּ אֶת־יְ֭יָ מִן הַשָּׁמָ֑יִם
הַ֝לְל֗וּהוּ בַּמְּרוֹמִֽים׃
הַֽלְל֣וּהוּ כָּל־מַלְאָכָ֑יו
הַ֝לְל֗וּהוּ כָּל־צְבָאָֽיו׃
הַֽלְל֣וּהוּ שֶׁ֣מֶשׁ וְיָרֵ֑חַ,
הַ֝לְל֗וּהוּ כָּל־כּ֥וֹכְבֵי אֽוֹר׃
הַֽ֭לְלוּהוּ שְׁמֵ֣י הַשָּׁמָ֑יִם
וְ֝הַמַּ֗יִם אֲשֶׁ֤ר ׀ מֵעַ֬ל הַשָּׁמָֽיִם׃

יְֽהַלְלוּ אֶת־שֵׁ֣ם יְיָ֑
כִּ֤י ה֭וּא צִוָּ֣ה וְנִבְרָֽאוּ׃
וַיַּעֲמִידֵ֣ם לָעַ֣ד לְעוֹלָ֑ם
חָק־נָ֝תַ֗ן וְלֹ֣א יַעֲבֽוֹר׃

הַֽלְל֣וּ אֶת־יְ֭יָ מִן־הָאָ֑רֶץ
תַּ֝נִּינִ֗ים וְכָל־תְּהֹמֽוֹת׃
אֵ֣שׁ וּ֭בָרָד שֶׁ֣לֶג וְקִיט֑וֹר
ר֥וּחַ סְ֝עָרָ֗ה עֹשָׂ֥ה דְבָרֽוֹ׃
הֶהָרִ֥ים וְכָל־גְּבָע֑וֹת

Psalm 148

Praise – the halfway point of the Haleluyah psalms, this dramatic series of imperatives shifts us forward from the introspective Psalm 146, building towards the sweepingly imperative psalm 150.

all do THEIR word. The naturalistic forces first discussed above in Psalm 147 now find an agency, together with humankind, in acting out the Divine command. Every natural being: dragons, the depths, fire, hail, snow, smoke, wind, angels, sun, moon, stars, etc. all work together to fulfill the Divine command. Creation is thus conceived of as a single entity, with all distinctions between living things being subordinate to the primary and essential distinction between Creator and created.

This page is dedicated to the memory of Jeremy Montagu, a“h. It was his favourite psalm – in his words, “it says everything”.

fruit trees and all the cedars.
Wild beasts and all cattle,
insects and winged birds.
Earthly kings and all the nations,
princes and human potentates.
Boys and girls,
the elderly along with the young.

These shall praise יהוה’s name,
for Their name is uniquely sublime,
the splendor of Earth and Heaven.
They raised a horn for Their people,
a praise for all of the pious, for Their
beloved nation the Children of Yisraél,

Praise *Yahh*!

Praise *Yahh*!

Sing to יהוה a new tune,
which adores Them among the community of the pious.

‘éts peri vekhol–arazim.
Haḥayyah vekhol–behémah,
remes vetsippor kanaf.
Malkhé–erets
vekhol–le-ummim,
sarim vekhol–shofté arets.
Baḥurim vegam beṭuloṭ,
zeḳénim ‘im ne‘arim.

Yehalelu eṭ–shém Aḍonai,
ki–nisgaṿ shemo leṿaddo,
hoḍo ‘al–erets veshamayim.
Vayarem keren le‘ammo
tehillah lekhol–ḥasiḍav,
liṿné Yisraél ‘am keroṿo,

haleluYahh!

HaleluYahh

shiru lAḍonai shir ḥaḍash,
tehillaṭo biḳhal ḥasiḍim.

עֵ֣ץ פְּ֭רִי וְכָל־אֲרָזִֽים׃
הַחַיָּ֥ה וְכָל־בְּהֵמָ֑ה
רֶ֝֗מֶשׂ וְצִפּ֥וֹר כָּנָֽף׃
מַלְכֵי־אֶ֭רֶץ וְכָל־לְאֻמִּ֑ים
שָׂ֝רִ֗ים וְכָל־שֹׁ֥פְטֵי אָֽרֶץ׃
בַּחוּרִ֥ים וְגַם־בְּתוּל֑וֹת
זְ֝קֵנִ֗ים עִם־נְעָרִֽים׃

יְהַֽלְל֨וּ ׀ אֶת־שֵׁ֬ם יְיָ
כִּֽי־נִשְׂגָּ֣ב שְׁמ֣וֹ לְבַדּ֑וֹ
ה֝וֹד֗וֹ עַל־אֶ֥רֶץ וְשָׁמָֽיִם׃
וַיָּ֤רֶם קֶ֨רֶן ׀ לְעַמּ֡וֹ
תְּהִלָּ֤ה לְֽכָל־חֲסִידָ֗יו
לִבְנֵ֣י יִ֭שְׂרָאֵל עַ֥ם קְרֹב֗וֹ

הַֽלְלוּיָֽהּ׃

קמט **הַֽלְלוּיָ֨הּ ׀**
שִׁ֣ירוּ לַֽיְיָ שִׁ֣יר חָדָ֑שׁ
תְּ֝הִלָּת֗וֹ בִּקְהַ֥ל חֲסִידִֽים׃

Earthly kings and all of the nations, princes and human potentates. Once one accepts that all authority and all real power lies in the Divine realm rather than the human one, there can be no essential difference between humans with authority and humans without. Whereas above we found a reminder that there is no distinction to be made among all creatures, from dragons to insects, here we affirm the same utter equality in the human sphere. Psalm 148 reminds us that there is no real distinction between prince and pauper, men and women, old and young. All are inherently equal as all are made in the image of the Creator.

Psalm 149

Psalm 149 takes a slightly more prescriptive tone, suggesting what actions should be taken to honour the divine amongst the human realm.

Yisraél is happy in their Maker,
Tsiyyon’s children rejoice in their Ruler.
They praise THEIR name in dance,
with drums and fiddles
they sing to THEM.

For יהוה desires THEIR people
to adorn the humble with salvation.
The pious rejoice in respect,
they sing even while in bed.
Exaltations of *Él* are in their throats,
and a double-edged sword
in their hands.

In order to exact vengeance upon
the world, to rebuke other nations.
To imprison their kings in chains,
and their nobles in iron hand-cuffs.
To execute the judgment as written:
THEY defer to the pious,

Praise *Yahh*!

Yismaḥ Yisraél beʿosav,
bené–Tsiyyon yag̣ilu
ṿemalkam.
Yehalelu shemo ṿemaḥol,
beṭof vekhinnor
yezammeru–lo.

Ki–rotseh Aḍonai beʿammo,
yefa-ér ʿanavim bishuʿah.
Ya’lezu ḥasiḍim bekhaṿoḍ,
yerannenu ʿal–mishkeṿoṭam.
Romemoṭ Él big̣ronam
veḥereṿ pifiyyoṭ
beyaḍam.

Laʿasoṭ neḳamah bagoyim,
tokhéḥoṭ bal-ummim.
Le-sor malkhéhem bezikkim,
venikhbeḍéhem
bekhaṿlé ṿarzel.
Laʿasoṭ bahem mishpat
kaṭuṿ, haḍar hu lekhol–
ḥasiḍav,

haleluYahh!

יִשְׂמַ֣ח יִשְׂרָאֵ֣ל בְּעֹשָׂ֑יו
בְּֽנֵי־צִ֝יּ֗וֹן יָגִ֥ילוּ בְמַלְכָּֽם׃
יְהַֽלְל֣וּ שְׁמ֣וֹ בְמָח֑וֹל
בְּתֹ֥ף וְ֝כִנּ֗וֹר
יְזַמְּרוּ־לֽוֹ׃

כִּֽי־רוֹצֶ֣ה יְיָ֣ בְּעַמּ֑וֹ
יְפָאֵ֥ר עֲ֝נָוִ֗ים בִּישׁוּעָֽה׃
יַעְלְז֣וּ חֲסִידִ֣ים בְּכָב֑וֹד
יְ֝רַנְּנ֗וּ עַל־מִשְׁכְּבוֹתָֽם׃
רוֹמְמ֣וֹת אֵ֭ל בִּגְרוֹנָ֑ם
וְחֶ֖רֶב פִּיפִיּ֣וֹת
בְּיָדָֽם׃

לַעֲשׂ֣וֹת נְ֭קָמָה בַּגּוֹיִ֑ם
תּ֝וֹכֵחוֹת בַּלְאֻמִּֽים׃
לֶאְסֹ֣ר מַלְכֵיהֶ֣ם בְּזִקִּ֑ים
וְ֝נִכְבְּדֵיהֶ֗ם בְּכַבְלֵ֥י בַרְזֶֽל׃
לַעֲשׂ֤וֹת בָּהֶ֨ם ׀ מִשְׁפָּ֬ט כָּת֗וּב
הָדָ֣ר ה֭וּא לְכָל־חֲסִידָ֗יו

הַֽלְלוּיָֽהּ׃

...and a double-edged sword in their hands. This verse, together with those that follow ('imprison their kings in chains and their nobles in iron hand-cuffs.') have been hugely influential far outside the narrow sphere of Jewish intellectual life.

During the English Civil War (1642-1651) Oliver Cromwell's forces and those sympathetic to him, relied on Psalm 149 to justify the trial and execution of Charles I. As early as 1643, the troops of Lord Brooke were said to have attacked royalist Lichfield while singing this psalm. In Sandwich, the preacher John Durant was accused in 1646 of praying, 'that the King might be brought up in chains to the Parliament.'

The notion that the pious have the right to enact the prescriptions found here is, despite its radicalness, quite a natural conclusion from the ongoing sentiment that the true power lies with Them. The problem, of course, is in identifying the pious.

Praise *Yahh*!

Praised is *Él* in THEIR sanctity,

Praised in heavenly strength.

Praised in might,

Praised in magnitude.

Praised in the shofar’s call,

Praised by harp and lyre.

Praised by drum and dance,

Praised by string and by pipe.

Praised in raucous sound,

Praised in tremulous cry!

Every breath shall praise *Yahh*,
Praise *Yahh*!

Every breath shall praise *Yahh*,
Praise *Yahh*!

HaleluYahh!

Halelu Él beḳoḍsho,
haleluhu birḳia’ ‘uzzo.
Haleluhu bigṿuroṭav,
haleluhu keroṿ guḍlo.
Haleluhu beṭéḳa’ shofar,
haleluhu benéṿel vekhinnor.
Haleluhu beṭof umaḥol,
haleluhu beminnim ve‘ugaṿ.
Haleluhu betsiltselé shama’,
haleluhu betsiltselé ṭeru‘ah.

Kol haneshamah
tehallél Yahh
haleluYahh.

Kol haneshamah
tehallél Yahh
haleluYahh.

קנ

הַֽלְלוּיָ֨הּ ׀

הַֽלְלוּ־אֵ֥ל בְּקָדְשׁ֑וֹ
הַֽ֝לְל֗וּהוּ בִּרְקִ֥יעַ עֻזּֽוֹ׃

הַֽלְל֥וּהוּ בִּגְבוּרֹתָ֑יו
הַֽ֝לְל֗וּהוּ כְּרֹ֣ב גֻּדְלֽוֹ׃

הַֽלְל֣וּהוּ בְּתֵ֣קַע שׁוֹפָ֑ר
הַֽ֝לְל֗וּהוּ בְּנֵ֣בֶל וְכִנּֽוֹר׃

הַֽלְל֣וּהוּ בְתֹ֣ף וּמָח֑וֹל
הַֽ֝לְל֗וּהוּ בְּמִנִּ֥ים וְעֻגָֽב׃

הַֽלְל֣וּהוּ בְצִלְצְלֵי־שָׁ֑מַע
הַֽ֝לְל֗וּהוּ בְּצִלְצְלֵ֥י תְרוּעָֽה׃

כֹּ֣ל הַ֭נְּשָׁמָה תְּהַלֵּ֥ל יָ֗הּ
הַ לְ ל וּ יָ֗ הּ׃
כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ
הַ לְ ל וּ יָ הּ׃

Psalm 150

Psalm 150, while likely the most well-known of the six psalms found here in Zemiroṭ, actually has a very different message from those that preceed it. Focusing on the power of music, Psalm 150 details all the myriad ways in which the faithful can praise THEM: shofar, harp and lyre, drum, dance, string, and pipe.

Every breath. The last line, which is uncharacteristically repeated twice (it is only written once in the Tana"kh), perhaps contains the best summary of these Psalms: every breath, from every living being, can be a praise to Yahh. The dual meaning of the word neshamah as both 1) breath and 2) soul is a powerful reminder of the ability of those creatures who live (and thus breathe) to praise the Divine through their actions, their words, and their songs.

Blessed is יהוה forever,
amén and *amén.*
Blessed is יהוה from Tsiyyon,
housed in Yerushalayim,
Praise *Yahh.*
Blessed is יהוה *Elohim*,
the *Elohim* of Yisraél,
THEY alone makes wonders.
And blessed is THEIR glorious
name forever. May THEIR glory
fill all the Earth: *amén* and *amén.*

Daviḍ blessed יהוה in the sight
of all the community, and he said:

Blessed are You, יהוה,
Elohim of our ancestor Yisraél,
from forever, until forever.

For you, יהוה, there is:
the greatness,
and the might,
and the beauty,
and the eternity,
and the splendour

Barukh Aḍonai le’olam
amén ve-amén.
Barukh Aḍonai miTsiyyon,
shokhén Yerushalayim,
haleluYahh.
Barukh Aḍonai Elohim,
Elohé Yisraél,
‘oséh nifla-oṭ leṿaddo.
Uṿarukh shém keṿoḍo
le‘olam, veyimmalé
kheṿoḍo eṭ–kol–ha‘arets:
amén ve-amén.

Vayvarekh Daviḍ
eṭ–Aḍonai le‘éné kol–haḳahal,
vayomer Daviḍ;

Barukh Attah Aḍonai
Elohé Yisraél avinu,
mé‘olam ve‘aḍ–olam.

Lekha Aḍonai
hageḍullah
vehageṿurah
vehatif-ereṭ,
vehanétsaḥ
vehahoḍ;

בָּר֖וּךְ יְיָ֥ לְעוֹלָ֗ם

אָמֵ֣ן ׀ וְאָמֵֽן׃

בָּר֤וּךְ יְיָ֨ ׀ מִצִּיּ֗וֹן

שֹׁ֘כֵ֤ן יְרוּשָׁלָ֗יִם

הַֽלְלוּ־יָֽהּ׃

בָּר֤וּךְ יְיָ֣ אֱ֭לֹהִים,

אֱלֹהֵ֣י יִשְׂרָאֵ֑ל,

עֹשֵׂ֖ה נִפְלָא֣וֹת לְבַדּֽוֹ.

וּבָר֤וּךְ שֵׁ֥ם כְּבוֹד֗וֹ לְע֫וֹלָ֥ם.

וְיִמָּלֵ֣א כְ֭בוֹדוֹ אֶת־כֹּ֥ל הָאָ֗רֶץ׃

אָמֵ֣ן וְאָמֵֽן.

STAND

וַיְבָ֤רֶךְ דָּוִיד֙ אֶת־יְיָ֔

לְעֵינֵ֖י כָּל־הַקָּהָ֑ל וַיֹּ֣אמֶר דָּוִ֗יד

בָּר֨וּךְ אַתָּ֤ה יְיָ֙

אֱלֹהֵי֙ יִשְׂרָאֵ֣ל אָבִ֔ינוּ

מֵעוֹלָ֖ם וְעַד־עוֹלָֽם׃

לְךָ֣ יְ֠יָ

הַגְּדֻלָּ֨ה

וְהַגְּבוּרָ֜ה

וְהַתִּפְאֶ֙רֶת֙

וְהַנֵּ֣צַח

וְהַה֔וֹד

Vayyarekh David

The Halleluyahs are concluded by a string of ending verses from various psalms, themed around blessing, almost like a psalms ḥatimah. They should be read without break by the same reader as psalm 150, before passing on for Vayyarekh David. This brings to a conclusion the oldest and most important part of Zemiroṭ.

We then find several texts to introduce Shiraṭ haYam (The Song of the Sea.) The first is Vayyarekh David (I Divré haYamim 29:10).

greatness. This list of five attributes is notable because they will come to be common names for five of the ten sefirot in Kabbalah. Together they form the central portion of the sefirotic tree as imagined by the Zohar and thus the critical concepts that connect the divine, spiritual world, to the material, physical one.

for among all of Heaven and Earth you, יהוה, possess sovereignty, to which every head rises. Wealth and honour are before You, and You rule over all, and in Your hand is power and might, and in Your hand You grow and strengthen all. You are our *Elohim* to whom we are thankful – it is to Your beautiful name that we offer praise.

They blessed Your glorious and elevated Name with every blessing and praise. You are יהוה, You alone. You made the sky and the heavens above the sky and the full legion of Earth along with everything upon it. You made the counting of time and everything within it. You enliven everything – and to You the legion of heaven bows down.

You are יהוה, the *Elohim* who chose Avram and brought him out of Ur Kasdim and made his name Avraham. You found his heart to be faithful and You struck a covenant with him to give him the land of the Canaanites, the Hittites, the Emorites, the Perizzites,

ki–khol bashamayim uṿa-arets,
lekha Aḍonai hamamlakhah
vehamiṭnassé lekhol lerosh.
Vehaʿosher vehakaṿoḍ milefanekha,
ve-Attah moshél bakol; uṿyaḍekha
koaḥ ugṿurah, uṿyaḍekha legaddél
ulḥazzéḳ lakol. Veʿattah Elohénu
moḍim anaḥnu lakh, umhalelim
leshém tif-artekha;

Viṿarekhu shém keṿodekha,
umromam ʿal–kol–berakhah
uthilah. Attah–hu Adonai
leṿadekha, Attah ʿasita et–
hashamayim shemé hashamayim,
vekhol–tseṿa-am; ha-arets vekhol–
asher ʿaleha, hayammim vekhol–
asher bahem. ***Ve-Attah meḥayyeh***
et–kullam utsṿa hashamayim
lekha mishtaḥavim.
Attah–hu Adonai ha-Elohim asher
baḥarta be-aṿram, vehotséto mé-or
kasdim vesamta shemo Aṿraham;
Umatsata et–leṿaṿo ne-eman
lefanekha, vekharot ʿimmo haberit.
Latét et–erets haKenaʿani haḤiti
ha-Emori vehaPerizzi vehaYṿusi
vehaGirgashi, latét lezarʿo;

STAND

כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ
לְךָ יְיָ הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא
לְכֹל לְרֹאשׁ: וְהָעֹשֶׁר וְהַכָּבוֹד
מִלְּפָנֶיךָ וְאַתָּה מוֹשֵׁל בַּכֹּל
וּבְיָדְךָ כֹּחַ וּגְבוּרָה
וּבְיָדְךָ לְגַדֵּל וּלְחַזֵּק לַכֹּל:
וְעַתָּה אֱלֹהֵינוּ מוֹדִים אֲנַחְנוּ לָךְ
וּמְהַלְלִים לְשֵׁם תִּפְאַרְתֶּךָ:

וִיבָרְכוּ שֵׁם כְּבֹדֶךָ
וּמְרוֹמַם עַל־כָּל־בְּרָכָה וּתְהִלָּה:
אַתָּה־הוּא יְיָ לְבַדֶּךָ אַתָּה עָשִׂיתָ
אֶת־הַשָּׁמַיִם שְׁמֵי הַשָּׁמַיִם
וְכָל־צְבָאָם הָאָרֶץ וְכָל־אֲשֶׁר
עָלֶיהָ הַיַּמִּים וְכָל־אֲשֶׁר בָּהֶם
וְאַתָּה מְחַיֶּה אֶת־כֻּלָּם
וּצְבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

אַתָּה־הוּא יְיָ הָאֱלֹהִים אֲשֶׁר בָּחַרְתָּ
בְּאַבְרָם וְהוֹצֵאתוֹ מֵאוּר כַּשְׂדִּים וְשַׂמְתָּ
שְׁמוֹ אַבְרָהָם: וּמָצָאתָ אֶת־לְבָבוֹ נֶאֱמָן
לְפָנֶיךָ וְכָרוֹת עִמּוֹ הַבְּרִית לָתֵת אֶת־
אֶרֶץ הַכְּנַעֲנִי הַחִתִּי הָאֱמֹרִי וְהַפְּרִזִּי
וְהַיְבוּסִי וְהַגִּרְגָּשִׁי לָתֵת לְזַרְעוֹ

Zemirot

...sovereignty, to which every head rises. Once again, the theme of Their universal rule and sovereignty is expressed. Establishing the notion that wealth and honour are both in the Divine hand, along with power and might, is essential to the passages which follow below. The uniqueness of the Divine, and its utter separation from any human categories of power is fundamental to the biblical system of belief.

Again and again we are reminded that it is not to human rulers (no matter how wealthy, how honourable, how powerful) to which we should attribute power, but only to the Divine, who rules over all. The frequency with which the root מלך *appears in the Siddur is a testament to the centrality of this concept. We endorse a sort of theological anarchism: én melekh ella attah – there is no Sovereign but You.*

the Yevusites, and the Girgashites – to give to his descendants and to fulfill Your word, for You are just. You saw the affliction of our ancestors in Mitsrayim and You heard their cries at the Reed Sea. You gave signs and wonders to Par‘oh and all of his servants and all of his land, for You knew that they would restrain themselves and You could make for Yourself a name, as it is today. You rent the sea in front of them and they passed through the sea on dry land. You threw their pursuers into the depths, like a stone sinking in raging water.

“On that day, יהוה saved Yisraél from the hand of Mitsrayim. And Yisraél saw Mitsrayim die on the sea shore. Yisraél saw the mighty hand with which יהוה acted in Mitsrayim,

The nation beheld יהוה, and they believed in THEM, and in Mosheh, THEIR servant.”

vataḳem et–deṿarekha, ki tsaddiḳ Attah. Vatéreh et–‘oni aṿoténu beMitsrayim, ve-et–za‘aḳatam shama’ta ‘al–yam–suf; Vatittén otot umofetim, beFar‘oh uṿkhol–‘aṿadav uṿkhol–‘am artso. Ki yada’ti ki hézidu ‘aléhem, vata‘ash–lekha shém kehayom hazeh; Vehayam baḳa’ta lifnéhem, vaya‘aṿru ṿetokh–hayam bayabashah. ***Ve-et–rodféhem hishlakhta ṿimtsolot kemo–eṿen, bemayim ‘azzim.***

“Vayosha’ Aḍonai bayom hahu eṭ–Yisraél miyaḍ Mitsrayim, Vayar Yisraél eṭ–Mitsrayim méṭ ‘al sefaṭ hayam; Vayar Yisraél eṭ hayaḍ hageḍolah, asher ‘asah Aḍonai beMitsrayim,

Vayire-u ha‘am eṭ–Aḍonai; vaya-aminu bAḍonai, uṿMosheh ‘avḍo:”

Zemiroṭ

Vayvarekh Daviḍ concludes with a reference to the splitting of the sea, leading us into Shemoṭ.

On that day. We move into historical retelling, including here two pesukim (verses) which introduce Shiraṭ haYam. These two verses are (respectively): Shemoṭ 14:30 and Shemoṭ 14:31 which immediately preceed Shemoṭ 15, Shiraṭ haYam.

A cyncial observer might suggest that singing Shiraṭ haYam daily violates the concept that we should not rejoice in our enemies' downfall (Mishlé 24:17), but these two verses, along with the texts that precede them, reinforce the idea that the downfall of Egypt is an expression of our Elohim's universal sovereignty – over life and death for Jews and non-Jews alike.

וַתָּ֙קֶם֙ אֶת־דְּבָרֶ֔יךָ כִּ֥י צַדִּ֖יק אָֽתָּה׃
וַתֵּ֛רֶא אֶת־עֳנִ֥י אֲבֹתֵ֖ינוּ בְּמִצְרָ֑יִם
וְאֶת־זַעֲקָתָ֥ם שָׁמַ֖עְתָּ עַל־יַם־סֽוּף׃
וַתִּתֵּ֨ן אֹתֹ֜ת וּמֹֽפְתִ֗ים
בְּפַרְעֹ֤ה וּבְכָל־עֲבָדָיו֙ וּבְכָל־עַ֣ם אַרְצ֔וֹ
כִּ֣י יָדַ֔עְתָּ כִּ֥י הֵזִ֖ידוּ עֲלֵיהֶ֑ם
וַתַּֽעַשׂ־לְךָ֥ שֵׁ֖ם כְּהַיּ֥וֹם הַזֶּֽה׃
וְהַיָּם֙ בָּקַ֣עְתָּ לִפְנֵיהֶ֔ם
וַיַּֽעַבְר֥וּ בְתוֹךְ־הַיָּ֖ם בַּיַּבָּשָׁ֑ה
וְאֶת־רֹ֥דְפֵיהֶ֛ם הִשְׁלַ֥כְתָּ בִמְצוֹלֹ֖ת
כְּמוֹ־אֶ֖בֶן בְּמַ֥יִם עַזִּֽים׃

וַיּ֨וֹשַׁע יהו֜ה בַּיּ֥וֹם הַה֛וּא
אֶת־יִשְׂרָאֵ֖ל מִיַּ֣ד מִצְרָ֑יִם
וַיַּ֤רְא יִשְׂרָאֵל֙ אֶת־מִצְרַ֔יִם
מֵ֖ת עַל־שְׂפַ֥ת הַיָּֽם׃ וַיַּ֨רְא
יִשְׂרָאֵ֜ל אֶת־הַיָּ֣ד הַגְּדֹלָ֗ה
אֲשֶׁ֨ר עָשָׂ֤ה יהוה֙ בְּמִצְרַ֔יִם

וַיִּֽירְא֥וּ הָעָ֖ם אֶת־
יהו֑ה וַיַּֽאֲמִ֙ינוּ֙ בַּיהוֹ֔ה
וּבְמֹשֶׁ֖ה עַבְדּֽוֹ׃

Thus sang Mosheh and the Children of Israél this song to יהוה, saying:
Let us sing to יהוה, for They is clearly superior!
They has thrown both horse and rider into the sea.
My strength and *Yahh*'s song shall be my deliverance;
This is my *Él* and I long for Them, *Elohim* of my ancestors who I will elevate.
יהוה is the partner of war, יהוה is Their name.
Par'oh's chariots and armies have been cast into the sea,
his prized lieutenants–drowned among the reeds.
The abyss has swallowed them, they dropped to the depths like a stone.
Your right hand, יהוה is glorious force,
Your right hand, יהוה has dashed the enemy.
With a tremendous gift You have ruined those who rose against you;
Your anger has gone and devoured them, like straw.
With a Divine breath You piled up the water,
forming an aqueous wall of water, freezing the abyss at the heart of the sea.
The enemy said: "I will pursue, overtake, and divide the plunder; satiate my soul,
I will draw my sword, and eliminate them by my own hand."
Yet You make the wind blow, and covered them with the sea.
They sank like lead in the raging water.

Az yashir Mosheh *uṿné Yisraél eṭ–hashirah hazoṭ lAḍonai, vayomeru lémor; ashirah lAḍonai ki ga-oh ga-ah, sus verokheṿo ramah ṿayam. 'Ozzi vezimraṭ Yahh, vayhi–li lishu'ah; zeh Éli ve-anvéhu, Elohé aṿi va-aromemenhu. Aḍonai ish milḥamah; Aḍonai shemo. Markeṿoṭ Par'oh veḥélo yarah ṿayam; umiṿḥar shalishav tube'u ṿeyam–suf. Tehomoṭ yekhasyumu; yareḍu ṿimtsoloṭ kemo–aṿen. Yeminekha Aḍonai, nedari bakoaḥ; yeminekha Aḍonai tir'ats o-yéṿ. Uṿroṿ ge-onekha taharos kamekha; teshallaḥ ḥaronekha, yokhelémo kakkash. Uṿruaḥ appekha ne'ermu mayim, nitsseṿu khemo–néḍ nozelim; kafe-u ṭehomoṭ beleṿ–yam. Amar o-yéṿ erdof assig aḥalléḳ shalal; timla-émo nafshi, ariḳ ḥarbi, torishémo yaḍi. Nashafta*

אָ֣ז יָשִֽׁיר־מֹשֶׁה֩ וּבְנֵ֨י יִשְׂרָאֵ֜ל אֶת־הַשִּׁירָ֤ה הַזֹּאת֙ לַֽיהוָ֔ה וַיֹּאמְר֖וּ
לֵאמֹ֑ר   אָשִׁ֤ירָה לַֽיהוָה֙ כִּֽי־גָאֹ֣ה גָּאָ֔ה   ס֥וּס
וְרֹכְב֖וֹ רָמָ֥ה בַיָּֽם׃   עָזִּ֤י וְזִמְרָת֙ יָ֔הּ וַֽיְהִי־לִ֖י
לִֽישׁוּעָ֑ה   זֶ֤ה אֵלִי֙ וְאַנְוֵ֔הוּ   אֱלֹהֵ֥י
אָבִ֖י וַאֲרֹמְמֶֽנְהוּ׃   יְהוָ֖ה אִ֣ישׁ מִלְחָמָ֑ה יְהוָ֖ה
שְׁמֽוֹ׃   מַרְכְּבֹ֥ת פַּרְעֹ֛ה וְחֵיל֖וֹ יָרָ֣ה בַיָּ֑ם   וּמִבְחַ֥ר
שָֽׁלִשָׁ֖יו טֻבְּע֥וּ בְיַם־סֽוּף׃   תְּהֹמֹ֖ת יְכַסְיֻ֑מוּ יָרְד֥וּ בִמְצוֹלֹ֖ת כְּמוֹ־
אָֽבֶן׃   יְמִֽינְךָ֣ יְהוָ֔ה נֶאְדָּרִ֖י בַּכֹּ֑חַ   יְמִֽינְךָ֥
יְהוָ֖ה תִּרְעַ֥ץ אוֹיֵֽב׃   וּבְרֹ֥ב גְּאוֹנְךָ֖ תַּהֲרֹ֣ס
קָמֶ֑יךָ   תְּשַׁלַּח֙ חֲרֹ֣נְךָ֔ יֹאכְלֵ֖מוֹ כַּקַּֽשׁ׃   וּבְר֤וּחַ
אַפֶּ֙יךָ֙ נֶ֣עֶרְמוּ מַ֔יִם   נִצְּב֥וּ כְמוֹ־נֵ֖ד
נֹזְלִ֑ים   קָֽפְא֥וּ תְהֹמֹ֖ת בְּלֶב־יָֽם׃   אָמַ֥ר
אוֹיֵ֛ב אֶרְדֹּ֥ף אַשִּׂ֖יג   אֲחַלֵּ֣ק שָׁלָ֑ל תִּמְלָאֵ֣מוֹ
נַפְשִׁ֔י   אָרִ֣יק חַרְבִּ֔י תּוֹרִישֵׁ֖מוֹ יָדִֽי׃   נָשַׁ֥פְתָּ

Shiraṭ haYam

A key part of Zemiroṭ services. Shiraṭ haYam is a song of victory, and in many ways resembles the tone of Tefillaṭ Ḥannah above. On Shabbaṭ and festivals it is traditionally sung, and a well-known melody for it is also used for Bendigamos and parts of Hallél.

My strength and Yahh's song. Often translated as 'Yahh's strength and song,' the plain meaning is that deliverance comes through the combination of the speaker's strength and Yahh's song. This sensibility is echoed by the rabbinic tradition which frequently affirms: 'One who comes to be purified is assisted by Heaven.' (Talmuḍ Shabbaṭ 104a)

Who is like You, יהוה, among all the *Élim*? Who is like You, exalted in holiness,
who does wonders in awesome glory?
You stretched out your right hand, and the Earth consumed them.
With love you have guided this people, whom you redeemed;
You have guided them with strength to an oasis full of Your holiness.
Other nations have heard, and they are angry; terror has taken hold of Palesheṭ.
Now the generals of Edom are frightened,
and trembling takes hold of the heroes of Mo-aṿ .
The Canaanites have faded with a shudder!
Terror and dread have befallen them, by the might of Your arm they’re as stone,
until Your people crosses over, יהוה,
until the nation that you have taken crosses the sea.
You shall bring them in and plant them in the mountain which you have
bequeathed to them, the place that you, יהוה, made to dwell in,
the sanctuary which Your hands have built.
Forever and ever יהוה shall reign!
For Par‘oh’s horses, chariots and riders, are in the sea, and יהוה has settled the waters
over them – but the Children of Israél found their way on dry land amidst the sea.

ṿeruḥakha kissamo yam; tsalelu ka‘ofereṭ, bemayim addi-rim. Mi–khamokha ba-élim Aḍonai, mi kamokha nedar baḳodesh; nora tehillot ‘oséh fele. Natiṭa yeminekha, tiṿla‘émo arets. Nahiṭa ṿeḥasdekha ‘am–zu ga-alta; néhalta ṿe‘ozzekha el–nevéh ḳoḍshekha. Shame‘u ‘ammim yirgazun; ḥil aḥaz, yosheṿé Pelasheṭ. Az niṿhalu allufé Eḍom, élé Mo-aṿ, yoḥazémo ra‘aḍ; namogu kol yosheṿé Khena‘an. Tippol ‘aléhem émaṭah vafaḥaḍ, bigḍol zero‘akha yiddemu ka-aṿen; ‘aḍ–ya‘aṿor ‘ammekha Aḍonai, ‘aḍ–ya‘aṿor ‘am–zu ḳaniṭa. Teṿi-émo veṭitta‘émo behar naḥalaṭekha, makhon leshiṿtekha pa‘alta Aḍonai; miḳeḍash Aḍonai konenu yadékha. ***Aḍonai yimlokh le‘olam va‘ed.*** *(Ki va sus Par‘oh berikhbo uṿfarashav bayam, vayashev Adonai ‘aléhem eṭ–mé hayam; uṿné Yisraél halekhu ṿayabbashah beṭokh hayam.)*

בְרוּחֲךָ֖ כִּסָּ֣מוֹ יָ֑ם   צָֽלֲלוּ֙ כַּֽעוֹפֶ֔רֶת בְּמַ֖יִם
אַדִּירִֽים׃   מִֽי־כָמֹ֤כָה בָּֽאֵלִם֙ יְהֹוָ֔ה   מִ֖י
כָּמֹ֖כָה נֶאְדָּ֣ר בַּקֹּ֑דֶשׁ   נוֹרָ֥א תְהִלֹּ֖ת עֹ֥שֵׂה
פֶֽלֶא׃   נָטִ֙יתָ֙ יְמִ֣ינְךָ֔ תִּבְלָעֵ֖מוֹ אָֽרֶץ׃   נָחִ֥יתָ
בְחַסְדְּךָ֖ עַם־ז֣וּ גָּאָ֑לְתָּ   נֵהַ֥לְתָּ בְעָזְּךָ֖ אֶל־נְוֵ֥ה
קָדְשֶֽׁךָ׃   שָֽׁמְע֥וּ עַמִּ֖ים יִרְגָּז֑וּן   חִ֣יל
אָחַ֔ז יֹשְׁבֵ֖י פְּלָֽשֶׁת׃   אָ֚ז נִבְהֲלוּ֙ אַלּוּפֵ֣י
אֱד֔וֹם   אֵילֵ֣י מוֹאָ֔ב יֹֽאחֲזֵ֖מוֹ רָ֑עַד   נָמֹ֕גוּ
כֹּ֖ל יֹשְׁבֵ֥י כְנָֽעַן׃   תִּפֹּ֨ל עֲלֵיהֶ֤ם אֵימָ֙תָה֙
וָפַ֔חַד   בִּגְדֹ֥ל זְרוֹעֲךָ֖ יִדְּמ֣וּ כָּאָ֑בֶן   עַד־
יַעֲבֹ֤ר עַמְּךָ֙ יְהֹוָ֔ה   עַד־יַעֲבֹ֖ר עַם־ז֥וּ
קָנִֽיתָ׃   תְּבִאֵ֗מוֹ וְתִטָּעֵ֙מוֹ֙ בְּהַ֣ר נַחֲלָֽתְךָ֔   מָכ֥וֹן
לְשִׁבְתְּךָ֛ פָּעַ֖לְתָּ יְהֹוָ֑ה   מִקְּדָ֕שׁ אֲדֹנָ֖י כּוֹנְנ֥וּ
יָדֶֽיךָ׃   יְהֹוָ֥ה ׀ יִמְלֹ֖ךְ לְעֹלָ֥ם וָעֶֽד׃   (כִּ֣י
בָא֩ ס֨וּס פַּרְעֹ֜ה בְּרִכְבּ֤וֹ וּבְפָרָשָׁיו֙ בַּיָּ֔ם   וַיָּ֧שֶׁב יְהֹוָ֛ה עֲלֵהֶ֖ם
אֶת־מֵ֣י הַיָּ֑ם   וּבְנֵ֧י יִשְׂרָאֵ֛ל הָלְכ֥וּ בַיַּבָּשָׁ֖ה בְּת֥וֹךְ הַיָּֽם׃)

יהוה is the partner of war... This is an unconventional translation, contrasting with 'יהוה is a man of war.' R' Ya'aḳov Abuḥatséra suggests in his commentary Abir Ya'aḳov that 'ish milḥamah' should be read as 'husband of War,' with 'War' here being the Shekhinah. In the Zohar it is the Shekhinah who wages the battle at the Sea's edge. She fights off legions of demons who are agents of the Egyptians. Thus, R' Abuḥatséra reads our praise of יהוה as a praise of the victory of the militant Divine feminine.

Miryam the Prophet, Aharon’s sister, took a tambourine in her hand, and all the women went out after her with drums, dancing. Miryam sang to them: “Sing to יהוה, for THEY is clearly superior. THEY has thrown both horse and rider into the sea.” Mosheh led Yisraél from the Red Sea and out to the desert of Shur. They walked for three days into the desert, but found no water. When they came to Marah, they were not able to drink the water there, for they were bitter, which is why it was called Marah (bitter). The nation complained about Mosheh, saying, ‘What will we drink?!’ Mosheh cried unto יהוה and THEY showed him a branch which he was to cast into the water to sweeten it. There THEY tested him and there THEY made for him a law and an ordinance. THEY said: “If you listen, really listen to the voice of יהוה, your *Elohim*, and do what is right in THEIR eyes, and pay attention to THEIR commandments, and keep all THEIR statutes, then I will not put upon you any of the Egyptian diseases, for I am יהוה who heals you.”

For the kingdom is יהוה’s; and THEY
rules the nations. And saviours will
climb Har Tsiyyon, to govern Har ‘Esav;
and the kingdom will belong to יהוה.
And יהוה will be sovereign over the
entire Earth; on that day יהוה will be
One, and THEIR name One.

Vatiḳḳaḥ ***Miryam haNeviah***
aḥot Aharon, et–hatof beyaḍahh;
vatétsena khol–hanashim aḥareha,
betuppim uṿimḥolot. Vata‘an lahem,
Mir-yam, ***“Shi-ru lAḍonai ki–ga-oh***
ga-ah, sus verokheṿo, ramah ṿayam.”
Vayassa’ Mosheh eṭ–Yisraél miYam–Suf,
vayétse-u el–miḍbar–Shur; vayélekhu
sheloshet–yamim, bamiḍbar velo–
matse-u mayim. Vayaṿo-u Maraṭah,
velo yakhelu lishtoṭ mayim mimarah;
ki marim hém, ‘al–kén ḳara–shemahh
Marah. Vayillonu ha‘am ‘al–Mosheh
lémor, “Mah–nishteh?”; Vayits‘aḳ el–
Aḍonai vayoréhu Aḍonai ‘éts, vayashlékh
el–hamayim. Vayimteḳu hamayim,
sham sam lo; ḥoḳ umishpat, vesham
nissahu. Vayomer “Im–shamo-a’
tishma’, leḳol Aḍonai Elohekha;
vehayashar be‘énav ta‘aseh veha-azanta
lemitsvoṭav, veshamarta kol–ḥuḳḳav.
Kal–hamaḥalah asher–samti
ṿeMitsrayim, lo–asim ‘alekha,
ki ani Aḍonai rofe-ekha”.

Ki lAdonai hamelukhah; umoshel
bagoyim. Ve‘alu moshi‘im beHar
Tsiyyon lishpot et–Har ‘Esav;
vehayetah lAdonai hamelukhah.
Vehayah Adonai lemelekh ‘al–kol–
ha-arets; bayom hahu yihyeh Adonai
eḥad ushmo eḥad.

וַתִּקַּח מִרְיָם הַנְּבִיאָה
אֲחוֹת אַהֲרֹן אֶת־הַתֹּף בְּיָדָהּ וַתֵּצֶאןָ כָל־
הַנָּשִׁים אַחֲרֶיהָ בְּתֻפִּים וּבִמְחֹלֹת׃ וַתַּעַן
לָהֶם מִרְיָם שִׁירוּ לַיהוָה כִּי־גָאֹה גָּאָה
סוּס וְרֹכְבוֹ רָמָה בַיָּם׃ וַיַּסַּע מֹשֶׁה
אֶת־יִשְׂרָאֵל מִיַּם־סוּף וַיֵּצְאוּ אֶל־
מִדְבַּר־שׁוּר וַיֵּלְכוּ שְׁלֹשֶׁת־יָמִים בַּמִּדְבָּר
וְלֹא־מָצְאוּ מָיִם׃ וַיָּבֹאוּ מָרָתָה וְלֹא יָכְלוּ
לִשְׁתֹּת מַיִם מִמָּרָה כִּי מָרִים הֵם עַל־
כֵּן קָרָא־שְׁמָהּ מָרָה׃ וַיִּלֹּנוּ הָעָם עַל־
מֹשֶׁה לֵּאמֹר מַה־נִּשְׁתֶּה׃ וַיִּצְעַק אֶל־
יְהוָה וַיּוֹרֵהוּ יְהוָה עֵץ וַיַּשְׁלֵךְ אֶל־הַמַּיִם
וַיִּמְתְּקוּ הַמָּיִם שָׁם שָׂם לוֹ חֹק וּמִשְׁפָּט
וְשָׁם נִסָּהוּ׃ וַיֹּאמֶר אִם־שָׁמוֹעַ תִּשְׁמַע
לְקוֹל ׀ יְהוָה אֱלֹהֶיךָ וְהַיָּשָׁר בְּעֵינָיו
תַּעֲשֶׂה וְהַאֲזַנְתָּ לְמִצְוֹתָיו וְשָׁמַרְתָּ כָּל־
חֻקָּיו כָּל־הַמַּחֲלָה אֲשֶׁר־שַׂמְתִּי בְמִצְרַיִם
לֹא־אָשִׂים עָלֶיךָ כִּי אֲנִי יְהוָה רֹפְאֶךָ׃

כִּי לַייָ הַמְּלוּכָה וּמֹשֵׁל בַּגּוֹיִם׃
וְעָלוּ מוֹשִׁעִים בְּהַר צִיּוֹן לִשְׁפֹּט
אֶת־הַר עֵשָׂו וְהָיְתָה לַייָ הַמְּלוּכָה׃
וְהָיָה יְיָ לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם
הַהוּא יִהְיֶה יְיָ אֶחָד וּשְׁמוֹ אֶחָד׃

Vatikkaḥ Miryam

The addition of this passage recalling Miryam is included by some minhagim on days when Shirat haYam is read from the Torah. By others, particularly among Témanim, it is said always.

...found no water. The association of Miryam (who is not named until this passage) with water is derived by Rashi from the sudden absence of water after her death. However, there is connection even in her name, which means 'bitter sea,' and the passage quoted here about a place called Marah (bitter) where the water was undrinkable. Earlier, too, she follows the flow of the river Nile to watch her baby brother Mosheh.

Ki lAdonai

The final excerpt of the Zemirot: three fragments, one verse each from Psalms, 'Oyadya and Zekharya.

The breath of all that lives
shall praise Your name,
יהוה our *Elohim*!
The spirit of all flesh
shall exalt and glorify
Your memory,
our constant Sovereign!
From eternity
and until eternity,
You are *Él!*

Without You,
we have no Sovereign,
Rescuer, or Deliverer,
Redeemer or Saviour,
Answerer or Carer,
in every moment
of pain and suffering.
We have no Sovereign
no Helper, no Supporter,
other than You!

Nishmat kol–ḥai

teṿarékh et shimkha
Adonai Elohénu,
veruaḥ kol–basar
tefa-ér utromém
zikhrekha
malkénu tamid,
min–ha῾olam
ve῾ad ha῾olam
Attah Él.

Umibal῾adekha én lanu
melekh go-él umoshia’,
podeh umatssil, ve῾oneh
umraḥem, bekhol–῾et
tsarah vetsuḳah, én lanu
melekh ῾ozer vesomekh
ella Attah.

נִשְׁמַת כָּל־חַי

תְּבָרֵךְ אֶת־שִׁמְךָ
יְהֹוָה אֱלֹהֵֽינוּ,
וְֽרוּחַ כָּל־בָּשָׂר
תְּפָאֵר וּתְרוֹמֵם זִכְרְךָ
מַלְכֵּֽנוּ תָּמִיד,
מִן־הָעוֹלָם וְעַד־הָעוֹלָם
אַתָּה אֵל.

וּמִבַּלְעָדֶֽיךָ
אֵין לָֽנוּ מֶֽלֶךְ גּוֹאֵל וּמוֹשִֽׁיעַ,
פּוֹדֶה וּמַצִּיל, וְעוֹנֶה וּמְרַחֵם,
בְּכָל־עֵת צָרָה וְצוּקָה,
אֵין לָֽנוּ מֶֽלֶךְ עוֹזֵר וְסוֹמֵךְ
אֶֽלָּא אָֽתָּה:

Shaḥariṭ

The first inhale
Is the same
As the last farewell
I am called to them

Whether a tap on the table
Or the tallest tower
I am called to them

Only from nothing
In nothing, I know
I am called to them

By the flames of the tsaddik
Or the dust in the well
I am called to them

As my breath forms before my eyes
So my life leaves me one more time
I am called to them

And I rise remade
And draw breath in praise to them

And I rise remade
And call out in praise to them

Beebee Vanunu

Elohim of the first ones,
and of the last ones –
Eloahh of all creation,
Liege of all history,
the One acclaimed
with every praise,
the One who leads THEIR world
with love and kindness,
and guides THEIR creation
with mercy.

יהוה
true *Elohim* who is awake
won’t drift off, and won’t sleep –
the One who awakens the sleeping,
and who shakes the unconscious,
who enlivens the dead,
and heals the sick,
who opens the eyes of the un-seeing,
and straightens those who are bowed,
who speaks to the un-hearing,
and reveals the hidden –
to You, and to You alone,

we give thanks.

Elohé harishonim
veha-aḥaronim,
Eloahh kol–beriyyot,
Adon kol–toladot,
Hamehullal
bekhol–hatishbaḥot,
hamenahég ‘olamo beḥesed,
uṿriyyotav beraḥamim.

VAdonai,
(Elohim emet) (‘ér)
lo yanum velo yishan,
Hame‘orér yeshénim
vehaméḳits nirdamim,
meḥayyeh métim
verofé ḥolim,
poḳéaḥ ‘ivrim
vezoḳéf kefufim,
Hamésiaḥ illemim
vehamfa‘anéaḥ ne‘elamim,
ulkha leṿaddekha
anaḥnu modim.

אֱלֹהֵי הָרִאשׁוֹנִים וְהָאַחֲרוֹנִים,
אֱלוֹהַּ כָּל־בְּרִיּוֹת,
אֲדוֹן כָּל־תּוֹלָדוֹת,
הַמְּהֻלָּל בְּכָל־הַתִּשְׁבָּחוֹת,
הַמְנַהֵג עוֹלָמוֹ בְּחֶסֶד,
וּבְרִיּוֹתָיו בְּרַחֲמִים.

וַיהוָה (אֱלֹהִים אֱמֶת) (עֵר)
לֹא יָנוּם וְלֹא יִישָׁן,
הַמְעוֹרֵר יְשֵׁנִים
וְהַמֵּקִיץ נִרְדָּמִים,
מְחַיֶּה מֵתִים וְרוֹפֵא חוֹלִים,
פּוֹקֵחַ עִוְרִים וְזוֹקֵף כְּפוּפִים,
הַמֵּשִׂיחַ אִלְּמִים
וְהַמְפַעְנֵחַ נֶעֱלָמִים,
וּלְךָ לְבַדְּךָ
אֲנַחְנוּ מוֹדִים:

Shaḥariṭ

...the One who awakens the sleeping. There are many places in the Siddur where the Divine is referred to by a series of successive appellations (as above). Most of them resemble each other. Yet, the addition of this line is an aberration from the pattern. Linked thematically to Psalm 121, which affirms the Divine's ever-wakefulness, here the idea is exchanged into a transitive one. Elohim is not just awake, not just not-sleeping, but also the One who awakens the sleeping, who shakes the unconscious.

It may be that the inclusion of this language here reflects that this was originally earlier in the service – perhaps said when one first awoke. It also can be seen in a causal chain the passage: waking, enlivening, healing, seeing, speaking, revealing.

But even if:
our mouths
were as full of song as the sea,
and our tongues
were as full as its great waves,
and our lips
were as full with praise
as the sky is wide,
and our eyes
shone with light
as much the sun and the moon,
and our hands
stretched as wide
as a gryphon vulture in the sky,
and our legs
ran as lightly as gazelles,

Even still we wouldn’t be able
to thank You, יהוה our *Elohim*,
and to bless Your name, our Sovereign,
for even one billionth of what we owe –
even if we spoke of the good,
and the miracles, and the wondrous
things You have done a million times,
for us and for our ancestors before us.

From Mitsrayim You’ve redeemed us,
יהוה our *Elohim*!
From the slave-house You’ve freed us!
In hunger You’ve fed us,
and in plenty You’ve provided for us!
From the sword You’ve saved us,
and from plague You’ve immunised us!
From sickness and disease
You’ve raised us to life.

Ve-illu finu malé shirah khayam,
ulshonénu rinnah kahamon gallav,
vesiftoténu sheṿaḥ kemerḥaṿé rakia’,
ve‘énénu me-irot kashemesh
vekhayaréaḥ, veyadénu
ferushot kenishré shamayim,
*veraglénu **ḳallot ka-ayyalot**.*

Én a(naḥ)nu masfiḳin
lehodot lekha Adonai Elohénu,
ulṿarékh et–shimkha malkénu,
‘al–aḥat mé-elef alfé alafim,
veroṿ ribbé riṿaṿot pe‘amim,
hatoṿot nissim venifla-ot
she‘asita ‘immanu,
***ve‘im aṿoténu milefanim**.*

MiMitsrayim ge-altanu
Adonai Elohénu,
mibét ‘aṿadim peditanu,
vera‘aṿ zantanu
uṿsaṿa’ kilkaltanu,
méḥerev hitssaltanu,
mideṿer milat-tanu,
uméḥola-im ra‘im verabbim
***dillitanu**.*

וְאִלּוּ פִֽינוּ מָלֵא שִׁירָה כַּיָּם,
וּלְשׁוֹנֵֽנוּ רִנָּה כַּהֲמוֹן גַּלָּיו,
וְשִׂפְתוֹתֵֽינוּ שֶֽׁבַח כְּמֶרְחֲבֵי רָקִֽיעַ,
וְעֵינֵֽינוּ מְאִירוֹת כַּשֶּֽׁמֶשׁ וְכַיָּֽרֵחַ,
וְיָדֵֽינוּ פְרוּשׂוֹת כְּנִשְׁרֵי שָׁמָֽיִם,
וְרַגְלֵֽינוּ קַלּוֹת כָּאַיָּלוֹת.

אֵין אֲ(נַֽחְ)נוּ מַסְפִּיקִין
לְהוֹדוֹת לְךָ יְהֹוָה אֱלֹהֵֽינוּ,
וּלְבָרֵךְ אֶת־שִׁמְךָ מַלְכֵּֽנוּ,
עַל־אַחַת מֵאֶֽלֶף אַלְפֵי אֲלָפִים,
וְרוֹב רִבֵּי רְבָבוֹת פְּעָמִים,
הַטּוֹבוֹת נִסִּים וְנִפְלָאוֹת שֶׁעָשִֽׂיתָ
עִמָּֽנוּ, **וְעִם אֲבוֹתֵֽינוּ מִלְּפָנִים.**

מִמִּצְרַֽיִם גְּאַלְתָּֽנוּ יְהֹוָה אֱלֹהֵֽינוּ,
מִבֵּית עֲבָדִים פְּדִיתָֽנוּ,
בְּרָעָב זַנְתָּֽנוּ וּבְשָׂבָע כִּלְכַּלְתָּֽנוּ,
מֵחֶֽרֶב הִצַּלְתָּֽנוּ, מִדֶּֽבֶר מִלַּטְתָּֽנוּ,
וּמֵחֳלָאִים רָעִים וְרַבִּים דִּלִּיתָֽנוּ.

Shaḥariṭ

But even if.... This short poem-within-a-poem is one of the most beautiful pieces of writing in the Siddur. Comparing each part of our body to an aspect of nature – we convey through the simile the impossibility of comprehensive gratitude. Even as we pray we remind ourselves that prayer is nothing but an approximation.

Embedded in this poem is the mystical idea that there is symmetry between the microcosm (the human being) and the macrocosm (nature). In the Midrash the idea is stated explicitly, and it is one picked up by the mystics as a tenet of faith:

“The human being is a microcosm of the world, and the world a macrocosm of the human” [Olam Katan 406, from Otsar haMidrashim]

Until now Your mercy has helped us,
and Your love has not abandoned us.
Therefore we have the limbs
which You constructed within us,
and the spirit and breath which You
breathed into our noses, and the tongue
which You placed in our mouths.

Every and all of these will thank and
bless and praise and glorify and sing to
Your name, our Sovereign, always.
For every mouth thanks You,
every tongue praises You,
every eye looks to You,
every knee bends to You,
and everyone who stands
before You shall bow down.

The mind is in awe of You,
and all of the innards,
and the kidneys,
sing to Your name,
just as is said:
"All of my bones say:
יהוה who is like you?
Who saves the poor from
those stronger than them?
Who rescues the destitute from
the enemy that threatens them?"
[Tehillim 35:10]

'Ad hénnah 'azarunu raḥamekha,
velo 'azaṿunu ḥasadekha.
'Al kén éṿarim shepilagta banu,
veruaḥ unshamah
shenafahta be-appénu,
velashon ***asher samta befinu.***

Hén! hém! yodu viṿarekhu
vishabbeḥu vifa-aru vishoreru
et–shimkha malkénu tamid.
Ki khol–peh lekha yodeh,
vekhol–lashon lekha teshabéaḥ,
vekhol–'ayin lekha titspeh,
vekhol–berekh lekha tikhra',
vekhol–ḳumah
lefanekha tishtaḥaveh

Vahaleṿaṿot yira-ukha,
ve(khol–)(ha)ḳereṿ (ukh)(vehakke)layot
yezammeru lishmekha,
kadaṿar shene-emar:
"Kal 'atsmotai tomarnah
Adonai mi khamokha,
Matssil 'ani méḥazaḳ mimenu,
ve'ani ve-eṿyon migozelo."

עַד הֵֽנָּה עֲזָרֽוּנוּ רַחֲמֶֽיךָ,
וְלֹא עֲזָבֽוּנוּ חֲסָדֶֽיךָ.
עַל כֵּן אֵבָרִים שֶׁפִּלַּֽגְתָּ בָּֽנוּ,
וְרֽוּחַ וּנְשָׁמָה שֶׁנָּפַֽחְתָּ בְּאַפֵּֽינוּ,
וְלָשׁוֹן אֲשֶׁר שַֽׂמְתָּ בְּפִֽינוּ.

הֵן הֵם יוֹדוּ וִיבָֽרְכוּ
וִישַׁבְּחוּ וִיפָֽאֲרוּ וִישׁוֹרְרוּ
אֶת־שִׁמְךָ מַלְכֵּֽנוּ תָּמִיד.
כִּי כָל־פֶּה לְךָ יוֹדֶה,
וְכָל־לָשׁוֹן לְךָ תְשַׁבֵּֽחַ,
וְכָל־עַֽיִן לְךָ תְצַפֶּה,
וְכָל־בֶּֽרֶךְ לְךָ תִכְרַע,
וְכָל־קוֹמָה לְפָנֶֽיךָ תִשְׁתַּחֲוֶה.

וְהַלְּבָבוֹת יִירָאֽוּךָ,
וְ(כָל־)(הַ)קֶּֽרֶב (וּכְ)(וְהַכְּ)לָיוֹת
יְזַמְּרוּ לִשְׁמֶֽךָ, כַּדָּבָר שֶׁנֶּאֱמַר:
”כׇּל עַצְמוֹתַי ׀ תֹּאמַֽרְנָה
יְיָ מִי כָֽמֽוֹךָ
מַצִּיל עָנִי מֵחָזָק מִמֶּֽנּוּ
וְעָנִי וְאֶבְיוֹן מִגֹּזְלוֹ:“

Shaḥariṭ

For every mouth thanks You... This series of descriptions, each related to a part of the embodied experience of prayer, is difficult to translate. Each of the sentences is in the imperfect aspect and so may be best rendered in the future tense: every mouth will thank You, every tongue will praise You, etc. However, the imperfect doesn't necessarily imply a future time in biblical and rabbinic styles of Hebrew. More often it simply is something which is not yet done, or perhaps more appropriately in our case, not able to be done.

Considering the language and themes of the balance of Nishmat Kol Ḥai, it seems appropriate to note that thanking, praising, etc. are not immediately possible. We try, and we aspire, but it is an ongoing process – an imperfect one.

You hear
the screams of the weak
You listen
to the cries of the poor,
and save.
It is written:
“The righteous shall exalt
in יהוה, and the upright
shall desire to praise”

With the mouth,
the upright elevate you,
and with the lips,
the righteous bless you,
and with the tongue,
the pious sanctify you,
and with the innards,
the holy praise you,

Shav‘at
‘aniyyim Attah tishma’,
tsa‘aḳat
hadal taḳshiṿ vetoshia’.
Vekhatuṿ: “Rannenu
tsaddiḳim bAdonai,
laysharim navah tehillah.”

Befi
yesharim titromam,
uvsifté
tsaddiḳim titbarakh,
uṿilshon
ḥasidim titḳaddash,
uṿḳereṿ–
ḳedoshim tithallal,

Shaḥariṭ

Like other parts of Nishmat, the centrality of language, and the organs of the mouth, as having the power of praise is reiterated here. However, the poem also embeds two names. When laid out correctly, you can see that the noun of each phrase (upright, righteous, pious, holy) spells out the name יצחק *and the first root letter of each of the verbs (elevate, bless, sanctify, praise) spells out the name* רבקה.

Yitsḥak and Riḳkah are unique among the couples of Beréshiṭ for several reasons, including a particular emphasis on the love that they hold for one another (see Bereshiṭ 24:67). Perhaps the semi-coded message here is that it is love, as well as langauge, which allows us to express our gratitude and praise of the Divine.

שַׁוְעַת עֲנִיִּים אַתָּה תִּשְׁמַע,
צַעֲקַת הַדַּל תַּקְשִׁיב וְתוֹשִׁיעַ.
וְכָתוּב ”רַנְּנוּ צַדִּיקִים בַּיְיָ
לַיְשָׁרִים נָאוָה תְהִלָּה:“

בְּפִי
יְשָׁרִים
תִּתְרוֹמָם,
וּבְשִׂפְתֵי
צַדִּיקִים
תִּתְבָּרַךְ,
וּבִלְשׁוֹן
חֲסִידִים
תִּתְקַדָּשׁ,
וּבְקֶרֶב
קְדוֹשִׁים
תִּתְהַלָּל,

...in a gathering of tens of thousands
of Your people, the House of Yisraél.
For the obligation is on all beings
before You, יהוה our *Elohim*
and that of our ancestors,
to thank, to praise, to glorify,
to exalt, to elevate, to beautify,
to perpetuate, through all these
words of song and praise,
by David son of Yishai,
Your servant and Your anointed.

Therefore:
Praised is Your name forever our
sovereign, The Divine ruler, great
and holy, in Heaven and on Earth.
For we attribute to you, יהוה our
Elohim and that of our ancestors:
song and praise, glory and music,
strength and eternal control,
greatness and might,
adoration and beauty,
sanctity and sovereignty,
blessing and gratitude,
to Your great and holy name.
From forever until forever
You are *Él*.

Be(miḳha)/(maḳhé)lot

riṿavot ʿammekha bét Yisraél,
shekén ḥoṿat kol–haytsurim
lefanekha Adonai Elohénu
vÉlohé aṿoténu, lehodot, lehallél,
leshabéaḥ, lefa-ér, leromém,
lehaddér ulnatséaḥ, ʿal kol–diṿré
shirot vetishbeḥot David ben–
*Yishai ʿ**aṿdekha meshiḥekha**.*

Uṿkhén: Yishtabbaḥ
Shimkha laʿaḍ malkénu,
ha-Él haMelekh
hagaḍol ṿehaḳaḍosh
bashamayim uṿa-arets.
Ki–lekha na-eh, Aḍonai Elohénu
vÉlohé aṿoṭénu leʿolam vaʿeḍ:
Shir ushṿaḥah, hallél vezimrah
ʿoz umemshalah netsaḥ,
geḍullah ugṿurah,
tehillah veṭif-ereṭ,
ḳeḍushshah umalkhuṭ,
berakhoṭ vehoḍa-oṭ leshimkha
hagaḍol vehaḳaḍosh,
uméʿolam veʿaḍ–ʿolam Attah Él.

בְּ(מִקְהֲ)/(מַקְהֵ)לוֹת
רִבְבוֹת עַמְּךָ בֵּית יִשְׂרָאֵל,
שֶׁכֵּן חוֹבַת כָּל־הַיְצוּרִים לְפָנֶיךָ
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
לְהוֹדוֹת, לְהַלֵּל, לְשַׁבֵּחַ, לְפָאֵר,
לְרוֹמֵם, לְהַדֵּר וּלְנַצֵּחַ,
עַל כָּל־דִּבְרֵי שִׁירוֹת וְתִשְׁבְּחוֹת
דָּוִד בֶּן־יִשַׁי עַבְדְּךָ מְשִׁיחֶךָ.

וּבְכֵן: יִשְׁתַּבַּח
שִׁמְךָ לָעַד מַלְכֵּנוּ, הָאֵל הַמֶּלֶךְ
הַגָּדוֹל וְהַקָּדוֹשׁ בַּשָּׁמַיִם וּבָאָרֶץ.
כִּי־לְךָ נָאֶה, יְיָ אֱלֹהֵינוּ
וֵאלֹהֵי אֲבוֹתֵינוּ לְעוֹלָם וָעֶד,
שִׁיר וּשְׁבָחָה, הַלֵּל וְזִמְרָה,
עֹז וּמֶמְשָׁלָה נֶצַח, גְּדֻלָּה וּגְבוּרָה,
תְּהִלָּה וְתִפְאֶרֶת, קְדֻשָּׁה וּמַלְכוּת,
בְּרָכוֹת וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ,
וּמֵעוֹלָם וְעַד־עוֹלָם אַתָּה אֵל.

Shaḥariṭ

For the obligation is on all beings... One of the unusual things about Nishmat Kol Ḥai is that it is explicitly non-humanist. Although there is a preferred place given to humans and to human language, the assumption is given that all living creatures share in the obligation to acknowledge the Divine. Some do it through language, but at the very root, even the simple act of respiration is also a prayer of praise.

Returning to the first words of the section, 'the breath of all that lives praises You', we can appreciate that the theology transcends a simple human-Divine axis and instead utilises a framework of created-Creator. This second version is far more expansive and inclusive, and impacts our understanding of nature, of ecology, and of our place as human animals in the cosmos.

Blessed are You, יהוה,
great sovereign, who is
adored through praises,
Él of gratitude,
Liege of the miraculous,
Creator of every soul,
Agent of every action,
the Selector of
melodious song:
Sovereign *Él* who enlivens
every world,
Amén.

Barukh Attah Aḏonai
melekh gaḏol umhullal
batishbaḥoṯ,
Él hahoḏa-oṯ
Aḏon hanifla-oṯ
Boré khol–haneshamoṯ
Ribbon kol–hamaʿasim
haBoḥér beshiré zimrah,
Melekh (Él) ḥai haʿolamim.
Amén.

On Shabbaṯ Shuvah, some communities add the Seliḥot psalm:

שִׁיר הַמַּעֲלוֹת מִמַּעֲמַקִּים
קְרָאתִיךָ יְיָ: אֲדֹנָי שִׁמְעָה בְקוֹלִי
תִּהְיֶינָה אָזְנֶיךָ קַשֻּׁבוֹת לְקוֹל
תַּחֲנוּנָי: אִם־עֲוֹנוֹת תִּשְׁמָר־יָהּ
אֲדֹנָי מִי יַעֲמֹד: כִּי־עִמְּךָ
הַסְּלִיחָה לְמַעַן תִּוָּרֵא: קִוִּיתִי יְיָ
קִוְּתָה נַפְשִׁי וְלִדְבָרוֹ הוֹחָלְתִּי:
נַפְשִׁי לַאדֹנָי מִשֹּׁמְרִים לַבֹּקֶר
שֹׁמְרִים לַבֹּקֶר: יַחֵל יִשְׂרָאֵל אֶל־
יְיָ כִּי־עִם־יְהֹוָה הַחֶסֶד וְהַרְבֵּה
עִמּוֹ פְדוּת: וְהוּא יִפְדֶּה אֶת־
יִשְׂרָאֵל מִכֹּל עֲוֹנֹתָיו:

A pilgrim song. From the depths I called to You יהוה. My Liege, listen to my voice! Let Your ears be attuned to the pleading of my voice. If you kept in mind transgressions, *Yah*, my Liege, who could stand? For with You is forgiveness, so that You inspire awe. I have strained towards יהוה with soul-twisting, I await THEIR word. My soul waits for my Liege more than night-watchmen do for the morning. Yisraél, wait for יהוה, for with יהוה is love and redemption aplenty. THEY will redeem Yisraél from all their transgressions.

Shir hamaʿalot, mimaʿamaḳḳim ḳeratikha Adonai. Adonai shimʿah veḳoli, tihyenah oznekha ḳashshuvot, lekol taḥanunai. Im–ʿavonot tishmor–Yahh, adonai mi yaʿamod. Ki–ʿimmekha haseliḥah, lemaʿan tivvaré. Ḳivviti Adonai ḳivvetah nafshi, velidvaro hoḥalti. Nafshi ladonai mishomerim la-boḳer shomerim la-boḳer. Yaḥél Yisraél el–Adonai ki–ʿim–Adonai haḥesed veharbéh ʿimmo pedut. Vehu yifdeh et–Yisraél mikol ʿavonotav.

Shaḥariṭ

...gratitude... The root concept of so much of these texts is one that is very difficult to summarise in a single English word. The root, י.ד.ה, not only shows a link to hand (yad), which indicates pointing, but is also used for what in English we might call: giving thanks, showing gratitude, appreciating, acknowledging, confessing, etc. All of these actions, whether the Viddui of Kippur in which we confess our transgressions, or the simple act of saying thanks ('todah') are linked to the gestural basis – pointing to something beyond ourselves. When we thank someone, we are pointing to what they have done for us. When we confess, we are pointing to what we have done wrong. When we acknowledge a fact (such as in 'Modeh Ani') we are pointing to an objective truth. In all cases, it is about looking outside of ourselves, observing a fact, and noting it.

בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ גָּדוֹל וּמְהֻלָּל
בַּתִּשְׁבָּחוֹת,
אל •• הַהוֹדָאוֹת,

אֲדוֹן הַנִּפְלָאוֹת,
בּוֹרֵא כָּל־הַנְּשָׁמוֹת,
רִבּוֹן כָּל־הַמַּעֲשִׂים,
הַבּוֹחֵר בְּשִׁירֵי זִמְרָה,
מֶלֶךְ (אֵל חַי)/(חֵי) הָעוֹלָמִים,
אָמֵן.

Said only with a minyan

Exalted and hallowed
is Their great name
(Community: Amén) in the world
which is made according to Their
will and may They establish
Their kingdom, and may Their
salvation blossom and Their
anointed come soon. *(C: Amén)*
In our lives and our days and the
life of all the House of Yisraél,
speedily and very soon,
and we say: amén.

*(C: Amén, may Their great name
be blessed forever and ever, and to
all eternity blessed)*

May Their great name be blessed
forever and ever, and to all eternity
blessed, praised, glorified, and
exalted; Extolled and honoured,
adored and lauded be the name
of the Blessed Holy One. *(C:
Amén)* Above and beyond all the
blessings, songs, praises
and consolations which
are uttered in the world,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭkaddash
sheméhh rabba. (Kahal: *Amén*)
Be‘alma di–ṿera khir‘uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (K: *Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
ba‘ag̣ala uṿizman ḳariṿ,
ve-imru: amén.

*(K: Amén, yehé sheméhh
rabba meṿarakh le‘alam
le‘almé ‘almayya yiṭbarakh)*

Yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭ‘alleh,
veyiṭ-hallal sheméhh
deḲuḍesha Berikh Hu.
(K: *Amén*) *Le‘élla min*
kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa
da-amiran be‘alma,
ve-imru: amén. (K: *Amén*)

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא
וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Ḳaddish Le’élla

This version of the Ḳaddish is the shortest, also known as the Half Ḳaddish. Whereas the Ḳaddish deRabbanan recited above had an original purpose of concluding a study session in a Bét haMiḍrash, Ḳaddish Le‘élla serves exclusively as a doxology.

A doxology is a functional descriptor – referencing the use of the Ḳaddish as a method of dividing up the siddur into its component elements. Here it serves to formally divide Zemiroṭ from Shaḥariṭ.

Using the Ḳaddish as a doxology helps to punctuate the service and to create a liturgical barrier between the introductory materials we have seen up until now and the main focal point of our prayers, beginning with Barekhu.

B O W
Let us bless
– יהוה –
the Blessed One!

B O W
C: Blessed is יהוה the Blessed One, forever and ever.

B O W
Blessed is יהוה the Blessed One
forever and ever.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe
who forms light and creates darkness,
who makes peace and creates everything.

Everything thanks You and
everyone praises You. All of them say:
“There is nothing as sacred as יהוה”.

Everything elevates You, *selah*, Maker
of all, the *Él* who opens up the doors of
the eastern gates every day.

Barekhu
eṭ–Aḍonai hameṿorakh

K: *Barukh Aḍonai hameṿorakh leʻolam vaʻeḍ.*

Barukh Aḍonai hameṿorakh
leʻolam vaʻeḍ.

Barukh Attah Aḍonai
Elohénu melekh haʻolam,
yotsér or uṿoré ḥoshekh,
ʻoseh shalom uṿoré eṭ–hakol.

Hakol yodukha
vehakol yeshabbeḥukha,
vehakol yomeru,
én ḳadosh kAdonai.

Hakol yeromemukha selah
yotsér hakol,
haÉl hapotéaḥ bekhol–yom,
daltot shaʻaré mizraḥ.

Barekhu

Barekhu is the call to worship, intended to rouse those preparing for prayer to attention and inaugurate the call-and-response exchange between the community (represented by a Shaliaḥ Tsibbur) and the individual. It is therefore only possible with a minyan.

Yotsér Or

Yotsér Or is the first blessing before the Shema’, and discusses the creation of the natural world as an introduction to the statement of faith which follows. It includes several discrete textual units which each contribute to the mood of praise in the light of creation.

Without a minyan, one may simply say the opening until uvoré eṭ–hakol, then the ḥatimah (closing blessing) on page 347.

STAND

בָּרְכוּ

דו:
אֶת־יְיָ הַמְבֹרָךְ:

ק: בָּרוּךְ יְיָ
הַמְבֹרָךְ
לְעוֹלָם וָעֶד

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
יוֹצֵר אוֹר, וּבוֹרֵא חֹשֶׁךְ,
עֹשֶׂה שָׁלוֹם וּבוֹרֵא אֶת־הַכֹּל.

הַכֹּל יוֹדוּךָ וְהַכֹּל יְשַׁבְּחוּךָ,
וְהַכֹּל יֹאמְרוּ, אֵין קָדוֹשׁ כַּיהוָה.

הַכֹּל יְרוֹמְמוּךָ סֶּלָה יוֹצֵר הַכֹּל,
הָאֵל הַפּוֹתֵחַ בְּכָל־יוֹם,
דַּלְתוֹת שַׁעֲרֵי מִזְרָח.

Who cracks the windows
of the firmament,
bringing forth the sun
from its place,
and the moon from its rest
and its dwelling.

Uṿoḳ̲éa’ ḥalloné raḳ̲ia’,
motsi ḥammah
mimeḳomahh, ulṿanah
mimekhon shiṿtahh.

Yotsér Or

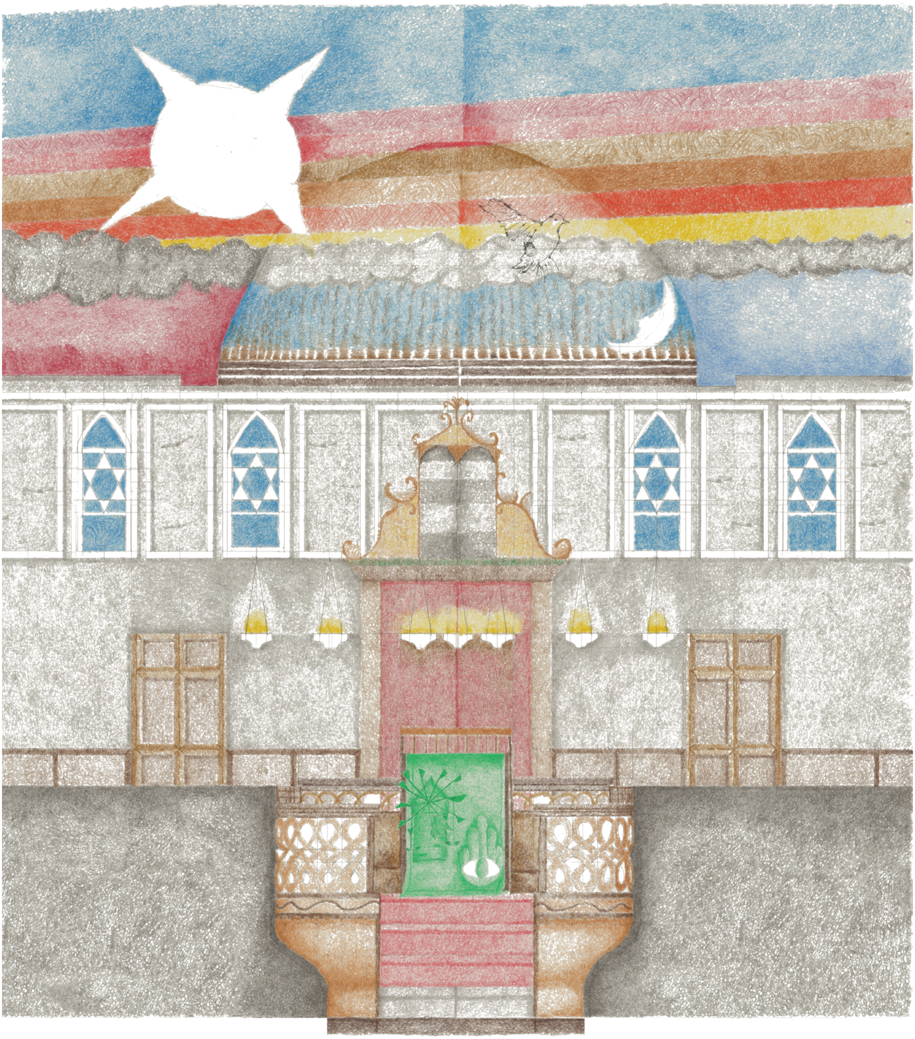
The piece on the left is a pencil sketch contributed by Daniel Alhadeff, a historic preservation architect who grew up attending Congregation Or VeShalom in Atlanta, where his Turkish and Rhodesli ancestors were among its founding members.

> *The background of the drawing is the historic Ahrida Synagogue in Istanbul and celebrates the ancestors of my Turkish great-grandfather, Solomon. The dome above the tevah is transformed into the dome of the heavens, inspired by Flammarion’s 1888 description of where the seven heavens meet the earth (“ubi cœlum terræ se conjungit”). The covering on the tevah is a representation of my name, DaNiel Hayyim. The scales (“din” justice) are in the form of the medieval windmills in Rhodes, representing my great-grandmother, Estrea, and the Hamsa is symbolic of life, Hayyim. When reading this prayer every week and on the Festivals, may we merit the rest of the dove when it was released from biblical tevah – Noaḥ’s ark.*

The text at the bottom, ובוקע הלוני רקיע*, taken from a Yotsér Or piyyut, is written in Solitreo, a cursive script primarily used for Ladino. The image beautifully illustrates this line, with the dual firmaments of synagogue dome and sky all cracking open to bring forth sun and moon.*

וּבוֹקֵעַ חַלּוֹנֵי רָקִיעַ,

מוֹצִיא חַמָּה מִמְּקוֹמָהּ, וּלְבָנָה מִמְּכוֹן שִׁבְתָּהּ.



ובוקע חלוני רקיע

Who illumines the world entirely
and all of its inhabitants whom They
created with the power of mercy.

Who illumines the Earth and her
inhabitants with compassion.

Who renews, in goodness, **the act of
Creation** every day – always.

How many are your works, יהוה,
They're all done wisely! The fullness of
the Earth is Your possession.

The exalted Sovereign, always alone,
Who is praised and glorified, and who
has been elevated since days of yore.

Elohim of eternity, with Your great
mercy – show mercy to us.

Liege of our strength, rock of our
fortress, shield of our salvation,
shelter of our eternity.

Nothing is greater than You, and
nothing lesser. There is simply nothing
without You. Who is like You?

Nothing is greater than You, יהוה our
Elohim in this world and nothing is
lesser than You, our Sovereign, in the
life of the World-that-Is-Coming.

There is nothing but You, our Redeemer
in the days of the anointed one.
Who is like You our Saviour,
when the dead are returned to life.

Ume-ir laʻolam kullo ulyoshỵav
shebara, bemidaṭ (ha)raḥamim.

Hamé-ir la-arets veladarim ʻaleha,
beraḥamim.

Uỵtuỵo meḥaddésh bekhol–yom
*tamiḍ **maʻaséh ỵeréshiṭ**.*

Mah–rabbu
maʻasekha Aḍonai,
kullam beḥokhmah ʻasiṭa,
male-ah ha-arets, ḳinyanekha

HaMelekh hameromam leỵaddo
mé-az, hameshubbaḥ vehamefo-ar
vehamiṭnassé mimoṭ ʻolam.

Elohé ʻolam, beraḥamekha
harabbim, raḥém ʻalénu,

Aḍon ʻuzzénu,
Tsur misgabbénu,
Magén yishʻénu,
Misgaỵ baʻaḍénu.

Én ʻarokh lakh ve-én zulatakh,
éfes biltakh, umi domeh–lakh,

Én ʻarokh lakh Adonai Elohénu,
baʻolam hazeh,
(ve-)én zulatakh malkénu,
leḥayyé haʻolam habba.

Efes biltakh go-alénu,
limoṭ hamashiaḥ,
umi domeh lakh moshiʻénu,
litḥiyyat hamétim.

וּמֵאִיר לָעוֹלָם כֻּלּוֹ וּלְיוֹשְׁבָיו שֶׁבָּרָא,
בְּמִדַּת (הָ)רַחֲמִים.

הַמֵּאִיר לָאָרֶץ וְלַדָּרִים עָלֶיהָ, בְּרַחֲמִים.

וּבְטוּבוֹ מְחַדֵּשׁ בְּכָל־יוֹם תָּמִיד,
מַעֲשֵׂה בְרֵאשִׁית.

מָה־רַבּוּ מַעֲשֶׂיךָ יְיָ,
כֻּלָּם בְּחָכְמָה עָשִׂיתָ, מָלְאָה הָאָרֶץ, קִנְיָנֶךָ.

הַמֶּלֶךְ הַמְרוֹמָם לְבַדּוֹ מֵאָז,
הַמְשֻׁבָּח וְהַמְפֹאָר,
וְהַמִּתְנַשֵּׂא מִימוֹת עוֹלָם.

אֱלֹהֵי עוֹלָם, בְּרַחֲמֶיךָ הָרַבִּים, רַחֵם עָלֵינוּ.

אֲדוֹן עֻזֵּנוּ, צוּר מִשְׂגַּבֵּנוּ,
מָגֵן יִשְׁעֵנוּ מִשְׂגָּב בַּעֲדֵנוּ.

אֵין עֲרוֹךְ לָךְ וְאֵין זוּלָתָךְ,
אֶפֶס בִּלְתָּךְ, וּמִי דּוֹמֶה־לָּךְ.

אֵין עֲרוֹךְ לָךְ יְיָ אֱלֹהֵינוּ בָּעוֹלָם הַזֶּה,
(וְ)אֵין זוּלָתְךָ מַלְכֵּנוּ לְחַיֵּי הָעוֹלָם הַבָּא.

אֶפֶס בִּלְתְּךָ גּוֹאֲלֵנוּ, לִימוֹת הַמָּשִׁיחַ,
וּמִי דּוֹמֶה לָּךְ מוֹשִׁיעֵנוּ,
לִתְחִיַּת הַמֵּתִים.

Yotsér Or

El sol ya salió,
Ya salió el vizir
Akí en Hyannis
Komo en Smyrna-Izmir!
Se mostra a mí
Komo a Homerós,
Sinyo del Sinyor
Para todos mozós!
Ven, kéyntamos l'alma,
Entr' al korasón,
I a El ke te manda
Yeva mi orasión!

The sun did come out,
There came out the vizier
Here in Hyannis
As in Smyrna-Izmir!
It shows itself to me
As it did to Homer,
A sign of the Sinyor
For all of us!
Come, warm up our souls,
Come into our hearts,
And to the One who sends you
Bring my prayer!

Dr Gloria Joyce Ascher
Hyannis, el 8 de Djulio 2019

Él, Liege of all deeds,

Blessed and blessing in mouth’s breath,

Great and good fill up the universe,

Knowlege and wisdom encircle it,

The pride of all the holy creatures,

Adorned with honour in the Merkavah,

Merit and integrity before the throne,

Love and compassion fill Your glory,

Goodness, seen in the light They made,

Formed by insight and precise wisdom,

Strength and might are given to them,

In order to rule over the planet,

Shining light radiates and gleams,

A pleasant brightness in all the cosmos.

They are happy as they leave,

and in their return, joyous.

Working the Maker’s will in awe,

Giving beauty and honour to the Name,

Revelry and song in recalling the power,

Calling forth the sun, rising to shine,

Él Adon ‘al kol–hama‘asim,

Barukh umṿorakh
befi khol–haneshamah.

Godlo vetuṿo malé ‘olam,

Da‘at uṭṿunah soṿeṿim (hodo) (oto).

Hamiṭga-eh ‘al ḥayyot haḳodesh,

Venehdar bekhaṿoḍ
‘al hamerkaṿah.

Zekhut umishor lifné khis-o,

Ḥesed veraḥamim malé kheṿoḍo.

Toṿim me-orot
shebera-am Elohénu,

Yetsaram beda‘at beṿinah uṿhaskél.

Koaḥ ugṿurah naṭan bahem,

Lihyot moshelim beḳereṿ téṿél.

Melé-im ziv umfiḳim nogahh,

Na-eh zivam bekhol ha‘olam.

Seméḥim betséṭam
sasim beṿo-am,

‘Osim be-émah retson ḳo (néhem) (nam).

Pe-ér vekhaṿoḍ noṭenim lishmo,

Tsaholah verinnah
lezékher malkhuṭo.

Ḳara lashemesh vayizraḥ or,

אֵל אָדוֹן עַל כָּל־הַמַּעֲשִׂים,
בָּרוּךְ וּמְבֹרָךְ בְּפִי כָּל־הַנְּשָׁמָה:
גָּדְלוֹ וְטוּבוֹ מָלֵא עוֹלָם,
דַּעַת וּתְבוּנָה סוֹבְבִים (הוֹדוֹ)(אוֹתוֹ):
הַמִּתְגָּאֶה עַל חַיּוֹת הַקֹּדֶשׁ,
וְנֶהְדָּר בְּכָבוֹד עַל הַמֶּרְכָּבָה:
זְכוּת וּמִישׁוֹר לִפְנֵי כִסְאוֹ,
חֶסֶד וְרַחֲמִים מָלֵא כְבוֹדוֹ:
טוֹבִים מְאוֹרוֹת שֶׁבָּרָאָם אֱלֹהֵינוּ,
יְצָרָם בְּדַעַת בְּבִינָה וּבְהַשְׂכֵּל:
כֹּחַ וּגְבוּרָה נָתַן בָּהֶם,
לִהְיוֹת מוֹשְׁלִים בְּקֶרֶב תֵּבֵל:
מְלֵאִים זִיו וּמְפִיקִים נֹגַהּ,
נָאֶה זִיוָם בְּכָל־הָעוֹלָם:
שְׂמֵחִים בְּצֵאתָם
שָׂשִׂים בְּבֹאָם,
עוֹשִׂים בְּאֵימָה רְצוֹן קוֹ(נֵיהֶם)/(נָם):
פְּאֵר וְכָבוֹד נוֹתְנִים לִשְׁמוֹ,
צָהֳלָה וְרִנָּה לְזֵכֶר מַלְכוּתוֹ:
קָרָא לַשֶּׁמֶשׁ וַיִּזְרַח אוֹר,

Yotsér Or

Of particular note is the poem Él Adon, which in the Hebrew is an alphabetic acrostic with a long history of inclusion in the Shaḥariṭ service.

The practice of alphabetic acrostics is not simply aesthetic, for beneath this art is the genuine sense that the Hebrew letters are themselves the building-blocks of creation. Drawing from Séfer Yetsirah and the traditions it inspired, much of Ḥaza"l's worldview assumes a metaphysical sub-structure which is, in essence, linguistic. Thus, there is no more appropriate form to describe creation than through the manipulation of the 22 letters of the alphabet.

Here, the structure of the alphabet is used in order to give voice to the breadth of creation – from the imagined heavenly throne room, to the stewards and messengers carrying the Divine missives throughout the world. Note that these messengers (that is, angels) are attributed a lot of power, including ruling over the planet and working the Divine will.

Seeing and fixing the form of the moon,
The entire host of Heaven gives praise
to them – to the Serafim, the Ofanim,
and the holy creatures above, beauty
and greatness are given.

Only on Shabbaṭ (to end of page)

To Él who rested,

from all these deeds – and on the
seventh day rose up, and took a seat
on the throne of THEIR glory –
beauty adorns the day of relaxation,
pleasure is called the day of Shabbaṭ.
This is the song of praise for day seven,
when *Él* rested from all of THEIR labour.
The seventh day itself praises and says:
“**A tuneful song by the Shabbaṭ day**”.
Therefore, let us beautify the *Él* of
all creatures with praise, desire,
graciousness, and honour – give them
all to the Sovereign Maker of all,
who bequeaths relaxation
to THEIR people Yisraél
on the sacred day of Shabbaṭ.

Ra-ah vehiṭḳin tsuraṭ haleṿanah.

Sheṿaḥ (noṭenim)/(yitenu) lo
kol–tseṿa marom,

Tif-eret ugḍullah, serafim
(ve-ofannim,) veḥayyot
(ve-ofanné) haḳodesh.

LaÉl asher shaṿaṭ
mikol hamaʿasim,
uṿayom hasheviʿi niṭʿallah
veyashaṿ ʿal kissé kheṿoḍo.
Tif-eret ʿatah leyom hamenuḥah,
ʿoneg̣ ḳara leyom haShabbaṭ.
Zeh shir sheṿaḥ shel yom
hasheṿiʿi, shebo shaṿaṭ Él mikol
melakhto, veyom hasheṿiʿi
meshabbéaḥ ve-omér:
“Mizmor shir leyom haShabbaṭ”.
Lefikhakh yefa-aru
laÉl kol yetsurav,
sheṿaḥ viḳar ugḍullah vekhaṿoḍ
yittenu lamelekh yotsér kol,
hamanḥil menuḥah
leʿamo Yisraél
beyom shabbaṭ ḳodesh.

רָאָה וְהִתְקִין צוּרַת הַלְּבָנָה:

שֶׁבַח (נוֹתְנִים)/(יִתְּנוּ) לוֹ
כָּל־צְבָא מָרוֹם,

תִּפְאֶרֶת וּגְדֻלָּה, שְׂרָפִים (וְאוֹפַנִּים,)
וְחַיּוֹת (וְאוֹפַנֵּי) הַקֹּדֶשׁ:

Only on Shabbaṭ (to end of page)

לָאֵל אֲשֶׁר שָׁבַת
מִכָּל הַמַּעֲשִׂים,
וּבַיּוֹם הַשְּׁבִיעִי נִתְעַלָּה
וְיָשַׁב עַל כִּסֵּא כְבוֹדוֹ.
תִּפְאֶרֶת עָטָה לְיוֹם הַמְּנוּחָה,
עֹנֶג קָרָא לְיוֹם הַשַּׁבָּת.
זֶה שִׁיר שֶׁבַח שֶׁל יוֹם הַשְּׁבִיעִי,
שֶׁבּוֹ שָׁבַת אֵל מִכָּל מְלַאכְתּוֹ,
וְיוֹם הַשְּׁבִיעִי מְשַׁבֵּחַ וְאוֹמֵר
”מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת“:
לְפִיכָךְ יְפָאֲרוּ לָאֵל כָּל יְצוּרָיו,
שֶׁבַח וִיקָר וּגְדֻלָּה וְכָבוֹד
יִתְּנוּ לַמֶּלֶךְ יוֹצֵר כֹּל,
הַמַּנְחִיל מְנוּחָה לְעַמּוֹ יִשְׂרָאֵל
בְּיוֹם שַׁבַּת קֹדֶשׁ:

Yotsér Or

This paragraph which serves as a bridge between the two major themes of Yotsér Or (natural creation and angelic praise) connects both to the centrality of the Shabbaṭ day. Note the repeated root 'day' – like all services, this is built to be a reminder of where we are and what we are doing – contrasted to the Yotsér in 'Arviṭ, where we hear about stars in their night watches.

This paragraph serves as an introduction to the angelic passages, the Ḳedushshah deYotsér, which follow, one of three places where a version of the Ḳedushshah prayer is recorded in the Siddur (the others are the Amidah of course, and the Ḳedushshah deSidra which is recited wither at the end of Shaḥarit services or the beginning of Minḥah). All of them trace their lineage to the Late Antique school called Merkavah mysticism. (Cont.)

Your name יהוה our *Elohim* is
sanctified, and Your memory, our
Sovereign, is beautified in the Heavens
above and on the Earth below.
Everything is praise of your deeds:
the shining lights, that You formed,
they beautify You. Selah.

Your form is praise,
eternally our Sovereign and our
salvation, creator of holiness.

Your name is praised forever, our
Sovereign, maker of the angels.
And Your angels all stand at the eternal
heights and listen in awe together to
the words of our *Elohim* who lives
and is Sovereign of all.
All of them are loved,
All of them are clarified,
All of them are mighty,
All of them are holy,
They all fulfill the will
of their Creator and
with awe and wonder.
And they all open their mouths
in holiness and purity,
in song and melody,

Shimkha Adonai Elohénu
yiṭḳaddash, vezikhrekha yiṭpa-ar
malkénu bashamayim mima‘al,
ve‘al ha-arets mitaḥaṭ.
‘Al–kol–sheṿaḥ ma‘aséh yadekha,
ve‘al me-oré–or sheyatsarta,
hémmah yefa-arukha selah.

Tiṭbarakh lanetsaḥ, tsurénu
malkénu vego-alénu, boré ḳeḍoshim.

Yishtabbaḥ shimkha la‘aḍ malkénu,
yotsér mesharetim,
va-asher mesharetav
kullam ‘omeḍim berum ‘olam,
umashmi‘im beyir-ah yaḥaḍ
beḳol diṿré Elohim ḥayyim
umelekh ‘olam.
Kullam ahuṿim,
Kullam berurim,
Kullam gibborim,
Kullam ḳeḍoshim,
Kullam ‘osim be-émah
uṿyir-ah retson ḳonam.
Vekhullam poteḥim eṭ–pihem
biḳḍushshah uṿtahorah,
beshirah uṿzimrah,

שִׁמְךָ יְיָ אֱלֹהֵינוּ יִתְקַדָּשׁ,
וְזִכְרְךָ יִתְפָּאַר מַלְכֵּנוּ בַּשָּׁמַיִם מִמַּעַל,
וְעַל הָאָרֶץ מִתָּחַת.
עַל־כָּל־שֶׁבַח מַעֲשֵׂה יָדֶיךָ,
וְעַל מְאוֹרֵי־אוֹר שֶׁיָּצַרְתָּ,
הֵמָּה יְפָאֲרוּךָ סֶּלָה.

תִּתְבָּרַךְ לָנֶצַח,
צוּרֵנוּ מַלְכֵּנוּ וְגֹאֲלֵנוּ בּוֹרֵא קְדוֹשִׁים.

יִשְׁתַּבַּח שִׁמְךָ לָעַד מַלְכֵּנוּ,
יוֹצֵר מְשָׁרְתִים, וַאֲשֶׁר מְשָׁרְתָיו
כֻּלָּם עוֹמְדִים בְּרוּם עוֹלָם,
וּמַשְׁמִיעִים בְּיִרְאָה יַחַד
בְּקוֹל דִּבְרֵי אֱלֹהִים
חַיִּים וּמֶלֶךְ עוֹלָם.
כֻּלָּם אֲהוּבִים,
כֻּלָּם בְּרוּרִים,
כֻּלָּם גִּבּוֹרִים,
כֻּלָּם קְדוֹשִׁים,
כֻּלָּם עֹשִׂים בְּאֵימָה
וּבְיִרְאָה רְצוֹן קוֹנָם.
וְכֻלָּם פּוֹתְחִים אֶת־פִּיהֶם,
בִּקְדֻשָּׁה וּבְטָהֳרָה, בְּשִׁירָה וּבְזִמְרָה,

Yotsér Or

Merkavah mysticism was a clearly-developed although poorly-understood school of meditation and trance which was employed by the rabbis of the Tannaitic and Amoraic periods (or at least attributed to them). In the texts that survive (particularly the Hékhalot literature), famous rabbis (often R' Akiva and others of his generation) are described as making spiritual journeys to heavenly realms. There, they encounter a whole host of angels, demonic forces, other dimensions, and even begin to approach the Divine Themself. Historically, these schools owe a lot to the religious environment of the late Roman Empire as well as Sassanian Persia and show influences from Zoroastrian angelology as well as clear Gnostic tones, likely a result of contact with Manichaeism, one of the dominant faiths in the Mediterranean world at the time.

and bless, praise, beautify and
sanctify and elevate and crown
the Name of
the Él, the Sovereign,
the Great, the Wonderful
and the Mighty Holy One.

All of them accept the yoke of
Heaven’s realm to one another,
they give permission to one
another, to sanctify their
maker with pleasure,
in clear and pleasant holy speech.
All of them answer as one in fear
and speak in awe:

Holy, Holy, Holy
יהוה of Legions
whose glory fills the Earth.

The *Ofanim* and the Holy
Creatures elevate one another
with thundering noise to the
Serafim in response, saying:

Blessed is יהוה’s Glory
from Their place!

meṿarekhim meshabbeḥim,
mefa-arim umaḳdishim
uma‘aritsim umamlikhim
eṭ Shém Ha-Él haMelekh
haGaḍol haGibbor
vehaNora Ḳaḍosh Hu.

Vekhullam meḳabbelim ‘aléhem ‘ol
malkhuṭ shamayim zeh mizeh,
venoṭenim reshuṭ zeh lazeh,
lehaḳdish leyotseram benaḥaṭ
ruaḥ, besafah ṿerurah uṿin‘imah
ḳeḍoshshah. Kullam ke-eḥaḍ ‘onim
be-émah ve-omerim beyir-ah:

Ḳaḍosh, Ḳaḍosh, Ḳaḍosh
Aḍonai Tseṿa-oṭ
melo khol–ha-arets keṿoḍo.

Veha-Ofannim veḤayyoṭ
haḲoḍesh bera‘ash gaḍol
miṭnasse-im (le‘ummat haSerafim)
le‘ummaṭam meshabeḥim
ve-omerim:

Barukh keṿoḍ Aḍonai
mimeḳomo.

מְבָֽרְכִים מְשַׁבְּחִים מְפָֽאֲרִים
וּמַקְדִּישִׁים וּמַֽעֲרִיצִים וּמַמְלִיכִים
אֶת־שֵׁם
הָאֵל הַמֶּֽלֶךְ הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא קָדוֹשׁ הוּא.

וְכֻלָּם מְקַבְּלִים עֲלֵיהֶם
עֹל מַלְכוּת שָׁמַֽיִם זֶה מִזֶּה,
וְנוֹתְנִים רְשׁוּת זֶה לָזֶה,
לְהַקְדִּישׁ לְיוֹצְרָם בְּנַֽחַת רוּחַ,
בְּשָׂפָה בְרוּרָה וּבִנְעִימָה קְדוֹשָׁה.
כֻּלָּם כְּאֶחָד עוֹנִים בְּאֵימָה
וְאוֹמְרִים בְּיִרְאָה:

קָדוֹשׁ, קָדוֹשׁ, קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל-הָאָֽרֶץ כְּבוֹדוֹ.

וְהָאוֹפַנִּים וְחַיּוֹת הַקֹּֽדֶשׁ
בְּרַֽעַשׁ גָּדוֹל מִתְנַשְּׂאִים
(לְעֻמַּת הַשְּׂרָפִים)
לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

בָּרוּךְ כְּבוֹד יְיָ מִמְּקוֹמוֹ.

Yotsér Or

The centrepiece of many of these mystical visions are the texts recorded here which make up the core part of what is identified as the Ḳedushshah. We are re-enacting Yisha'yahu 6:3, where angels are praising the Divine with calls of Holy, Holy, Holy, and Barukh Keṿoḍ. There are many proposed reasons for this – the Talmud suggests it is to remind ourselves of the precedence of our songs (BT Ḥullin 91b):

"The Jewish people are more dear to the Holy One than the ministering angels, as the Jewish people may recite a song of praise to God at any time, but ministering angels recite a song of praise only one time per day."

Another is that we are placing ourselves in an angel's state of mind to concentrate on our prayers, with no material concern.

To the blessed *Él* they give melodies,
To the Sovereign, the *Él* who lives
and sustains they sing, and recite
Your praises to be heard:
That They is alone
Elevated and holy,
Enforcer of discipline,
Agent of innovation,
Owner of war,
Sower of righteousness,
Gardener of salvation,
Creator of healing,
Wonder of song,
The Liege of wonder.

Who renews Their goodness
each and every day in the work of
Creation, as it's said: "To make great
lights, for Their eternal mercy."
יהוה fixed the lights to gladden the
world which They made.

Blessed are You, יהוה,
who forms the lights.

Le-Él barukh ne‘imoṭ yitténu,
laMelekh Él Ḥai vekayyam
zemiroṭ yoméru veṭishbaḥoṭ
yashmi‘u.
Ki hu leṿaddo
Marom veḳaḍosh,
Po‘él geṿuroṭ,
‘Oseh ḥaḍashoṭ,
Ba‘al milḥamoṭ,
Zoré-a’ tseḍaḳoṭ,
Matsmiaḥ yeshu‘oṭ,
Boré refu-oṭ,
Nora ṭehilloṭ,
Aḍon hanifla-oṭ.

Hameḥaddésh betuṿo bekhol–
yom tamiḍ ma‘aséh ṿeréshiṭ.
Ka‘amur: "Le‘oséh orim
geḍolim, ki le‘olam ḥasdo."
*(Vehiṭḳin me-*oroṭ *mesammeaḥ*
‘olamo asher bara.)

Barukh Attah Aḍonai,
yotsér hame-oroṭ.

לְאֵל בָּרוּךְ נְעִימוֹת יִתֵּנוּ,
לַמֶּלֶךְ אֵל חַי וְקַיָּם זְמִרוֹת יֹאמֵרוּ
וְתִשְׁבָּחוֹת יַשְׁמִיעוּ.
כִּי הוּא לְבַדּוֹ
מָרוֹם וְקָדוֹשׁ,
פּוֹעֵל גְּבוּרוֹת,
עֹשֶׂה חֲדָשׁוֹת,
בַּעַל מִלְחָמוֹת,
זוֹרֵעַ צְדָקוֹת,
מַצְמִיחַ יְשׁוּעוֹת,
בּוֹרֵא רְפוּאוֹת,
נוֹרָא תְהִלּוֹת,
אֲדוֹן הַנִּפְלָאוֹת.

הַמְחַדֵּשׁ בְּטוּבוֹ בְּכָל־יוֹם תָּמִיד
מַעֲשֵׂה בְרֵאשִׁית. כָּאָמוּר:
”לְעֹשֵׂה אוֹרִים גְּדֹלִים
כִּי לְעוֹלָם חַסְדּוֹ.“
(וְהִתְקִין מְאוֹרוֹת מְשַׂמֵּחַ
עוֹלָמוֹ אֲשֶׁר בָּרָא.)

בָּרוּךְ אַתָּה יְיָ,
יוֹצֵר הַמְּאוֹרוֹת.

Yotsér Or

Here, we come to summarise this complex compilation of different liturgical modes and as a result we employ another frequent style: the list.

The list here employs a fixed style for much of it with a participle-conjugated verb (Enforcer, Agent, Owner, Sower, Gardener, Creator, Wonder) in semiḥut (word-pair grammatical form) with a plural noun. In translating these we have left out the plurality of the succeeding noun, understanding each of these as 'titles' in a sense of the Divine.

The point, of course, is that any title we might apply is incomplete and by definition, limited to the language we are able to employ. To make an accurate list, we would have to continue to infinity, and that perhaps is what is being pointed to by the difficult plurality of the language.

With Eternal Love

You have loved us,
יהוה our *Elohim*.
With great and abounding
compassion you have been
compassionate to us.
Our parent and Sovereign,
for the sake of Your great
name, and for the sake of our
ancestors who trusted in you.
And teach us the laws of life,
to do Your will
with a complete heart.
Thus be gracious to us,
our merciful parent – Merciful
One, please show mercy to us!
Give our hearts understanding:
To comprehend
To understand
To listen
To learn
and to teach
To keep,
and to do,
And to fulfill all the words we
learn in Your Torah lovingly.

Ahaṿaṭ ʻOlam

ahaṿtanu, Aḍonai Elohénu,
ḥemlah geḍolah viṭérah
ḥamalta ʻalénu.
Aṿinu Malkénu, baʻaṿur
shimkha hagaḍol, uṿaʻaṿur
aṿoténu shebatḥu ṿakh.
Vatelammedémo ḥuḳḳé
ḥayyim, laʻasoṭ retsonekha
beléṿaṿ shalém.
Kén teḥonnénu aṿinu, ha-aṿ
haraḥaman, hameraḥém
raḥém–na ʻalénu.
Veṭén belibbénu ṿinah:
Lehaṿin,
Lehaskil,
Lishmo-aʼ,
Lilmoḍ
ulelamméḍ,
Lishmor
velaʻasoṭ,
ulḳayyém eṭ–kol–diṿré
ṭalmuḍ toraṭekha
be-ahaṿah.

אַהֲבַת עוֹלָם

אֲהַבְתָּנוּ,
יְיָ אֱלֹהֵינוּ,
חֶמְלָה גְדוֹלָה
וִיתֵרָה חָמַלְתָּ עָלֵינוּ.
אָבִינוּ מַלְכֵּנוּ,
בַּעֲבוּר שִׁמְךָ הַגָּדוֹל,
וּבַעֲבוּר אֲבוֹתֵינוּ שֶׁבָּטְחוּ בָךְ.
וַתְּלַמְּדֵמוֹ חֻקֵּי חַיִּים,
לַעֲשׂוֹת רְצוֹנְךָ
בְּלֵבָב שָׁלֵם.
כֵּן תְּחָנֵּנוּ אָבִינוּ,
הָאָב הָרַחֲמָן,
הַמְרַחֵם רַחֵם־נָא עָלֵינוּ.
וְתֵן בְּלִבֵּנוּ בִינָה
לְהָבִין,
לְהַשְׂכִּיל,
לִשְׁמֹעַ,
לִלְמוֹד
וּלְלַמֵּד,
לִשְׁמֹר
וְלַעֲשׂוֹת,
וּלְקַיֵּם אֶת־כָּל־דִּבְרֵי תַלְמוּד
תּוֹרָתֶךָ בְּאַהֲבָה.

Ahavat 'Olam

The second blessing prior to the 'Amidah, Ahavat 'Olam calls upon the Divine by evoking the themes of love, mercy, and salvation.

*Merciful One, please show mercy to us! The repetition of the word for mercy in this passage is a reminder of what it is we are asking for: mercy (*רֶחֶם*) comes from the noun for 'womb,' and recalls the process of birth and the comfort of being held in utero. The womb-image is often a metaphor for development as well. Famously, psychologist C.G. Jung compared consciousness to, '...a child that is born daily out of the primordial womb of the unconscious.' (CW, II. par. 935) So too perhaps, as we ask to have understanding and comprehension, we are asking to be reborn from the state of mercy into a state of consciousness, one in which we can relate to the Divine as a parent, separate and adult.*

Illuminate Our Eyes

with Your Torah and adhere
our hearts to your *mitsvoṭ*,
and unify our hearts in love
and awe to Your name,
so that we shall never fail,
and never be ashamed, and
never be embarassed,
for in Your holy, great, and
mighty name we trust.

We rejoice and are happy
in Your salvation.
Your mercy, יהוה, our *Elohim*,
and your great kindness – never
take them away from us ever!
Hurry and bring upon us
blessing and peace immediately
from all four corners of the Earth,
and remove the yoke of Others
from around our necks, and
guide us, quickly, to the
establishment of our land!

For You are *Él*, who effects salvation
and who has picked us from among
all the nations and languages.

Veha-ér ‘énénu beṭoraṭekha
veḍabbék libbénu bemitsvoṭekha,
veyaḥéḍ leṿaṿénu le-ahaṿah
ulyir-ah et–shemekha,
(lema‘an) lo néṿosh
velo nikkalém velo nikkashél
le‘olam va‘eḍ, ***ki ṿeshém***
koḍshekha hagaḍol hagibbor
vehanora bataḥnu.

Nag̣ilah venismeḥah bishu‘aṭekha,
veraḥamekha Aḍonai Elohénu,
vaḥasaḍekha harabbim
al ya‘azvunu netsaḥ selah va‘eḍ.
Mahér vehaṿé ‘alénu
berakhah veshalom mehérah
mé-arba’ kanfot
kol – ha-arets,
ushṿor ‘ol hagoyim mé‘al
tsavvarénu, veholikhénu
mehérah ḳomemiyyuṭ
le-artsénu.

Ki Él po‘él yeshu‘oṭ Attah, uṿanu
ṿaḥarta mikol–‘am velashon.

וְהָאֵר עֵינֵינוּ בְּתוֹרָתֶךָ
וְדַבֵּק לִבֵּנוּ בְּמִצְוֹתֶיךָ,
וְיַחֵד לְבָבֵנוּ לְאַהֲבָה
וּלְיִרְאָה אֶת־שְׁמֶךָ,
(לְמַעַן) לֹא נֵבוֹשׁ
וְלֹא נִכָּלֵם וְלֹא נִכָּשֵׁל
לְעוֹלָם וָעֶד,
כִּי בְשֵׁם קָדְשְׁךָ הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא בָּטָחְנוּ.

נָגִילָה וְנִשְׂמְחָה בִּישׁוּעָתֶךָ,
וְרַחֲמֶיךָ יְיָ אֱלֹהֵינוּ
וַחֲסָדֶיךָ הָרַבִּים,
אַל יַעַזְבוּנוּ נֶצַח סֶלָה וָעֶד.
מַהֵר וְהָבֵא עָלֵינוּ
בְּרָכָה וְשָׁלוֹם מְהֵרָה
מֵאַרְבַּע כַּנְפוֹת
כָּל - הָאָרֶץ,
וּשְׁבוֹר עֹל הַגּוֹיִם מֵעַל צַוָּארֵנוּ,
וְהוֹלִיכֵנוּ מְהֵרָה קוֹמְמִיּוּת לְאַרְצֵנוּ.

כִּי אֵל פּוֹעֵל יְשׁוּעוֹת אָתָּה,
וּבָנוּ בָחַרְתָּ מִכָּל־עַם וְלָשׁוֹן.

Ahavat ‘Olam

From all four corners of the Earth. The themes of Ahavat ‘Olam – love, trust, and restoration – all coincide in our hope for the ingathering of the exiled nation of Jews back to our land. Intimately connected with the establishment of our own sovereignty is the ending of our oppression by others. This could not be clearer: “Break the yoke of the Others (goyyim) from upon our necks and guide us, quickly, to the establishment of our land.”

It is at this passage, and specifically at the words from all four corners of the Earth where it is customary to take the four tsitsiyyot from the four corners of out tallitot, and gather them together in the right hand, symbolically demonstrating the redemptive gathering of the corners, from the margin to the centre, from exile to establishment.

You, our Sovereign,
have brought us to Your great
name in love, to thank You
and to unify You to fear
and to love Your name.

Blessed are You, יהוה,
who chooses Yisraél as
Your people with love.

◆

Listen, Yisraél!
יהוה
is our *Elohim*
יהוה
is one.

(whispered)
Blessed is the glorious name
of THEIR rule forever and ever.

Veḳéraṿt̲a̲nu malk̲é̲nu
leshimkha hagaḍol
be-ahaṿah, lehoḍoṭ lakh
ulyaḥeḍkha (leyir-ah)
ul-ahaṿah eṭ–shimkha.

Barukh Attah Aḍonai
haboḥér be‘ammo Yisraél
be-ahaṿah.

◆

Shema’
Yisraél
Aḍonai
Eloh̲é̲nu
Aḍonai
eḥaḍ.

Barukh shém keṿoḍ
malkhuṭo le‘olam va‘eḍ.

וְקֵרַבְתָּנוּ מַלְכֵּנוּ
לְשִׁמְךָ הַגָּדוֹל בְּאַהֲבָה,
לְהוֹדוֹת לְךָ וּלְיַחֶדְךָ (לְיִרְאָה)
וּלְאַהֲבָה אֶת־שְׁמֶךָ.

בָּרוּךְ אַתָּה יְיָ, הַבּוֹחֵר
בְּעַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה.

* * *

שְׁמַע
יִשְׂרָאֵל
יְהוָה
אֱלֹהֵינוּ
יְהוָה
אֶחָד

בָּרוּךְ שֵׁם כְּבוֹד
מַלְכוּתוֹ לְעוֹלָם וָעֶד

Ahavaṭ ʻOlam

...who chooses Yisraél... Like many ḥatimot (critical last lines of blessings), this one too is framed in the gerund-form. יהוה is choosing Yisraél every day, and doing so with love. The presence and persistence of this constant renewal of the covenant is captured beautifully by the language, but in a way which many translations fail to relate.

Shema'

The Shema' is the unquestioned Ur-text of Jewish liturgy. Above and beyond everything else said and done in the course of prayer, the recitation of this one biblical verse (Devarim 6:4) takes precedence in significance as well as sentiment. The difficulty of translating this terse formula is profound, but what is eminently important is the fact that the sole verb and first word (Shema'!) is in the command-form.

Love

יהוה your *Elohim*
with all your heart,
and with all your soul,
and with all you have.

These words which I instruct you this day shall be upon your heart. Teach them to your children and speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Bind them as a sign upon your arm and as badges between your eyes. Write them upon the doorposts of your houses and your gates.

If you listen, **truly listen** to the precepts of which I have instructed you today – to love יהוה your *Elohim* and to serve THEM with all of your heart and soul, then I will give rain for your land in every season it's needed so that you can gather up your grain, wine, and oil.

Ve-ahaṿta,

éṭ–Aḍonai Elohekha;
bekhol–leṿaṿekha
uṿkhol–nafshekha
uṿkhol–me-oḍekha.
Vehayu hadeṿarim ha-élleh
asher anokhi metsavvekha
hayom ʻal–leṿaṿekha.
Veshinnantam leṿanekha,
veḍibbarta bam; beshiṿtekha
beṿéṭekha uṿlekhtekha
ṿaderekh, uṿeshokhbekha
uṿkumekha. Uḳshartam le-oṭ
ʻal–yaḍekha; vehayu letotafoṭ
bén ʻénekha. Ukhṭaṿtam
ʻal–mezuzoṭ béṭekha
uṿishʻarekha.

Vehayah ***im–shamoa'***
tishmeʻu el mitsvoṭai, asher
anokhi metsavveh eṭkhem
hayom; le-ahaṿah eṭ–Aḍonai
Elohékhem ulʻoṿḍo,
bekhol–leṿaṿkhem
uṿkhol–nafshekhem.
Venaṭatti metar–artsekhem
beʻitto yoreh umalkosh;
ve-asafta ḍeganekha,
veṭiroshekha veyits-harekha.

וְאָ֣הַבְתָּ֔
אֵ֖ת יְהֹוָ֣ה אֱלֹהֶ֑יךָ
בְּכָל־לְבָבְךָ֥ וּבְכָל־נַפְשְׁךָ֖
וּבְכָל־מְאֹדֶֽךָ׃ וְהָי֞וּ
הַדְּבָרִ֣ים הָאֵ֗לֶּה אֲשֶׁ֨ר
אָנֹכִ֧י מְצַוְּךָ֛ הַיּ֖וֹם עַל־
לְבָבֶֽךָ׃ וְשִׁנַּנְתָּ֣ם לְבָנֶ֔יךָ
וְדִבַּרְתָּ֖ בָּ֑ם בְּשִׁבְתְּךָ֣ בְּבֵיתֶ֗ךָ
וּבְלֶכְתְּךָ֣ בַדֶּ֔רֶךְ וּֽבְשָׁכְבְּךָ֖
וּבְקוּמֶֽךָ׃ וּקְשַׁרְתָּ֥ם לְא֖וֹת
עַל־יָדֶ֑ךָ וְהָי֥וּ לְטֹטָפֹ֖ת בֵּ֥ין
עֵינֶֽיךָ׃ וּכְתַבְתָּ֛ם עַל־
מְזֻז֥וֹת בֵּיתֶ֖ךָ וּבִשְׁעָרֶֽיךָ׃

◆

וְהָיָ֗ה אִם־שָׁמֹ֤עַ
תִּשְׁמְעוּ֙ אֶל מִצְוֺתַ֔י
אֲשֶׁ֧ר אָנֹכִ֛י מְצַוֶּ֥ה אֶתְכֶ֖ם
הַיּ֑וֹם לְאַהֲבָ֞ה אֶת־
יְהֹוָ֤ה אֱלֹהֵיכֶם֙ וּלְעָבְד֔וֹ
בְּכָל־לְבַבְכֶ֖ם וּבְכָל־נַפְשְׁכֶֽם׃
וְנָתַתִּ֧י מְטַר־אַרְצְכֶ֛ם בְּעִתּ֖וֹ
יוֹרֶ֣ה וּמַלְק֑וֹשׁ וְאָסַפְתָּ֣
דְגָנֶ֔ךָ וְתִירֹשְׁךָ֖ וְיִצְהָרֶֽךָ׃

Shema'

The recitation of the one-line creed is followed by several other biblical passages, the first two also from Deyarim and the last from BaMidbar. The first paragraph (all three are often known by the first words), the Ve-ahavta, lays out the basic premises of Jewish faith: we are required to love יהוה, and beyond that, every command is not about what we believe, but rather what we do.

...all you have. This third injunction is the hardest to understand. If it was rendered literally, it would translate to 'Love...with all of your very-ness.' The word in question being an adjective and not a noun, making it possessive is a strange but beautiful gesture. Commentators have typically understood it to mean that you should love יהוה with all that you have, both materially, and metaphysically as well.

I will give grasses in your field for your livestock, and they shall eat and be satisfied. Guard yourself lest your heart deceive you and turn aside and serve other *Elohim* and bow down to them. Then יהוה would be angry with you and stop up the Heavens and there would no longer be rain for your fields nor your produce. THEY would remove you immediately from the good land which יהוה has given to you. Place these words upon your heart and upon your soul and bind them as a sign upon your arm, and they shall be badges between your eyes. Teach them to your children to speak of them when you rest in your home and when you walk on the way; when you lie down and when you rise up. Write them upon the doorposts of your house and your gates. This is so your days and the days of your children upon the land which יהוה has sworn to give to them will be lengthened for as long as the Heavens are above the Earth.

Venaṭatti ʿésev besaḍekha liṿhemtekha; ve-akhalta vesaṿa'ta. Hishshameru lakhem, pen–yifteh leṿaṿkhem; vesartem vaʿaṿaḍtem Elohim aḥérim, vehishtaḥaviṭem lahem. Veḥarah af–Aḍonai bakhem veʿatsar eṭ–hashamayim velo–yihyeh matar, veha-aḍamah, lo ṭittén eṭ–yeṿulahh; va-aṿaḍtem mehérah méʿal ha-arets hatoṿah, asher Aḍonai noṭén lakhem. Vesamtem eṭ–deṿarai élleh, ʿal–leṿaṿkhem veʿal–nafshekhem; uḳshartem oṭam le-oṭ ʿal–yedkhem, vehayu letotafoṭ bén ʿénékhem. Velimmaḍtem oṭam eṭ–benékhem leḍabbér bam; beshiṿtekha beṿéṭekha uṿlekhtekha ṿaderekh, uṿshokhbekha uṿḳumekha. Ukhṭaṿtam ʿal–mezuzoṭ béṭekha uṿisharekha. Lemaʿan yirbu yemékhem vimé ṿenékhem, ʿal ha-aḍamah, asher nishba' Aḍonai laʿaṿoṭékhem laṭéṭ lahem; kimé hashamayim ʿal–haʿarets.

וְנָתַתִּ֛י עֵ֥שֶׂב בְּשָׂדְךָ֖
לִבְהֶמְתֶּ֑ךָ וְאָכַלְתָּ֖ וְשָׂבָֽעְתָּ׃
הִשָּֽׁמְר֣וּ לָכֶ֔ם פֶּן־יִפְתֶּ֖ה
לְבַבְכֶ֑ם וְסַרְתֶּ֗ם וַעֲבַדְתֶּם֙
אֱלֹהִ֣ים אֲחֵרִ֔ים
וְהִשְׁתַּחֲוִיתֶ֖ם לָהֶֽם׃ וְחָרָה֩
אַף־יְהֹוָ֜ה בָּכֶ֗ם וְעָצַ֤ר אֶת־הַשָּׁמַ֙יִם֙
וְלֹא־יִהְיֶ֣ה מָטָ֔ר וְהָאֲדָמָ֔ה לֹ֥א
תִתֵּ֖ן אֶת־יְבוּלָ֑הּ וַאֲבַדְתֶּ֣ם
מְהֵרָ֗ה מֵעַל֙ הָאָ֣רֶץ הַטֹּבָ֔ה
אֲשֶׁ֥ר יְהֹוָ֖ה נֹתֵ֥ן לָכֶֽם׃
וְשַׂמְתֶּם֙ אֶת־דְּבָרַ֣י אֵ֔לֶּה
עַל־לְבַבְכֶ֖ם וְעַל־נַפְשְׁכֶ֑ם
וּקְשַׁרְתֶּ֨ם אֹתָ֤ם לְאוֹת֙
עַל־יֶדְכֶ֔ם וְהָי֥וּ לְטוֹטָפֹ֖ת
בֵּ֥ין עֵינֵיכֶֽם׃ וְלִמַּדְתֶּ֥ם אֹתָ֛ם
אֶת־בְּנֵיכֶ֖ם לְדַבֵּ֣ר בָּ֑ם
בְּשִׁבְתְּךָ֤ בְּבֵיתֶ֙ךָ֙ וּבְלֶכְתְּךָ֣
בַדֶּ֔רֶךְ וּבְשָׁכְבְּךָ֖ וּבְקוּמֶֽךָ׃
וּכְתַבְתָּ֛ם עַל־מְזוּזוֹת בֵּיתֶ֖ךָ
וּבִשְׁעָרֶֽיךָ׃ לְמַ֨עַן יִרְבּ֤וּ יְמֵיכֶם֙
וִימֵ֣י בְנֵיכֶ֔ם עַל הָאֲדָמָ֔ה אֲשֶׁ֨ר
נִשְׁבַּ֧ע יְהֹוָ֛ה לַאֲבֹתֵיכֶ֖ם
לָתֵ֣ת לָהֶ֑ם כִּימֵ֥י
הַשָּׁמַ֖יִם עַל־הָאָֽרֶץ׃

Shema'

This second paragraph (Vehayah im shamo-a') restates many of the themes of Ve-ahavta above, and indeed many of the discrete commandments as well, while also introducing a new theme: reward and punishment. As is expected for an ancient society of pastoral nomads, both the rewards and the punishments are exclusively agricultural: rain (or the absence of it), a good harvest (or a bad one), etc.

...remove you immediately from the good land... The relationship between access and control over Erets Yisraél and societal morality is omnipresent throughout the Torah. Here it is made explicit that the promise of the Land of Yisraél is conditioned entirely on the behaviour of its inhabitants. This relationship has come to characterise many of the disasters of Jewish history as well as the response to them from tradition.

יהוה spoke to Mosheh and said: “Speak to the Children of Yisraél and say to them to make for themselves a **fringe** on the corners of their clothing forever. Place **on the fringe** a thread of sky-blue; They shall to you **be a fringe**. When you see it you will remember all the precepts of יהוה and do them, rather than follow after your hearts and eyes, which you have strayed after before. This is so you will remember and do all of My precepts and you shall be holy to their *Elohim*. I am יהוה, your *Elohim* who brought you out of the land of Egypt to be with you as *Elohim*.

I am יהוה your *Elohim*.”

◆

יהוה *your Elohim is truth...*

Vayomer Aḍonai
el–Mosheh lémor: “Dabbér
el–Bené Yisraél ve-amarta
aléhem, ve‘asu lahem
***tsitsiṭ** ‘al–kanfé ṿigḍéhem*
*leḍoroṭam; venaṭenu **‘al–***
***tsitsiṭ** hakanaf peṭil tekhéleṭ.*
*Vehayah lakhem **letsitsit***
ur-iṭem oṭo uzkhartem
eṭ–kol–mitsvoṭ Aḍonai,
va‘asiṭem oṭam; velo–ṭaṭuru
aḥaré leṿaṿekhem ve-aḥaré
‘énékhem, asher–attem
zonim aḥaréhem. Lema‘an
tizkeru, va‘asiṭem eṭ–kol–
mitsvoṭai; vihyiṭem ḳeḍoshim
lÉlohékhem. Ani Aḍonai
Elohékhem asher hotséṭi
eṭkhem mé-erets Mitsrayim,
lihyoṭ lakhem lÉlohim;
Ani Aḍonai Elohékhem.”

Aḍonai
Elohékhem
emeṭ...

וַיֹּ֥אמֶר יְהֹוָ֖ה
אֶל־מֹשֶׁ֥ה לֵּאמֹֽר:
דַּבֵּ֞ר אֶל־בְּנֵ֤י יִשְׂרָאֵל֙
וְאָמַרְתָּ֣ אֲלֵהֶ֔ם וְעָשׂ֨וּ לָהֶ֥ם
צִיצִ֛ת עַל־כַּנְפֵ֥י בִגְדֵיהֶ֖ם
לְדֹרֹתָ֑ם וְנָ֥תְנ֛וּ **עַל־צִיצִ֥ת**
הַכָּנָ֖ף פְּתִ֥יל תְּכֵֽלֶת:
וְהָיָ֣ה לָכֶם֮ **לְצִיצִת֒**
וּרְאִיתֶ֣ם אֹת֗וֹ וּזְכַרְתֶּם֙
אֶת־כָּל־מִצְוֹ֣ת יְהֹוָ֔ה
וַעֲשִׂיתֶ֖ם אֹתָ֑ם וְלֹֽא־תָת֜וּרוּ
אַחֲרֵ֤י לְבַבְכֶם֙ וְאַחֲרֵ֣י עֵֽינֵיכֶ֔ם
אֲשֶׁר־אַתֶּ֥ם זֹנִ֖ים אַחֲרֵיהֶֽם:
לְמַ֣עַן תִּזְכְּר֔וּ וַעֲשִׂיתֶ֖ם
אֶת־כָּל־מִצְוֹתָ֑י וִהְיִיתֶ֥ם
קְדֹשִׁ֖ים לֵאלֹֽהֵיכֶֽם: אֲנִ֞י
יְהֹוָ֣ה אֱלֹֽהֵיכֶ֗ם אֲשֶׁ֨ר
הוֹצֵ֤אתִי אֶתְכֶם֙ מֵאֶ֣רֶץ
מִצְרַ֔יִם לִהְי֥וֹת לָכֶ֖ם לֵאלֹהִ֑ים
אֲנִ֖י יְהֹוָ֥ה אֱלֹהֵיכֶֽם:

* * *

יְיָ אֱלֹהֵיכֶם אֱמֶת...

Shema’

The third paragraph which follows the Shema’, Vayomer Aḍonai, is specific where the other two are broad. In particular, it deals with the mitsvah of Tsitsit. Why, out of all of the many passages that concern the many mitsvoṭ of the Torah, do we read about Tsitsit twice daily in the Shema? One answer is simply the centrality of this mitsvah to daily life.

...a thread of sky-blue... The colour in question, Tekhélet, is one whose story parallels many of the broader narratives of Jewish history. After the Expulsion (70 CE), the particular method of creating the pigment was lost, the only memory remaining of its many remarkable properties. In the 20th century, scientific research helped establish that the dye most likely came from a Mediterranean snail (Hexaplex Trunculus) and beginning in the 1980s, dye started to be sold in contemporary Israel.

...and Lasting

and correct and stable
and direct and faithful
and beloved and adored
and treasured and pleasant
and awesome and powerful
and rectified and received
and good and beautiful
is this thing upon us for all time.

True is the eternal *Elohim*, our
Sovereign, rock of *Ya‘aḳoṿ*, shield
of our salvation. From generation to
generation They exists and Their name
exists, Their throne exists,
and Their domain and faith shall
exist forever.

Their words live and exist, and are
believed and adored forever and
ever eternally.

On our ancestors, on us,
And on our children and all
our descendants, And all the
descendants of Yisraél Your servant,
On those of olden days and those
of recent days, A good thing
shall exist in truth and faith,
A statute not to be transgressed.

...veyatssiṿ

venakhon veḳayyam
veyashar vene-eman
ve-ahuṿ veḥaṿiṿ
veneḥmaḍ vena‘im
venora ve-addir
umṭuḳḳan umḳubbal
vetoṿ veyafeh
hadaṿar hazeh ‘alénu le‘olam
va‘eḍ.

Emeṭ *Elohé ‘olam Malkénu*
tsur Ya‘aḳoṿ, magén yish‘énu.
Leḍor vaḍor hu ḳayyam ushmo
ḳayyam, vekhis-o nakhon
umalkhuṭo ve-emunaṭo
la‘aḍ ḳayyemeṭ.

Uḍṿarav ḥayyim veḳayyamim,
vene-emanim veneḥemaḍim
la‘aḍ ul‘olemé olamim.

‘Al aṿoṭénu, ‘alénu,
ve‘al banénu ve‘al doroṭénu,
ve‘al kol–doroṭ zera’ Yisraél
‘aṿaḍekha, ‘al harishonim
ve‘al ha-aḥaronim, daṿar
toṿ veḳayyam be–emeṭ
uṿe‘emunah, ḥoḳ velo ya‘aṿor.

וְיַצִּיב

וְנָכוֹן וְקַיָּם
וְיָשָׁר וְנֶאֱמָן
וְאָהוּב וְחָבִיב
וְנֶחְמָד וְנָעִים
וְנוֹרָא וְאַדִּיר
וּמְתֻקָּן וּמְקֻבָּל
וְטוֹב וְיָפֶה
הַדָּבָר הַזֶּה עָלֵינוּ לְעוֹלָם וָעֶד:
אֱמֶת אֱלֹהֵי עוֹלָם מַלְכֵּנוּ,
צוּר יַעֲקֹב, מָגֵן יִשְׁעֵנוּ.
לְדֹר וָדֹר הוּא קַיָּם וּשְׁמוֹ קַיָּם,
וְכִסְאוֹ נָכוֹן וּמַלְכוּתוֹ וֶאֱמוּנָתוֹ
לָעַד קַיֶּמֶת.
וּדְבָרָיו חָיִים וְקַיָּמִים, וְנֶאֱמָנִים
וְנֶחֱמָדִים לָעַד וּלְעוֹלְמֵי עוֹלָמִים.

עַל אֲבוֹתֵינוּ, עָלֵינוּ,
וְעַל בָּנֵינוּ וְעַל דּוֹרוֹתֵינוּ,
וְעַל כָּל־דּוֹרוֹת זֶרַע יִשְׂרָאֵל עֲבָדֶיךָ,
עַל הָרִאשׁוֹנִים וְעַל הָאַחֲרוֹנִים,
דָּבָר טוֹב וְקַיָּם בֶּאֱמֶת וּבֶאֱמוּנָה,
חֹק וְלֹא יַעֲבוֹר:

Emet veYatssiv

The recitation of Shema' is immediately followed by another list of divine attributes, this time just one word each. The image of a staircase is because there are 15, a number associated with ascent – 15 steps of the Mishkan, 15 Shiré haMa'aloṭ – and also with these, they take us one step higher in our psychological build-up towards the 'Amidah.

The Ben Ish Ḥai instructs that they are to be considered one unit, not to be interrupted – or to be started again if one does. It is for this reason that we continue holding our tsitsit until the end of the passage (la'aḍ) – at which point we can kiss and let go of them.

Like the two blessings prior to the Shema', Emet veYatssiv is themed, firstly around יהוה*'s trustworthiness and faithfulness, and secondly, the ḥatimah – our redemption.*

Truth that You are THEM, יהוה
ours and our ancestors' *Elohim*,
ours and our ancestors' Sovereign,
ours and our ancestors' redeemer,
ours and our salvation's rock,
our saviour and rescuer,
it has always been Your name,
and we have no other *Elohim*
except you, selah.

Our Ancestors' Help

You have always been,
shield and saviour to them
and to their descendants after them
through every generation.

Your dwelling is the farthest cosmos
and Your law and Your righteousness
extend to the furthest land.

True: happy is the person who
listens to Your precepts and Your
instruction, and places Your word
on their heart.

True: You are Liege to Your
people, and a mighty Sovereign to
them – parents and children.

Emeṭ *sha-Attah hu Aḍonai*
Elohénu vÉlohé aṿoṭénu,
malkénu melekh aṿoṭénu,
go-alénu go-él aṿoṭénu,
tsu-rénu tsur yeshuʻaṭénu,
poḍénu umatssilénu,
méʻolam hu shemekha
ve-én lanu ʻoḍ Elohim
zulaṭekha, selah.

ʻEzraṭ aṿoṭénu

Attah hu méʻolam,
magén umoshiaʼ lahem
veliṿnéhem aḥaréhem
bekhol–dor vaḍor.
Berum ʻolam moshaṿekha
umishpaṭekha vetsiḍkaṭekha
ʻaḍ afsé–arets.

Emeṭ:
ashré ish shéyyishmaʼ
lemitsvoṭekha, veṭoraṭekha
uḍṿarekha yasim ʻal–libbo.

Emeṭ:
Attah hu Aḍon leʻammekha
umelekh gibbor lariṿ riṿam
leʻaṿoṭ uṿanim.

אֱמֶת שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
מַלְכֵּנוּ מֶלֶךְ אֲבוֹתֵינוּ,
גֹּאֲלֵנוּ גֹּאֵל אֲבוֹתֵינוּ,
צוּרֵנוּ צוּר יְשׁוּעָתֵנוּ,
פּוֹדֵנוּ וּמַצִּילֵנוּ,
מֵעוֹלָם הוּא שְׁמֶךָ,
וְאֵין לָנוּ עוֹד אֱלֹהִים
זוּלָתְךָ, סֶלָה.

עֶזְרַת אֲבוֹתֵינוּ

אַתָּה הוּא מֵעוֹלָם,
מָגֵן וּמוֹשִׁיעַ לָהֶם
וְלִבְנֵיהֶם אַחֲרֵיהֶם
בְּכָל־דּוֹר וָדוֹר.

בְּרוּם עוֹלָם מוֹשָׁבֶךָ,
וּמִשְׁפָּטֶיךָ וְצִדְקָתְךָ
עַד אַפְסֵי־אָרֶץ.

אֱמֶת

אַשְׁרֵי אִישׁ שֶׁיִּשְׁמַע לְמִצְוֹתֶיךָ,
וְתוֹרָתְךָ וּדְבָרְךָ יָשִׂים עַל־לִבּוֹ.

אֱמֶת

אַתָּה הוּא אָדוֹן לְעַמֶּךָ,
וּמֶלֶךְ גִּבּוֹר לָרִיב רִיבָם לְאָבוֹת וּבָנִים.

Emet veYatssiv

Throughout the blessing, the word for 'truth' (אֱמֶת) is repeated over and over. According to many grammarians, the word Emet originates as a contraction of the longer and more archaic word, אֱמֶנֶת, meaning 'trusted.' Thus, we are affirming, above all else, an idea that veracity lies in reliability. Something is 'true' if it can be relied on and trusted in. Similarly, what we say when we talk about belief (אֱמוּנָה) is that something is trustworthy and reliable. In the Hebrew imagination, 'truth' and 'trust' go hand-in-hand, and in both cases, the concept is extraordinarily important to our spiritual lives.

This is also the root of the word 'amén' – when we respond amén, we are attesting that something is true, not necessarily as a statement of our scientific testing, but that we trust in it.

True:

You are the first
and You are the last,
without You we have no
Sovereign, redeemer, or saviour.

True:

From Mitsrayim you redeemed us,
יהוה, our *Elohim*. And from the
house of bondage you saved us.
You killed all of their first-born, but
Your firstborn, Yisraél, you redeemed.
For them you split the Sea of Reeds.
While you drowned the wicked,
Your beloved crossed the Sea,
"and water covered their enemies,
not a single one remained."

For this, Your beloved ones praise
and elevate *Él*, your dear ones give
song and melody and praise,
blessing and thanks, to the Sovereign
living and existing *Él*, raised and
glorious, great powerful and awesome,
who lowers the proud to the Earth and
elevates the humble to Heaven, who
frees the bound, redeems the humble,
assists the poor, the answerer of THEIR
people Yisraél when they call on THEM..

Emeṭ:

Attah hu rishon
ve-Attah hu aḥaron,
umibal'aḍékha én lanu
melekh go-él *umoshia'.*

Emeṭ:

miMitsrayim ge-alṯanu,
Aḍonai Elohénu,
umibéṭ 'aṿaḍim peḍiṯanu.
Kol–bekhoréhem harag̣ta,
uṿkhorekha Yisraél ga-alta,
veYam Suf lahem baḳa'ta
vezéḍim tibba'ta,
viḍiḍim 'aṿeru yam,
vaykhassu mayim tsaréhem,
eḥaḍ méhem lo noṭar.

'Al–zoṭ, shibbeḥu ahuṿim
veromemu la-Él, venaṭenu
yeḍiḍim zemiroṭ shiroṭ
veṭishbaḥoṭ, berakhoṭ vehoḍa-oṭ
lamelekh Él ḥai veḳayyam,
ram venissa, gaḍol (gibbor)
venora, mashpil gé-im 'aḍé arets,
umag̣biahh shefalim 'aḍ marom,
motsi asirim, poḍeh 'anavim,
'ozér dallim, ha'oneh le'ammo
Yisraél be'éṭ shavve'am élav.

אֱמֶת
אַתָּה הוּא רִאשׁוֹן
וְאַתָּה הוּא אַחֲרוֹן,
וּמִבַּלְעָדֶיךָ אֵין לָנוּ
מֶלֶךְ גּוֹאֵל וּמוֹשִׁיעַ.

אֱמֶת
מִמִּצְרַיִם גְּאַלְתָּנוּ,
יְיָ אֱלֹהֵינוּ,
וּמִבֵּית עֲבָדִים פְּדִיתָנוּ.
כָּל־בְּכוֹרֵיהֶם הָרָגְתָּ,
וּבְכוֹרְךָ יִשְׂרָאֵל גָּאָלְתָּ,
וְיַם סוּף לָהֶם בָּקַעְתָּ,
וְזֵדִים טִבַּעְתָּ,
וִידִידִים עָבְרוּ יָם,
וַיְכַסּוּ מַיִם צָרֵיהֶם,
אֶחָד מֵהֶם לֹא נוֹתָר.

עַל־זֹאת, שִׁבְּחוּ אֲהוּבִים
וְרוֹמְמוּ לָאֵל, וְנָתְנוּ יְדִידִים
זְמִרוֹת שִׁירוֹת וְתִשְׁבָּחוֹת,
בְּרָכוֹת וְהוֹדָאוֹת,
לַמֶּלֶךְ אֵל חַי וְקַיָּם,
רָם וְנִשָּׂא, גָּדוֹל (גִּבֹּר) וְנוֹרָא,
מַשְׁפִּיל גֵּאִים עֲדֵי אָרֶץ,
וּמַגְבִּיהַּ שְׁפָלִים עַד מָרוֹם,
מוֹצִיא אֲסִירִים, פּוֹדֶה עֲנָוִים,
עוֹזֵר דַּלִּים, הָעוֹנֶה לְעַמּוֹ
יִשְׂרָאֵל בְּעֵת שַׁוְּעָם אֵלָיו.

Emet veYatssiv

Most of the truth-claims which we are here endorsing are about theology, leading up to the apex of these, which is in fact about history. The central claim that we verify, the zenith of our attempts to agree on shared ideas about the world, is a historical verification – that THEY once redeemed us from Egypt. Everything about Judaism traces itself back to that moment, and here we see the absolute centrality of such a concept.

The recollection of the Exodus is the justification for prayer: 'For this, Your beloved ones praise and elevate Él...' A key part of that notion of prayer is not just praise, but also gratitude. However in addition, prayer is a reminder for us as well. Here we emphasise the Divine role in human justice – elevating the lowly, freeing the bound, redeeming the humble, assisting the poor, etc.

❧ *On Yom Tov, after Ga-al Yisraél turn to page 560.*

Glory to the Highest Él,
their redeemer, blessed is They.
Mosheh, Aharon, Miriam and all
the children of Yisraél who came up
from the sea answered You in
song with great joy, exclamation,
celebration and revelry,
they answered and said altogether:

**“Who is like You
among the *élim*, יהוה?”**

**“Who is like You
exalted in holiness, who does
wonders in awesome glory?!”**

The redeemed praised
Your great name with a new
song at the edge of the Sea.
Together they all thanked You,
crowned You and said:

**“יהוה shall rule
forever and ever!”**

And it’s said: our redeemer’s
name is יהוה of Legions,
Holy One of Yisraél,

**Blessed are You, יהוה,
who redeems Yisraél.**

steps backwards...

*Tehilloṭ le-Él ʽElyon go-alam,
barukh hu umṿorakh, Mosheh
(uṿné) ve-Aharon uMiriam vekhol
Bené Yisraél kesheʽalu min hayam
lekha ʽanu shirah ṿegilah ṿerinah
ṿesimḥah ṿetsahalah rabbah,
ʽanu ve-ameru khullam:*

***“Mi khamokha
ba-élim Aḍonai?”***

***“Mi kamokha
ne-dar bakoḍesh,
nora tehillot ʽoséh fele?”***

*Shirah ḥaḍashah shibeḥu
g̣e-ulim leshimkha hagaḍol ʽal
sefaṭ hayam, yaḥaḍ kullam
hoḍu vehimlikhu ve-ameru:*

***Aḍonai yimlokh
leʽolam vaʽed.***

*Vene-emar: go-alénu
Aḍonai Tseṿa-oṭ shemo
Ḳeḍosh Yisraél,*

*Barukh Attah Aḍonai,
ga-al Yisraél.*

On Yom Tov, after גָּאַל יִשְׂרָאֵל turn to page 561.

תְּהִלּוֹת

לְאֵל עֶלְיוֹן גּוֹאֲלָם, בָּרוּךְ הוּא וּמְבֹרָךְ,
מֹשֶׁה (וּבְנֵי)/(וְאַהֲרֹן וּמִרְיָם וְכָל־בְּנֵי) יִשְׂרָאֵל
(כְּשֶׁעָלוּ מִן הַיָּם) לְךָ עָנוּ שִׁירָה
(בְּגִילָה בְּרִנָּה) בְּשִׂמְחָה (וְצָהֳלָה) רַבָּה
(עָנוּ) וְאָמְרוּ כֻלָּם:

מִי כָמֹכָה בָּאֵלִם יְיָ,
מִי כָּמֹכָה נֶאְדָּר בַּקֹּדֶשׁ,
נוֹרָא תְהִלֹּת עֹשֵׂה פֶלֶא.

שִׁירָה חֲדָשָׁה שִׁבְּחוּ גְאוּלִים
לְשִׁמְךָ הַגָּדוֹל עַל שְׂפַת הַיָּם,
יַחַד כֻּלָּם הוֹדוּ וְהִמְלִיכוּ וְאָמְרוּ:

יְיָ יִמְלֹךְ לְעוֹלָם וָעֶד.

וְנֶאֱמַר: גֹּאֲלֵנוּ
יְיָ צְבָאוֹת שְׁמוֹ,
קְדוֹשׁ יִשְׂרָאֵל,

בָּרוּךְ אַתָּה יְיָ,
גָּאַל יִשְׂרָאֵל.

S T A

Take three

Emet veYatssiv

Mosheh, Aharon, Miriam and all the children of Yisraél who came up from the sea... The gold words in this passage come from Persian siddurim, and are more expansive than just the words in black. As well as the inclusion of Miriam, describing us as all those "who came up from the sea," creates a beautiful mikveh-like image of the transitional moment at which we became a people.

The context of the Shirat haYam leads onto the quotes from it that follow: *Who is like You, exalted in holiness, who does wonders in awesome glory?! [...]יהוה shall rule forever and ever!* These raw exclamations were the human response of the children of Yisraél to freedom, contrasting with the quotes from angels, earlier in the shema blessings, in the Yotser. It is on this human note which we conclude this blessing and move to the centrepiece of the Siddur, the 'Amiḍah.

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Aṿraham, Sarah
Yitsḥaḳ, Riṿḳah,
Ya‘aḳoṿ, Raḥel and Léah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors’ piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of Their name.

Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living *Elohim.*

Sovereign who helps
and recalls and saves and protects,
B O W
Blessed are You, יהוה,
who protects Aṿraham.

Aḍonai sefatai tiftaḥ, ufi yaggiḍ tehillatekha

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṭénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya‘aḳoṿ vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él ‘Elyon gomél
ḥasaḍim toṿim, ḳonéh hakol,
vezokhér ḥasḍé aṿoṭ,
uméṿi go-él liṿné ṿenéhem,
lema‘an shemo be-ahaṿah.

(Zokhrénu leḥayyim,
melekh ḥaféts baḥayyim,
vekhoṭvénu beséfer haḥayyim
lema‘anakh Elohim ḥayyim.)

Melekh ‘ozér
ufokéḍ umoshia’ umagén,
Barukh Attah Aḍonai
magén Aṿraham.

Sarah, Riṿḳah, Raḥel and Lé-ah – The four Immahoṭ (Matriarchs). A growing custom is to amend the ‘Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṭ, from Mi Shebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

S T A N D

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Said during the Ten Days of Repentance

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ, אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה
מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

In summer
(ie, from Pesaḥ)
who causes
the dew
to fall.

In winter
(ie, after Shémini Atsereṭ)
who causes
the wind to blow
and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust.
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

Said during the Ten Days of Repentance
Who is like you, Merciful Parent, who
remembers Your creatures with
compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives
the dead.

Attah gibbor *le‘olam Aḍonai*
meḥayyéh méṭim Attah
raṿ lehoshia’

moriḍ
hatal.

mashshiṿ haruaḥ
umoriḍ hageshem.

(K: *Livrakhah.)*

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné ‘afar.
Mi khamokha ba‘al geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu‘ah.

(Mi khamokha,
aṿ haraḥaman zokhér yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
lehaḥayoṭ méṭim.

Barukh Attah Aḍonai
meḥayyéh haméṭim.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִֽׁיעַ

In summer (ie, from Pesaḥ)	*In winter (ie, after Shémini Atsereṭ)*
מוֹרִיד הַטָּל.	מַשִּׁיב הָרְוּחַ וּמוֹרִיד הַגֶּֽשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶֽסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמֽוֹךָ בַּֽעַל גְּבוּרוֹת
וּמִי דּֽוֹמֶה לָּךְ,
מֶֽלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִֽיחַ יְשׁוּעָה.

Said during the Ten Days of Repentance

מִי כָמֽוֹךָ אָב הָרַחֲמָן זוֹכֵר יְצוּרָיו
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

STAND

‘Amidah

In every iteration of the ‘Amidah, the first three blessings are the same, known as: Avoṭ (ancestors), Gibbor (might), and Ḳedushshah (sanctity). These three serve as an introduction, with the middle thirteen blessings of the weekday ‘Amidah substituted for other blessings on different occasions (Shabbaṭ, Yom Tov, etc.)

Like any blessings, the central element is the last line, the Ḥatimah (seal), and in the event that someone is rushed or unable to find the time to say the full ‘Amidah, one can simply recite the nineteen ḥatimot and fulfill their obligation. Although the ‘Amidah is framed around statements which praise and describe יהוה*, the prayer has a dual role. Do we recite it for the Divine, or ourselves? We should also remember that prayer is meant to be a self-reflexive exercise, reminding us of spiritual concepts and correct conduct.*

Said only in the Reader's repetition

We shall sanctify
and extol,
just like the tranquil secret
dialogue of the holy angels,
who triplicate Your sanctity, as it is
written by Your prophet:
BOW BOW BOW
“And they called, one to another, and said:”
RIGHT LEFT

(Community:)
“Holy
Holy
Holy
יהוה of Legions, the
entire world is full
of Their glory!”

Opposite them, others praise and say:

(Community:)
“Blessed is the glory of
יהוה in Their place!”

In Your holy words it is
written that they say:

(Community:)
“יהוה shall rule forever,
the *Elohim* of Tsiyyon,
For every generation,
Praise *Yahh!*”

Naḳdishakh vena‘aritsakh,
keno‘am siaḥ soḍ sarfé ḳoḍesh,
hamshalleshim lekha ḳeḍushshah,
vekhén katuv ‘al yaḍ neviakha:
“Veḳara zeh–el zeh ve-amar:”

“Ḳaḍosh
Ḳaḍosh
Ḳaḍosh
Aḍonai Tseṿa-ot,
melo khol-ha-arets
keṿoḍo”

Le‘ummatam
meshabbeḥim ve-omerim:

“Barukh keṿoḍ
Aḍonai mimeḳomo”

Uṿḍivré koḍshekha
katuṿ lémor:

“Yimlokh Aḍonai le‘olam,
Elohayikh Tsiyyon,
leḍor vaḍor,
haleluYahh”

‘Amidah

The Ḳedushshah, originating in Merkavah mysticism, is a re-enactment of angelic prayer. The Ḥazzan acts as the stage directions, and the Ḳahal chant the script, filling in the lines of angels when given their cues. We are choreographed, too – it is traditional to bounce up onto the balls of one’s feet as one chants. Standing focused in the Divine presence during the ‘Amidah, with nothing in mind other than prayer, is just a little taste of angelic life – and, other that on Kippur, this little taste is enough, and after it is completed we land back on Earth as humans.

Kavvanah from Rabbi Josh Hearshen, OVS: The first Ḳadosh, think about your relationship with the Divine. The second Ḳadosh, think of your relationship with other people. The last Ḳadosh, think of your relationship with yourself. Each of these unique relationships make you who you are, and each is sacred.

STAND

Said only in the Reader’s repetition

נַקְדִּישְׁךָ וְנַעֲרִיצְךָ,

כְּנֹעַם שִׂיחַ סוֹד שַׂרְפֵי קֹדֶשׁ,
הַמְשַׁלְּשִׁים לְךָ קְדֻשָּׁה,
וְכֵן כָּתוּב עַל יַד נְבִיאֶךָ:
ימין שמאל
”וְקָרָא זֶה־אֶל זֶה וְאָמַר“

(קהל:)
”קָדוֹשׁ
קָדוֹשׁ
קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)
”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

(קהל:)
”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ“

You are holy and Your name is holy,
and holy ones, every day
they praise you, *selah!*
Blessed are You, יהוה,
the holy *Él*.

Said instead during the Ten Days of Repentance
...the holy Sovereign

Mosheh rejoices
with the gift of his portion,
for You called him
‘a faithful servant’.
You placed utter beauty
upon his head,
as he stood
before You
upon
Mount
Sinai.

Attah ḳaḍosh veshimkha ḳaḍosh,
uḳḍoshim bekhol–yom
yehalelukha, selah.
Barukh Attah Aḍonai
ha-Él haḳaḍosh.

(...hamelekh haḳaḍosh)

Yismaḥ Mosheh
bemattenaṭ ḥelḳo,
ki ʿeṿeḍ ne-eman
ḳarata lo.
Kelil tif-eret
berosho naṭatta,
beʿomdo
lefanekha
ʿal–
Har
Sinai.

‘Amidaḥ

...rejoices...

A single blessing about Shabbaṭ replaces the thirteen middle blessings of the ‘Amidah, in each service with a different theme. In the morning, it is oriented around the revelation of Shabbaṭ at Sinai. This is linked temporally – while in the ‘Amidah last night, we read of the first Shabbaṭ evening from Beréshiṭ, the revelation of Sinai was in the day.

This opens with a poetic telling of the rejoicing of Mosheh – a rare thing. Few prayers mention Mosheh and in many of the key texts (such as the Haggaḍah) he is totally absent. Yet in building the idea of this blessing, we begin with Mosheh, with his encounter with the Divine, with the tablets he brought down from Mt. Sinai, and then, critically with one of the mitsvoṭ written upon those tablets: the observation of Shabbaṭ. We have thus depicted both Mount Sinai, and these tablets (overleaf).

STAND

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ. סֶּלָה.
בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

Said instead during the Ten Days of Repentance

הַמֶּלֶךְ הַקָּדוֹשׁ...

יִשְׂמַח מֹשֶׁה
בְּמַתְּנַת חֶלְקוֹ,
כִּי עֶבֶד נֶאֱמָן
קָרָאתָ לּוֹ.
כְּלִיל תִּפְאֶרֶת
בְּרֹאשׁוֹ נָתַתָּ,
בְּעָמְדוֹ
לְפָנֶיךָ
עַל־הַר
סִינַי.

The two tablets of stone, which he brought down in his hand – written upon them was the protection of Shabbaṭ. Thus it is written in Your Torah: “The Children of Yisraél will protect Shabbaṭ – to enact Shabbaṭ across the generations – as an eternal covenant between Me and the Children of Yisraél. It shall be a sign forever that in six days יהוה made the Heavens and the Earth – but on the seventh day They rested and took a breather.”

יהוה our *Elohim* did not give it to the other nations of Earth, nor did our Sovereign bequeath it to idol-worshippers. Nor the relaxation of Shabbaṭ to the uncircumcised – for to Your nation, Yisraél, it was lovingly given, to the descendants of Ya‘aḳoṿ whom You had chosen.

Ushné luḥoṭ aṿanim horiḍ beyaḍo,
vekhatuṿ bahem shemiraṭ shabbaṭ,
vekhén kaṭuṿ beṭoratakh:
“Veshameru Ṿené–Yisraél,
et–hashabbaṭ;
la‘asot et–hashabbaṭ
ledoroṭam beriṭ ‘olam.
Béni uṿén bené Yisraél,
oṭ hi le‘olam;
ki–shéshet yamim ‘asah Adonai
et–hashamayim ve-et–ha-arets,
uṿayom hashevi‘i,
shaṿaṭ vayinnafash.”

Velo naṭatto Adonai Elohénu
legoyé ha-aratsot, velo hinḥalto
malkénu le‘oṿḍé (eli)/(pesi)lim,
gam bimnuḥaṭo lo yishkenu
‘arélim, ki le‘ammekha naṭatta
be-ahaṿah, lezera’ Ya‘aḳoṿ asher
bam baharta.

וּשְׁנֵי לוּחוֹת
אֲבָנִים הוֹרִיד בְּיָדוֹ,
וְכָתוּב בָּהֶם שְׁמִירַת שַׁבָּת,
וְכֵן כָּתוּב בְּתוֹרָתֶךָ:
"וְשָֽׁמְר֣וּ בְנֵֽי־יִשְׂרָאֵ֖ל
אֶת־הַשַּׁבָּ֑ת
לַעֲשׂ֧וֹת אֶת־הַשַּׁבָּ֛ת
לְדֹרֹתָ֖ם בְּרִ֥ית עוֹלָֽם:
בֵּינִ֗י וּבֵין֙ בְּנֵ֣י יִשְׂרָאֵ֔ל
א֥וֹת הִ֖וא לְעֹלָ֑ם
כִּי־שֵׁ֣שֶׁת יָמִ֗ים עָשָׂ֤ה יְהֹוָה֙
אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֔רֶץ
וּבַיּוֹם֙ הַשְּׁבִיעִ֔י
שָׁבַ֖ת וַיִּנָּפַֽשׁ:"

וְלֹא נְתַתּוֹ יְהֹוָה אֱלֹהֵינוּ
לְגוֹיֵי הָאֲרָצוֹת, וְלֹא הִנְחַלְתּוֹ
מַלְכֵּנוּ לְעוֹבְדֵי (אֱלִי)(פְסִי)לִים,
גַּם בִּמְנוּחָתוֹ לֹא יִשְׁכְּנוּ עֲרֵלִים,
כִּי לְעַמְּךָ יִשְׂרָאֵל נְתַתּוֹ בְּאַהֲבָה,
לְזֶרַע יַעֲקֹב אֲשֶׁר בָּם בָּחָרְתָּ:

STAND

‘Amidah

...took a breather. This is a colloquial translation, but it does capture well the multiple meanings of the strange verb which concludes this passage. Veshameru is not taken from the account of Creation in Genesis, but rather is Exodus 31:16-17, which is narrated to Mosheh by the Divine upon Mt. Sinai immediately before the incident of the molten calf. The verb ‘vayinafash’ is difficult to translate. We know ‘nefesh’ as a ‘soul’ or ‘person’ and of course is linked to ‘breath’ (like all words for ‘soul’). Yet, here it is in a verb form. Often translated as ‘rested’, that would imply it was the same as the version in Genesis (vayishbot, the same root as Shabbaṭ). Instead, we have tried to capture the uniqueness of this particular form and its connection to breath/soul by took a breather, which implies both rest and respiration.

They rejoiced in Your sovereignty –
those who protect Shabbaṭ and call it
‘pleasure’, the nation of seventh-day
sanctifiers – they will all be satiated
and take pleasure in its goodness. The
seventh day, the one You desired and
sanctified, is the most cherished of days
that’s what You called it,
(a memorial of the act of Creation)

Our *Elohim* and that of our ancestors,
please desire for us that we should rest!
Sanctify us with Your commands!
Place our portion within Your Torah!
Satiate us with Your goodness!
Allow our souls to revel in
Your salvation! Purify our
minds to serve You truthfully!
Bequeath to us, יהוה, our *Elohim*,
with love and desire, Your holy Shabbaṭ.
All Yisraél will sanctify your name
by resting upon it.

Blessed are You, יהוה,
who sanctifies Shabbaṭ.

Yismeḥu ṿemalkhutakh
shomré Shabbaṭ veḳor-e ʿoneg.
ʿAm meḳaddeshé sheṿiʿi,
kullam yisbeʿu veyiṭʿannegu
mittuṿakh, vehasheṿiʿi
ratsita–bo veḳiddashto,
ḥemdaṭ yamim oṭo ḳaraṭa,
(zékher lemaʿaséh ṿeréshiṭ).

Elohénu vÉlohé aṿoténu,
retséh na bimnuḥaténu,
ḳaddeshénu bemitsvoṭekha,
sim ḥelḳénu beṭoraṭakh,
sabbeʿénu mittuṿakh,
saméaḥ nafshénu bishuʿatakh,
vetahér libbénu leʿovdekha
ṿe-emeṭ, vehanḥilénu Adonai
Elohénu be-ahaṿah uṿratson
shabbaṭ ḳodshekha,
veyanuḥu ṿo–kol–Yisraél
meḳaddeshé shemekha.

Barukh Attah Adonai,
meḳaddésh haShabbaṭ.

יִשְׂמְחוּ בְמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ,
וְהַשְּׁבִיעִי רָצִיתָ־בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
(זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית).

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
רְצֵה נָא בִמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
שִׂים חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ,
שַׂמֵּחַ נַפְשֵׁנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בוֹ־כָּל־יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ הַשַּׁבָּת:

STAND

ʻAmiḍah

They rejoiced... revelry...
While this passage exists in all the Shabbaṭ ʻamidoṭ, in light of Yismaḥ Mosheh, here we have chosen to emphasise aspect of saméaḥ, rejoicing, in it. Following the account of revelation on the previous page, and of that fact that we, not any other nation, were chosen to receive Shabbaṭ, we rejoice – while Shabbaṭ is an obligation upon us, these constrictions should create joy. Mosheh rejoiced to be given the mitsvah of Shabbaṭ, Aharon rejoiced at lighting the Menorah in the temple – it is a theme that we as Jews take delight in our obligations and commandments. Just so, we should rejoice to take a breather and have space from material concerns.

Kavvanah: What in your Shabbaṭ practice brings you joy? Is there anything that doesn't? How can we use the restrictions of Shabbaṭ to create a space for rejoicing?

Desire, יהוה our *Elohim*, Your
people Yisraél and their prayers
with favour. And restore the service
of Your sanctuary, and the people
of Yisraél, and with loving favour
accept our offerings and prayers.
And may the service of Your people
Yisraél ever find favour with You.

❦ Said during Rosh Ḥodesh and festivals
Our *Elohim*, and *Elohim* of our ancestors,
lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiaḥ,
descendant of Daviḍ, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance and
happiness, goodness, grace, love, and mercy,
on this day:

❦ On Pesaḥ	*❦ On Sukkoṭ*	*❦ On Rosh Ḥodesh*
of the Festival of Matssoṭ	of the Festival of Sukkoṭ	of the New Month

on this day, a sacred event,
to be merciful to us today and to save us.
Remember us, יהוה our *Elohim*, today for good,
and recall us today for blessing,
and save us today for a good life.

Retséh Aḍonai Elohénu
be'ammekha Yisraél
veliṭfillaṭam she'éh.
Vehashéṿ ha'aṿoḍah liḍṿir
béṭekha, ve-ishshé Yisraél,
uṭfillaṭam mehérah be-ahaṿah
ṭeḳabbél beratson.
Uṭ-hi leratson tamiḍ
'aṿoḍaṭ Yisraél 'ammekha.

(Elohénu vÉlohé aṿoṭénu,
ya'aleh veyaṿo,
yaggia', yéra-eh veyératseh,
yishshama', yippakéḍ, veyizzakhér
zikhronénu
vezikhron aṿoṭénu
zikhron Yerushalayim 'irakh
vezikhron Mashiaḥ miBéṭ–Daviḍ 'aṿdakh,
vezikhron kol–'ammekha Béṭ–Yisraél
lefanekha liflétah, letoṿah,
leḥén leḥeseḍ ulraḥamim
beyom:

Ḥag HaMatssoṭ hazeh	*Ḥag HaSukkoṭ hazeh*	*Rosh HaḤoḍesh hazeh*

beyom miḳra ḳoḍesh hazeh,
leraḥém bo 'alénu ulhoshi'énu.
Zokhrénu Aḍonai Elohénu
bo letoṿah (K: Amén),
ufoḳḍénu ṿo liṿrakhah (K: Amén),
vehoshi'énu ṿo leḥayyim toṿim (K: Amén).

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה
תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

Said during Rosh Ḥodesh and festivals

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
יַגִּיעַ, יֵרָאֶה וְיֵרָצֶה,
יִשָּׁמַע, יִפָּקֵד, וְיִזָּכֵר
זִכְרוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ,
זִכְרוֹן יְרוּשָׁלַיִם עִירֶךָ
וְזִכְרוֹן מָשִׁיחַ מִבֵּית־דָּוִד עַבְדֶּךָ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לִפְלֵיטָה, לְטוֹבָה,
לְחֵן לְחֶסֶד וּלְרַחֲמִים
בְּיוֹם:

On Pesaḥ	*On Sukkoṭ*	*On Rosh Ḥodesh*
חַג הַמַּצּוֹת	חַג הַסֻּכּוֹת	רֹאשׁ הַחֹדֶשׁ הַזֶּה

הַזֶּה, בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה,

לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ.
זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (ק: אָמֵן),
וּפָקְדֵנוּ בוֹ לִבְרָכָה (ק: אָמֵן),
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים טוֹבִים (ק: אָמֵן).

STAND

‘Amiḍah

From a distance
everything looks like a miracle –
but up close,
even a miracle doesn’t appear so.
Even someone who crossed the Red Sea
when it split only saw the sweaty back
of the one in front of him
and the motion of his big legs,
and at most,
a hurried glance to the side,
fish of many colors in a wall of water,
like in a marine observatory behind
walls of glass.

The real miracles happen at the next
table in a restaurant in Albuquerque:
Two women were sitting there, one with
a zipper on a diagonal, so pretty,
the other said, “I held my own
and I didn’t cry.”
And afterwards
in the reddish corridors
of a strange hotel I saw
boys and girls holding in their arms
even smaller children, their own,
who also held cute little dolls.

-Yehuḍah Amiḥai

With salvation and mercy, be generously gracious
upon us, and forgive and absolve us, and save us,
for it is toward you our eyes look.
For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again
grant us grace and delight in us,
and may our eyes witness Your
merciful return to Tsiyyon.

Blessed are You, יהוה,
who returns THEIR *Shekhinah*
to Tsiyyon.

B O W

We thank You,
for You are our *Elohim*
and *Elohim* of our
ancestors, forever and
ever. Our Creator, rock
of our lives, You are the
shield of our salvation.
Each generation will
thank You, and tell of
Your praises, in gratitude
for our lives placed in
Your hands, for our
souls which we have
entrusted to You, and for
the miracles which You
perform for us daily. For
Your wonders and Your
goodness at all times:
morning, noon and night.

❧ Said during the Reader's repetition by the Ḳahal

We thank You,
for You are יהוה *our*
Elohim and Elohim
of our ancestors, the
Elohim of all flesh, our
Creator and that of all
creation. Blessings and
thanks to Your great
and holy name for you
have enlivened us and
sustained us. Continue
to enliven us and grace
us, gathering our exiles
to your sacred precinct,
so they may keep Your
ordinances and do
Your will, serving You
with a whole heart,
for this we thank
You. Blessed is the
Él of gratitude.

You are good, for your mercy never fails.
You are merciful, for Your love never ceased.
From forever we have set our hope on You.

❧ On Ḥanukkah and Purim, insert "For the miracles" on page 676

Ṿiḍṿar yeshu'ah veraḥamim, ḥus
veḥonnénu vaḥamol veraḥém 'alénu
vehoshi'énu, ki élekha 'énénu.
Ki Él melekh ḥannun veraḥum Attah.)

VeAttah beraḥamekha harabbim,
taḥpots banu veṭirtsénu,
veṭeḥezénah 'énénu beshuṿekha
leTsiyyon beraḥamim.

Barukh Attah Aḍonai
hamaḥazir shekhinaṭo
leTsiyyon.

Moḍim anaḥnu lakh,
sha-Attah hu Aḍonai
Elohénu vÉlohé
aṿoṭénu le'olam va'eḍ.
Tsurénu tsur ḥayyénu,
umagén yish'énu
Attah hu. Leḍor vaḍor
noḍeh lekha unsappér
tehillaṭekha, 'al
ḥayyénu hamesurim
beyaḍekha, ve'al
nishmoṭénu hapeḳuḍoṭ
lakh, ve'al nissekha
shebekhol–yom
immanu. Ve'al
nifle-oṭekha vetoṿoṭekha
shebekhol–'éṭ 'ereṿ
vaṿoḳer vetsahorayim.

Modim anaḥnu lakh,
sha-Attah hu
Aḍonai Elohénu
vÉlohé Aṿoṭénu,
Elohé kol–basar,
yotserénu yotsér
Beréshiṭ. Berakhoṭ
vehoda-ot leshimkha
hagadol vehakadosh,
'al sheheḥe-yitanu
vekiyyamtanu.
Kén teḥayyénu
uṭ-ḥonnénu, vete-esof
galuyyoṭénu
leḥatsrot kodshekha,
lishmor ḥukkekha
vela'asot retsonekha,
ul'ovdekha
belévav shalém,
'al she-anu modim
lakh. Barukh Él
hahoda-ot.

Hatoṿ ki lo khalu raḥamekha,
hameraḥém ki lo ṭammu ḥasaḍekha,
ki mé'olam ḳivvinu lakh.

בִּדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וַחֲמוֹל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ,
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

❧ *Said during the Reader's repetition by the Ḳahal*

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

❧ *On Ḥanukkah and Purim, insert* עַל הַנִּסִּים *on page 677*

STAND

‘Amiḍah

...grant us grace and delight in us, This introduces the first Ḥatimah of the ‘Amiḍah's conclusion. The three blessings that follow (Shekhinah, Modim, Shalom) are the same in every ‘Amiḍah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish a relationships with us – to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace **and** delight in us – the give and take of this thinking defines the beriṭ (covenant) which is Judaism.

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power, but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B *O* *W*
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Said only in the Reader's repetition. In the absence of any Kohanim, *or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.*

Kohanim:

(Kohanim:)
Blessed are You, יהוה our
Elohim, Sovereign of the Universe,
who sanctifies us with the sanctity
of Aharon, and has commanded us
to bless THEIR people Yisraél
with love.

Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le'olam va'eḍ,
vekhol haḥayyim yoḍukha selah.
(Ukhṭoṿ leḥayyim toṿim kol–bené ṿeriṭekha.)

Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ le'olam ki toṿ.
Ha-Él, yeshu'aṭénu ve'ezraṭénu,
selah, ha-Él hatoṿ.

Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.

Kohanim

Barukh Attah Aḍonai
Elohénu melekh ha'olam
asher kiddeshanu bikḍushshaṭo
shel Aharon, vetsivvanu leṿarékh
eṭ 'ammo Yisraél
be-ahaṿah.

‘Amiḍah

You that worry with travel plans,
read again the place in the Qur-an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.
You with lots of property, “They left
their gardens and the quietly running
streams.”

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

Rumi

STAND

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

Said during the Ten Days of Repentance

וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

Said only in the Reader’s repetition. In the absence of any Kohanim, or in some communities regardless, skip to “אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ” overleaf.

כֹּהֲנִים

(כֹּהֲנִים:)
בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרוֹן,
וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

May יהוה
bless you and guard you.
(C: Amén)

May יהוה
shine THEIR face upon
you and grace you.
(C: Amén)

May יהוה
lift up THEIR face to you
and grant you
peace.
(C: Amén)

“And so they will link my name with the
Children of Yisraél, and I will bless them”

❧ *In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond* “Yes, may it be THEIR will” *to each one.*

Our *Elohim* and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:

Yeṿarekhekha
Aḍonai
veyishmerekha.

Ya-ér
Aḍonai
panav élekha
viḥunnekka.

Yissa
Aḍonai
panav élekha
veyasém lekha
shalom.

Vesamu eṭ–shemi ‘al–Bené Yisraél,
va-ani aṿarakhem.

(Elohénu vÉlohé aṿoṭénu, barekhénu ṿaberakhah hameshulleshet baTorah, hakeṭuṿah ‘al–yeḍé Mosheh ‘aṿdekha, ha-amurah mipi Aharon uṿanav Kohanim ‘am ḳeḍoshekha, ka-amur:)

‘Amiḍah

Birkaṭ Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMiḍbar, where the Divine writes these blessings to be for “Aharon and his sons”.

It is always recited, but communities vary regarding whether the blessing is publicly performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbaṭ, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families gather, parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.

STAND

יְבָרֶכְךָ
יהוה
וְיִשְׁמְרֶךָ:
(ק: אָמֵן)

יָאֵר
יהוה
פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:
(ק: אָמֵן)

יִשָּׂא
יהוה
פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם:
(ק: אָמֵן)

”וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲנִ֖י אֲבָרְכֵֽם:“

In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond ”כֵּן יְהִי רָצוֹן“ *to each one.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַבְּרָכָה
הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל־יְדֵי
מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו
כֹּהֲנִים עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Bless us, Our Parent, all of us
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*
Torah and life,
love and kindness,
justice and mercy,
blessing and peace.
And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

Said during the Ten Days of Repentance
May we be remembered and inscribed
before You in the book of life, blessing,
peace, sustenance, salvation, comfort, and
good decrees – us and all of Your people
Yisraél, for a good life and peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

Repetition ends here

Sim shalom toṿah uṿrakhah,
ḥayyim, ḥén vaḥeseḍ
(tseḍakah) veraḥamim ʿalénu
veʿal kol–Yisraél ʿammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha naṭatta–lanu,
Aḍonai Elohénu:
Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍaḳah veraḥamim,
berakhah veshalom.
Vetoṿ beʿénékha (leṿarekhénu)
leṿarékh eṭ–(kol–)ʿammekha
Yisraél, beroṿ–ʿoz veshalom.

(Uṿséfer ḥayyim, berakhah veshalom,
ufarnasah toṿah vishuʿah veneḥamah,
ugzéroṭ toṿoṭ, nizzakhér venikkaṭéṿ
lefanekha, anaḥnu vekhol–ʿammekha
Yisraél, leḥayyim toṿim ulshalom.)

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʿammo Yisraél
bashalom,
amén.

‘Amiḍah

...together in the light of Your face... *This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Tehillim 36:9: “In Your light do we see light,” we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the ‘Amiḍah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.*

This language also provides a link between Birkaṭ Kohanim and the last blessing of the ‘Amiḍah here. Birkaṭ Kohanim relies on the phraseology of ‘lift up your face’, ‘have your face shine’ etc. Thus here too we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.

STAND

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

Said during the Ten Days of Repentance
וּבְסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה
טוֹבָה וִישׁוּעָה וְנֶחָמָה, וּגְזֵרוֹת טוֹבוֹת,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

Repetition ends here

May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

My *Elohim,*

keep my tongue from speaking ill
and my lips from words of falsehood.
And those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ.*
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in Their mercy make
BOW BOW BOW
peace for us and all Yisraél, *amén.*
LEFT RIGHT

Yihyu leratson imré–fi
veheg̣yon libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

Elohai,

netsor leshoni méra'
vesifṭoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke'afar lakol–tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof nafshi.
Vekhol–haḳamim 'alai lera'ah,
mehérah hafér 'atsaṭam
veḳalḳél maḥashaṿtam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an ḳeḍushshaṭakh.
Hoshi'ah, yeminekha va'anéni.
Yihyu leratson imré–fi,
veheg̣yon libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

'Oseh shalom bimromav
hu ỵeraḥamav
ya'aseh shalom 'alénu
ve'al kol–Yisraél, amén.

‘Amiḍah

Having spent the ‘Amiḍah using the power of language to praise and extol, bless and request – traditionally one concludes the private and personal ‘Amiḍah with a private and personal prayer. Any words in which one finds meaning can be inserted here. Since many may struggle to put their thoughts into words, or be overly self-critical of their personal petitions, we do include an example however, of the sort of personal prayer which should be appended to the ‘Amiḍah. This particular version is attributed by the Talmuḍ to Mar, son of Ravina (one of the last compilers of the Amoraic material in the Talmud.) Following the recitation of Mar’s personal prayer (or your own that is inserted in place of it), we conclude the ‘Amiḍah by stepping backwards (just as we began by stepping forward) and asking one last time, for peace.

STAND

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל־תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמָךְ,
עֲשֵׂה לְמַעַן יְמִינָךְ,
עֲשֵׂה לְמַעַן תּוֹרָתָךְ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתָךְ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

May the name יהוה be blessed from now to forever.
From the rising of the sun, until it goes down,
may the name יהוה be praised. יהוה our Liege,
how powerful is Your name upon all the Earth.

Exalted and hallowed

is Their great name *(Community: Amén)*
in the world which is made according to Their will,
and may They establish Their kingdom,
and may Their salvation blossom
and Their anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

*(C: Amén, may Their great name be blessed
forever and ever, and to all eternity blessed)*

May Their great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept *(C: Mercifully and willfully receive our prayers)* the prayer and supplication of the whole House of Yisraél before their Parent in Heaven, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

*(Yehi shém Aḍonai meỵorakh méʻattah
veʻaḍ ʻolam. Mimizraḥ–shemesh ʻad–meỵo-o
mehullal shém Aḍonai. Aḍonai Aḍonénu,
mah–addir shimkha bekhol ha-arets.)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: *Amén*)
*Beʻalma di–ṿera khirʻuṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh.* (K: *Amén*) *Beḥayyékhon
uṿyomékhon uṿḥayyé ḍekhol–Béṭ Yisraél
baʻag̣ala uṿizman ḳariṿ, ve-imru: amén.*

(K: *Amén, yehé sheméhh rabba meỵarakh
leʻalam leʻalmé ʻalmayya yiṭbarakh*)

*Yehé sheméhh rabba meỵarakh
leʻalam leʻalmé ʻalmayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭʻalleh,
veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu.*
(K: *Amén*) *Leʻélla min kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa da-amiran beʻalma,
ve-imru: amén.* (K: *Amén*)

*Tiṭḳabbal (K: Ḳabbél beraḥamim uṿratson
eṭ–tefillaṭénu) tseloṭehon uṿaʻuṭehon,
dekhol–Béṭ Yisraél, ḳoḍam Aṿuhon
deṾishmayya ve-imru: amén.* (K: *Amén*)

Yehé shelama rabba min Shemayya, (K: *Ḥayyim*)
*ḥayyim vesava’ vishuʻa veneḥamah veshézava
urfu-ah ug̣-ullah usliḥah vekhapparah verevaḥ
vehatssalah lanu ulkhol–ʻammo Yisraél,
ve-imru: amén.* (K: *Amén*)

*ʻOseh shalom bimromav,
hu ỵeraḥamav yaʻaseh shalom ʻalénu,
veʻal kol–Yisraél, ve-imru: amén.* (K: *Amén*)

(יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ:
יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ)

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל (ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא וּרְפוּאָה
וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Ḳaddish Titkabbal

This version of the Ḳaddish is the ‘full Ḳaddish’ which typically comes after the recitation of the ‘Amiḍah to separate it from the concluding material that follows.

This Ḳaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, ‘Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakoḍesh (the language of holiness) as well.

You have convincingly shown us:
יהוה is *Elohim*, there is no Other.
There is none like You amongst the
gods, my Liege – and there are none
with deeds such as Yours!

May יהוה our *Elohim* be with us,
just as with our ancestors.
Don’t abandon us and don’t forsake us!
Save Your people, bless their inheritance!
Tend to them and carry them forever!
When they would lift up the Ark,
Mosheh would say:
Get up, יהוה, scatter Your enemies!
Make those who hate You
flee from before You!
Get up, יהוה towards Your resting place –
You and the Ark of Your strength!

Your priests are clothed in justice,
and those who love you will sing!
On behalf of David, Your servant,
do not reject Your anointed!

For from Tsiyyon,
Torah will come,
the word of יהוה
from Yerushalayim.

What awe is in this place!
This is none other than the
house of *Elohim*, and this
gate of Heaven.

(Blessed is what comes)
Blessed is *HaMakom*
(blessed is They, blessed)
who gave Torah to
Their people Yisraél
(in holiness and in purity)
blessed is They.

Open for me gates
of justice, I will come
through them to
thank *Yahh*.
This is the gate of
יהוה, the righteous
shall come through it.

Attah hor-éṭa laḍa‘at, ki Adonai hu
ha-Elohim, én ‘od milleỵaddo.
Én–kamokha ỵa-Elohim,
Adonai ve-én kema‘asekha.

Yehi Adonai Elohénu ‘immanu,
ka-asher hayah ‘im–aỵoṭénu,
al–ya‘azṿénu ve-al–yitteshénu.
Hoshi‘ah et–‘ammekha
uṿarékh et–naḥalaṭékha
ur‘ém venasse-ém ‘ad–ha‘olam.
Vayhi binsoa’ ha-Aron,
vayomer Mosheh:
Ḳumah Adonai veyafutsu oyeṿekha,
veyanusu misan-ekha mipanekha.
Ḳumah Adonai limnuḥaṭekha,
Attah va-Aron ‘uzzekha.

Kohenekha yilbeshu–tseḍeḳ
vaḥasiḍekha yerannénu.
Ba‘aṿur Daviḍ ‘aṿdekha,
al–tashéṿ pené meshiḥekha.

Ki miTsiyyon
tétsé Ṭorah,
uḍṿar–Adonai
mIrushalayim.

Mah–nora hamakom
hazeh; én zeh ki im–bét
Elohim, vezeh sha‘ar
hashamayim.

(Barukh habah)
Barukh HaMakom
(Barukh Hu, barukh) shenaṭan
Torah le‘amo Yisraél
(bikdushah uṿtahorah)
Barukh Hu.

Piṭḥu–li sha‘aré–
tseḍek, aṿo–ṿam
odeh yahh.
Zeh–hasha‘ar
lAdonai, tsaddikim
yaṿo-u ṿo.

S T A N D

אַתָּה הָרְאֵתָ לָדַעַת, כִּי יְיָ הוּא
הָאֱלֹהִים, אֵין עוֹד מִלְּבַדּוֹ:
אֵין־כָּמוֹךָ בָאֱלֹהִים,
אֲדֹנָי וְאֵין כְּמַעֲשֶׂיךָ:

If it is not Shabbaṭ, begin here:

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ, כַּאֲשֶׁר הָיָה
עִם־אֲבֹתֵינוּ, אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ:
הוֹשִׁיעָה אֶת־עַמֶּךָ וּבָרֵךְ אֶת־נַחֲלָתֶךָ
וּרְעֵם וְנַשְּׂאֵם עַד־הָעוֹלָם:
וַיְהִי בִּנְסֹעַ הָאָרֹן, וַיֹּאמֶר מֹשֶׁה:
קוּמָה יְיָ וְיָפֻצוּ אֹיְבֶיךָ,
וְיָנֻסוּ מְשַׂנְאֶיךָ מִפָּנֶיךָ:
קוּמָה יְיָ לִמְנוּחָתֶךָ, אַתָּה וַאֲרוֹן עֻזֶּךָ:

Some communities begin here:

כֹּהֲנֶיךָ יִלְבְּשׁוּ־צֶדֶק,
וַחֲסִידֶיךָ יְרַנֵּנוּ:
בַּעֲבוּר דָּוִד עַבְדֶּךָ,
אַל־תָּשֵׁב פְּנֵי מְשִׁיחֶךָ:

A selection of the following verses may be added:

כִּי מִצִּיּוֹן תֵּצֵא
תוֹרָה, וּדְבַר־יְיָ
מִירוּשָׁלָיִם:

מַה־נּוֹרָא הַמָּקוֹם הַזֶּה,
אֵין זֶה כִּי אִם־בֵּית אֱלֹהִים,
וְזֶה שַׁעַר הַשָּׁמָיִם:

(בָּרוּךְ הַבָּא) בָּרוּךְ הַמָּקוֹם
(בָּרוּךְ הוּא, בָּרוּךְ)
שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל
(בִּקְדֻשָּׁה וּבְטָהֳרָה)
בָּרוּךְ הוּא.

פִּתְחוּ־לִי שַׁעֲרֵי־
צֶדֶק, אָבֹא־בָם
אוֹדֶה יָהּ:
זֶה־הַשַּׁעַר לַייָ,
צַדִּיקִים יָבֹאוּ בוֹ:

If one said בָּרוּךְ הַמָּקוֹם, omit it after בְּרִיךְ שְׁמֵהּ.

Keriaṭ haTorah

You have convincingly shown us... *These words of faith are taken from Deuteronomy 4:35 and are spoken by Moses to the people of Israel to remind us that God is in fact a part of our lives. Perhaps as Moses was accepting his fate, that he would not be permitted into Erets Yisraél, he was reminding us that he still held fast to his faith in God as must we even when things do not go as we want them to go.*

Your priests are clothed in justice... *Psalms 132:9. Our leaders must be people we can look up to and constantly must use their actions to bring justice. To imagine our leaders as wearing clothing of justice is to mean that we do not merely look for leaders who speak of a just world but those who adorn themselves and thus us as well in just actions.*

Rabbi Josh Hearshen, OVS

Blessed is the Name

of the Master of the Universe!
Blessed is Your crown and Your place.
May Your will be with all of Your people, Yisraél, forever. Show the saving power of Your right hand to Your people in Your holy house! Bring for us, some of the goodness of Your light, and receive our prayers in mercy. May it be Your will that our lives be lengthened for good – then, I, myself, will be Your servant amongst the righteous. Love me, and protect me along with all that is mine – and all Your people Yisraél.
You are They who sustains all and succors all.
You are They who rules over all.
You are They who rules over all kings –
for the Kingdom *(Malkhut)* is Yours.

I am a servant of the Blessed Holy One, for I bow only before Them, and before the glory of Their Torah at each and every moment. It is not in people that I trust, nor is it upon lesser deities that I rely – only on the *Elohim* of the Heavens, They, the *Elohim* of truth – whose Torah is truth and whose prophets are truth. They is the One who multiplies goodness and truth. In Them I trust, and to Their holy and wonderful name alone will I sing praises.
May it be Your will, that You should open my heart to Your Torah (and give me children to serve Your will as well), and fulfill all the desires of my heart, and of the heart of all Your people, Yisraél – for life and for peace, *amén.*

Berikh sheméhh demaré ‘alma, berikh kiṭrakh ve-aṭrakh. Yehé re‘uṭakh, ‘im ‘ammakh Yisraél le‘alam, ufurḳan yeminakh aḥzé le‘ammakh beṿéṭ miḳdashakh, le-amtuyé lana mituṿ nehorakh, ulḳabbél tseloṭana beraḥamin. Yehé ra‘ava ḳodamakh deṭorikh lan ḥayyin betiṿu, velehevé ana ‘ovdakh peḳiḍah bego tsaddiḳayya, lemirḥam ‘alai ulmintar yaṭi, veyaṭ kol di li, veḍi le‘ammakh Yisraél.
Ant hu zan lekhola umfarnés lekhola.
Ant hu shallit ‘al kola,
Ant hu ḍeshallit ‘al malkhayya,
umalkhuṭa ḍilakh hu.

Ana ‘aṿda ḍeḲuḍsha Berikh Hu, desagiḍna ḳamméhh umin ḳamméhh diḳar orayṭéhh bekhol–‘iddan ve‘iddan. La ‘al enash raḥitsna, vela ‘al bar Elahin semikhna, ella ṿe-Elaha ḍishmayya, dehu Elaha ḍiḳshot, ṿe-oraytéhh ḳeshot, unṿi-ohi ḳeshot, umasgé leme’baḍ taṿvan uḳshot, béhh ana reḥits velishméhh yaḳḳira ḳaddisha ana émar tushbeḥan.
Yehé ra‘ava ḳoḍamakh deṭiftaḥ libbi be-orayṭakh (veṭihaṿ li benin dikhrin de‘aṿdin re‘uṭakh) veṭashlim mish-alin delibbai velibba dekol–‘ammakh Yisraél letaṿ ulḥayyin velishlam, amén.

Many communities now insert prayers for states or governments. Refer to local custom.

Some communities add the following text from the Zohar, either in Aramaic or Ladino:

STAND

Bendicho su nombre de El Senyor de el mundo, bendicha tu corona y tu lugar. Seya tu voluntad con tu puevlo Israel para siempre. Y resgate tu derecha, amostra a tu puevlo en caza de tu santuvario. Para sontrayer a nos, de buendades de tu claridad, y por recivir muestras tefiloth con piadades. Seya voluntad delantre de ti. Ke alarges a nos vidas con bien. Para ser yo tu siervo, guardralo entre los justos. Por apiadar sovre nos, y por guardar a nos, y a todo lo ke a nos, y lo ke a tu puevlo Israel. Tu sos ke mantienes a todos, y goviernas a todos, tu sos ke podestas sovre lo todo, tu sos ke podestas sovre los reyes, y el reynado tuyo es. Nosotros somos esklavos de el Santo y Bendicho El, ke nos umiliamos delantre de El, y delantre onra de Su ley, en kada ora y ora. Non sovre varon nos enfeuziamos, y non sovre angeles de los cielos nos asufrimos. Salvo en el Dió de los cielos, ke El es el Dió de verdad, y Su ley verdad, y Sus profetas verdad, y motchigua por azer bienes y verdades. En El yo me enfeuzio, y a Su nombre el presiado el Santo, yo digo alavaciones. Seyo veluntad delantre de Ti, ke avras mi corason en Tu ley, y complas demandas de me corason, y corason de todo Tu puevlo Israél, por bien por vidas y por paz, amen.

בְּרִיךְ שְׁמֵהּ דְּמָארֵי עָלְמָא,
בְּרִיךְ כִּתְרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ, עִם
עַמָּךְ יִשְׂרָאֵל לְעָלַם, וּפֻרְקַן יְמִינָךְ אַחֲזֵי
לְעַמָּךְ בְּבֵית מִקְדָּשָׁךְ, לְאַמְטוּיֵי לָנָא
מִטּוּב נְהוֹרָךְ, וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין.
יְהֵא רַעֲוָא קֳדָמָךְ דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּ,
וְלֶהֱוֵי אֲנָא עַבְדָּךְ פְּקִידָא בְּגוֹ צַדִּיקַיָּא,
לְמִרְחַם עָלַי וּלְמִנְטַר יָתִי,
וְיַת כָּל דִּי לִי, וְדִי לְעַמָּךְ יִשְׂרָאֵל.
אַנְתְּ הוּא זָן לְכֹלָּא וּמְפַרְנֵס לְכֹלָּא.
אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא,
אַנְתְּ הוּא דְשַׁלִּיט עַל מַלְכַיָּא,
וּמַלְכוּתָא דִּילָךְ הִיא.
אֲנָא עַבְדָּא דְקֻדְשָׁא בְּרִיךְ הוּא, דְּסָגֵידְנָא
קַמֵּהּ וּמִן קַמֵּהּ דִּיקַר אוֹרַיְתֵהּ בְּכָל־עִדָּן
וְעִדָּן. לָא עַל אֱנָשׁ רָחֵיצְנָא, וְלָא עַל בַּר
אֱלָהִין סָמִיכְנָא, אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא,
דְּהוּא אֱלָהָא דִקְשׁוֹט, וְאוֹרַיְתֵהּ קְשׁוֹט,
וּנְבִיאוֹהִי קְשׁוֹט, וּמַסְגֵּי לְמֶעְבַּד טַבְוָן
וּקְשׁוֹט, בֵּיהּ אֲנָא רָחִיץ וְלִשְׁמֵהּ יַקִּירָא
קַדִּישָׁא אֲנָא אֵמַר תֻּשְׁבְּחָן.
יְהֵא רַעֲוָא קֳדָמָךְ דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָךְ,
(וְתִיהַב לִי בְּנִין דִּכְרִין דְּעַבְדִּין רְעוּתָךְ)
וְתַשְׁלִים מִשְׁאֲלִין דְּלִבָּאי וְלִבָּא דְכָל־
עַמָּךְ יִשְׂרָאֵל לְטַב וּלְחַיִּין וְלִשְׁלָם, אָמֵן:

Many communities now insert prayers for states or governments. Refer to local custom.

(Come out and look – daughters of Tsiyyon
– at King Shelomoh with a crown atop
his head, just as he was on the day of his
wedding – when his mother crowned him
and his heart was joyfully happy.)

Blessed is *HaMakom* who has given
the Torah to Their people, Yisraél.
Blessed is They.
Happy are the people whose trust is
in Them, happy is the nation whose
Elohim is יהוה.

Exalt יהוה with me,
and let us elevate Their name together:

“Exalt יהוה our *Elohim*, worship
at Their footstool, for They is holy.
Exalt יהוה our *Elohim*,
and worship at Their holy mountain,
for יהוה our *Elohim*, is holy.
There is no other as holy as יהוה
for there is no other aside from Them,
and there is no Rock like our *Elohim*.
For who is an *eloahh* other than יהוה,
who is a rock other than our *Elohim*?
Torah was commanded by Mosheh,
and our heritage is the that of Ya‘aḳoṿ.
She is a tree of life to those who grasp
her, and a support to the upright!
All of her ways are pleasant,

Tse-enah(!) ur-enah benoṭ Tsiyyon
baMelekh Shelomoh; ba‘atarah
she‘itterah–lo immo beyom
ḥaṭunnaṭo, uṿyom simḥaṭ libbo.

(Barukh haMaḳom shenaṭan Torah
le‘ammo Yisraél, barukh hu.)
Ashré ha‘am shekakhah lo,
ashré ha‘am she-Adonai Elohav.

Gaddelu lAdonai itti,
unromemah shemo yaḥdav.

Romemu Adonai Elohénu,
vehishtaḥavu lahaḍom
raglav–ḳaḍosh hu.

Romemu Adonai Elohénu,
vehishtaḥavu lehar ḳodsho,
ki–ḳadosh Adonai Elohénu.

Én–ḳaḍosh kAdonai ki–én biltekha,
ve-én tsur kÉlohénu.

Ki mi Eloahh mibal‘adé Adonai,
umi–tsur zulaṭi Elohénu.

Torah tsivvah–lanu Mosheh,
morashah ḳehillaṭ Ya‘aḳoṿ.

‘Éts–ḥayyim hi lamaḥaziḳim bahh,
veṭomekheha me-ushar.

Derakheha darkhé–no‘am,
vekhol–neṭiṿoṭeha shalom.

Shalom raṿ le-ohaṿé ṭoraṭekha,

STAND

(צְאֶנָה ׀ וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ
שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ
בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ:)

בָּרוּךְ הַמָּקוֹם שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא.
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ,
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו.

גַּדְּלוּ לַייָ אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

”רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו־קָדוֹשׁ הוּא.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר
קָדְשׁוֹ, כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ.
אֵין־קָדוֹשׁ כַּייָ כִּי־אֵין בִּלְתֶּךָ,
וְאֵין צוּר כֵּאלֹהֵינוּ.
כִּי מִי אֱלוֹהַּ מִבַּלְעֲדֵי יְיָ,
וּמִי־צוּר זוּלָתִי אֱלֹהֵינוּ.
תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה,
מוֹרָשָׁה קְהִלַּת יַעֲקֹב.
עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי־נֹעַם,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ,

Keriaṭ haTorah

...worship at Their footstool. This unusual expression is a reference to Yisha'yahu 66:1, "Heaven is my throne, and the Earth is my footstool. Where is the house you will build for Me? Where will My resting place be?" Yisha'yahu's questions are surely meant to be rhetorical, if not sarcastic, as the establishment of the idea that the Earth itself is the Divine 'footstool' shows that the Divine is omnipresent across the Earth. The notion persists that the Divine is in fact not in any particular place and cannot be located in any particular building or resting place (as other ancient deities were understood to have.) The result of quoting this verse while carrying the Torah around the synagogue is to remind us that the Divine is not located in any given building or location, but in the words of the Torah itself.

and all her paths are ones of peace.
Lovers of Your Torah have great peace,
and they do not stumble.
יהוה will give strength to THEIR people,
יהוה will bless THEIR people with peace.
When I proclaim the name, יהוה
ascribe greatness to our *Elohim.*
Ascribe all power to our *Elohim,*
and give honour to the Torah!”

The open scroll is raised

This is the Torah
which Mosheh set
before the Children of Yisraél.

(*Él Shaddai* is truth
and Mosheh is truth,
and THEIR Torah is truth.)

Torah was
commanded by Mosheh,
as a heritage for the
community of Ya‘aḳoṿ.

The way of *Él* is perfect,
The word of יהוה is true-tested,
THEY is a shield
to all who trust in THEM.

ve-én lamo mikhshol.

Adonai ‘oz le‘ammo yittén,
Adonai yeṿarékh eṭ–‘ammo ṿashalom.

Ki shém Adonai eḳra,
haṿu goḍel lÉlohénu.

Hakol tenu ‘oz lÉlohim,
uṭnu khaṿoḍ laTorah.”

Vezoṭ haTorah
asher sam Mosheh
lifné Bené Yisraél.

(Él Shaddai emeṭ
uMosheh emeṭ
uṬoraṭo emeṭ)

Torah tsivvah–lanu Mosheh
morashah kehillaṭ Ya‘aḳoṿ

Ha-Él tamim darko,
imraṭ Aḍonai tserufah,
magén hu lekhol
haḥosim bo.

וְאֵין לָֽמוֹ מִכְשׁוֹל.
יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.
כִּי שֵׁם יְיָ אֶקְרָא,
הָבוּ גֹֽדֶל לֵאלֹהֵֽינוּ.
הַכֹּל תְּנוּ עֹז לֵאלֹהִים,
וּתְנוּ כָבוֹד לַתּוֹרָה.“

❧ *The open scroll is raised*

וְזֹאת הַתּוֹרָה
אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְּנֵי יִשְׂרָאֵל.

(אֵל שַׁדַּי אֱמֶת
וּמֹשֶׁה אֱמֶת
וּתוֹרָתוֹ אֱמֶת.)

תּוֹרָה צִוָּה־לָֽנוּ מֹשֶׁה,
מוֹרָשָׁה קְהִלַּת יַֽעֲקֹב.

הָאֵל תָּמִים דַּרְכּוֹ,
אִמְרַת יְיָ צְרוּפָה,
מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ.

STAND

Keriaṭ haTorah

וזאת התורה
אשר שם משה
לפני בני ישראל

Torah is not about the physical so much as it is about the message. When we look at the Torah scroll lifted before us and recite "This is the Torah which Moses set before the Children of Israel" we are not saying that this very scroll is the one.

We are saying that the message in it is the message Moses received from God and handed to us, the people of Israel. That we are the next link in that unbroken chain. It is an eternal message that we are blessed to inherit and hence it is מורשה קהלת יעקב*, it is the heritage for the community of Jacob.*

Rabbi Josh Hearshen, OVS

(One called up:)
יהוה be with you

(Community:)
May יהוה bless you

(One called up:)
Bless יהוה, the Blessed One

(Community:)
Blessed is יהוה who
blesses forever and ever!

(One called up:)
Blessed is יהוה who
blesses forever and ever!

Blessed is יהוה, our *Elohim*,
Sovereign of the Universe,
who has chosen us from all
nations and given us Their
Torah. Blessed are You, יהוה,
who gives the Torah.

Said after the reading:

Blessed is יהוה, our *Elohim*,
Sovereign of the Universe,
who has given us Their
Torah, a Torah of truth, and
planted eternal life within
us. Blessed are You, יהוה,
who gives the Torah.

(Olim:)
Aḍonai ʿimmakhem

(Kahal:)
m: Yeṿarekhekha
f: Yeṿarekhékh *Aḍonai*
nb: Yevarekhekhe

(Olim:)
Barekhu eṭ Aḍonai
hameṿorakh

(Kahal:)
Barukh Aḍonai
hameṿorakh leʿolam vaʿeḍ

(Olim:)
Barukh Aḍonai
hameṿorakh leʿolam vaʿeḍ

Barukh Attah Aḍonai
Elohénu melekh haʿolam
asher baḥar banu mikol–
haʿammim, venaṭan lanu eṭ–
toraṭo. Barukh Attah Aḍonai,
noṭén haTorah.

Barukh Attah Aḍonai
Elohénu melekh haʿolam,
asher naṭan–lanu (et–toraṭo)
toraṭ emeṭ, veḥayyé ʿolam
nata’ beṭokhénu. Barukh
Attah Aḍonai, noṭén haTorah.

Keriaṭ haTorah

Reading Torah is a central mitsvah, but unusually, is mainly performed by a surrogate. Someone is called up to read a section, says a blessing over reading, and the Reader responds "amén" and is thus able to read on their behalf.

Call up Olim with the below formulary. Words in grey vary, and further honorifics may be used. When naming both parents, say the mother and then the father. The prefix 'די' is traditional in some Sefaradi communities due to its shared usage in Portuguese, Ladino and Aramaic, and has the advantage of being appropriate for all genders.

(*1st aliyah only:* כֹּהֵן, נָא לִקְרֹב וּלְכַהֵן
Kohén, please approach and act as Kohén
Kohén, na liḳrov ulkhahén)

נָא לַעֲמוֹד הַשֵּׁם הַטּוֹב
[שם] די [הורים]
לִקְרוֹא בַּתּוֹרָה.

Please rise, the good name
[name] of [parents]
to read from the Torah.

Na la'amod hashem hatov,
[name] de [parents]
likro baTorah.

(עולים:)
יְיָ עִמָּכֶם

(קהל:)
ז: יְבָרֶכְךָ
נ: יְבָרְכֵךְ
א: יְבָרֶכְךֶ
יְיָ

(עולים:)
בָּרְכוּ אֶת־יְיָ הַמְבֹרָךְ

(קהל:)
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד

(עולים:)
בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בָּנוּ מִכָּל־הָעַמִּים,
וְנָתַן לָנוּ אֶת־תּוֹרָתוֹ.
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Said after the reading:

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
נָתַן־לָנוּ (אֶת־תּוֹרָתוֹ) תּוֹרַת
אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
בָּרוּךְ אַתָּה יְיָ נוֹתֵן הַתּוֹרָה.

Blessed is יהוה, our *Elohim*,
Sovereign of the Universe, Reedemer,
obligated for good, who has redeemed me
well. (C: *amén*, the *Él* who has redeemed
you well – may They redeem you for good,
selah). *Amén*, may it be so.

* * *

May the One who blessed our ancestors:

Aṿraham	Sarah
Yitsḥak	Riṿḳah,
Yaʻaḳoṿ,	Raḥel, Lé-ah,
Mosheh, Aharon,	Miryam the Prophet,
David	Avigayil
Shelomoh,	Queen Estér baṭ Aṿiḥayil,

Bless, protect, rescue and help:

______ *(name)* of _____ *(parents)*.

Sovereign of the Universe:

Bless them

Give them merit,

Obey them,

Send them what they wish, along with

blessing and success in all their endeavours.

So may it be Your will, and we say: *amén.*

Barukh Attah Adonai
Elohénu melekh haʻolam
hagomél leḥayyaṿim toṿoṭ,
shegemalani kol–tuṿ. (K: *Amén,*
m f nb
ha-Él shegemalekha/lékh/lekhe kol–tuṿ,
hu yigmalekha/lékh/lekhe kol–tuṿ, selah.)
Amén, kén yehi ratson.

Mi shebérakh aṿoṭénu,

Aṿraham,	*Sarah,*
Yitsḥaḳ,	*Riṿḳah,*
veYaʻaḳoṿ	*uRaḥel veLé-ah,*
uMosheh ve-Aharon	*uMiryam haNeṿiah,*
veDavid	*va-Avigayil*
uShlomoh,	*ve-Estér haMalkah baṭ Aṿiḥayil,*

hu yeṿarékh veyishmor veyintsor
veyaʻazor eṭ
[name] de [parents]
malka deʻalma
m f nb pl
hu yevarékh yatéhh/yatahh/yaṭohh/yaṭhon,
vizakkeh yatéhh/yatahh/yaṭohh/yaṭhon
veyishma' beḳal
tseloṭéhh/tseloṭahh/tseloṭohh/tseloṭehon,
veyishlaḥ lo/lahh/lelahem
haḳaḍosh barukh hu,
[other wishes]
berakhah vehatslaḥah bekhol maʻasé
yadav/yadeha/yade-e/yadéhem,
vekhén yehi ratson, venomar amén.

Gomél

Olim who have just survived significant peril should say Gomél, to which the kahal respond.

Mi sheBérakh

The blessing said for Olim is general formula of prayer, with countless variations depending on occasion and minhag. The essential ingredients are an invocation of ancestors, wishes for the future, and the presence of the community. A general text here, in a mix of Hebrew and Aramaic, includes all necessary conjugations for different genders or numbers of people. It should however be viewed only as a starting point, and specific wishes perhaps based on the person, a specific need or tragedy of theirs, a donation given, or a happy occasion such as a Bené Mitsvah, wedding, or any other milestone, may be added.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַגּוֹמֵל לְחַיָּבִים טוֹבוֹת, שֶׁגְּמָלַנִי כָּל־טוֹב:
(ק: אָמֵן, הָאֵל שֶׁגְּמָלְךָ/לֵךְ/לְךֶ כָּל־טוּב,
הוּא יִגְמָלְךָ/לֵךְ/לְךֶ כָּל־טוּב, סֶלָה:)
אָמֵן, כֵּן יְהִי רָצוֹן:

* * *

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,
אַבְרָהָם שָׂרָה,
יִצְחָק רִבְקָה,
וְיַעֲקֹב וְרָחֵל וְלֵאָה,
וּמֹשֶׁה וְאַהֲרֹן וּמִרְיָם הַנְּבִיאָה
וְדָוִד וַאֲבִיגַיִל
וּשְׁלֹמֹה, וְאֶסְתֵּר הַמַּלְכָּה
בַּת אֲבִיחַיִל,
הוּא יְבָרֵךְ וְיִשְׁמוֹר וְיִנְצוֹר וְיַעֲזוֹר אֶת־
[שם] די [הורים]
מַלְכָּא דְעָלְמָא
הוּא יְבָרֵךְ יָתֵיהּ/יָתָהּ/יָתוֹהּ/יָתְהוֹן,
וִיזַכֶּה יָתֵיהּ/יָתָהּ/יָתוֹהּ/יָתְהוֹן,
וְיִשְׁמַע בְּקַל צְלוֹתֵיהּ/צְלוֹתָהּ/צְלוֹתוֹהּ/צְלוֹתְהוֹן
וְיִשְׁלַח לוֹ/לָהּ/לֶא/לָהֶם הַקָּדוֹשׁ בָּרוּךְ הוּא
[other wishes]
בְּרָכָה וְהַצְלָחָה
בְּכֹל מַעֲשֵׂי יָדָיו/יָדֶיהָ/יָדֶיא/יְדֵיהֶם,
וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

My dove, hiding in the rocky clefts of crags, show your face to me, allow me to hear your voice, for your voice is soothing and your face is stunning.

(My perfect dove is the one and only, the only one to her mother, the brightest one to her one who birthed her. The daughters saw her and were happy for her – queens and concubines both praised her.)

May the One who blessed our ancestors:

Aṿraham Sarah

Yitsḥak Riṿḳah,

Ya‘aḳoṿ, Raḥel, Lé-ah,

Mosheh, Aharon, Miryam the Prophet,

David Avigayil

Shelomoh, Queen Estér baṭ Aṿiḥayil,

Bless this child,

and call them ____ *(name)* of ____ *(parents).*

under a good constellation and at an hour of blessing – may They raise this child in health, peace, and repose. May the parents merit to see joy, wealth and honour – may they bear fruit in old age, full of sap and richness. So may it be Your will, and we say: *amén.*

Yonaṭi beḥagvé hasela’
beséṭer hamadrégah,
har-ini eṭ–mar-ayikh,
hashmi‘ini eṭ–ḳolékh; ki–
ḳolékh ‘aréṿ umar-ékh naveh.

(Aḥaṭ hi yonaṭi ṭammaṭi, aḥaṭ hi
le-imahh, barah hi leyoladtahh;
ra-uha ṿanoṭ vaye-ashsheruha,
melakhoṭ ufilagshim vayhaleluha.)

Mi shebérakh aṿoṭénu,

Aṿraham, Sarah,

Yitsḥaḳ, Riṿḳah,

veYa‘aḳoṿ uRaḥel veLé-ah,

uMosheh ve-Aharon uMiryam haNeṿiah,

veDavid va-Avigayil

uShlomoh, ve-Estér haMalkah baṭ Aṿihayil,

hu yeṿarékh et–havaleḍ,
veyiḳḳaré ***[name] de [parents]***
bemazzal toṿ uṿish‘aṭ berakhah,
vigaddélu beri-uṭ shalom umnuḥah,
vizakku lahorim lir-ot besimḥah
‘osher vekhaṿoḍ, deshénim
vera‘ananim yenuṿun beséṿah,
vekhén yehi ratson, venomar amén.

Zeveḍ haBanim

After a child is born, it is customary to call up a parent at the earliest possible opportunity, taking precedence over anyone else (aside from Kohanim/Leviyyim) present. Baby naming is a beautiful custom, held either after the aliyah, or in some communities, the whole family process in with the baby at the end of the service, and the child is named in front of an open ark.

The Mi sheBérakh is prefaced by an excerpt from Shir haShirim, with an additional verse for a firstborn, both comparing the child to a dove.

There are also countless piyyutim for the birth of a child. We have chosen not to single out any specific one here, and strongly encourage families to explore both your own minhagim and others, either for birth-specific piyyutim, or to choose a piyyut that has meaning to you and your family.

יוֹנָתִ֞י בְּחַגְוֵ֣י הַסֶּ֗לַע בְּסֵ֙תֶר֙ הַמַּדְרֵגָ֔ה
הַרְאִ֙ינִי֙ אֶת־מַרְאַ֔יִךְ
הַשְׁמִיעִ֖ינִי אֶת־קוֹלֵ֑ךְ
כִּֽי־קוֹלֵ֥ךְ עָרֵ֖ב וּמַרְאֵ֥יךְ נָאוֶֽה׃

(אַחַ֥ת הִיא֙ יוֹנָתִ֣י תַמָּתִ֔י אַחַ֥ת הִיא֙ לְאִמָּ֔הּ
בָּרָ֥ה הִ֖יא לְיֽוֹלַדְתָּ֑הּ רָא֤וּהָ בָנוֹת֙ וַֽיְאַשְּׁר֔וּהָ
מְלָכ֥וֹת וּפִֽילַגְשִׁ֖ים וַֽיְהַלְלֽוּהָ׃)

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,
אַבְרָהָם שָׂרָה,
יִצְחָק רִבְקָה,
וְיַעֲקֹב וּרָחֵל וְלֵאָה,
וּמֹשֶׁה וְאַהֲרֹן וּמִרְיָם הַנְּבִיאָה
וְדָוִד וַאֲבִיגַיִל
וּשְׁלֹמֹה, וְאֶסְתֵּר הַמַּלְכָּה
בַּת אֲבִיחַיִל,

הוּא יְבָרֵךְ אֶת־הַיֶּלֶד,

וְיִקָּרֵא [שם] די [הורים]

בְּמַזָּל טוֹב וּבְשָׁעַת בְּרָכָה,
וְיִגַּדְּלוּ בִּבְרִיאוּת שָׁלוֹם וּמְנוּחָה,
וְיִזְכּוּ לַהוֹרִים לִרְאוֹת בְּשִׂמְחָה עֹשֶׁר וְכָבוֹד,
דְּשֵׁנִים וְרַעֲנַנִּים יְנוּבוּן בְּשֵׂיבָה,
וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן:

Blessed is יהוה, our *Elohim*,
Sovereign of the Universe, who has
exempted me from this responsibility.

◆

May the One who blessed our ancestors:

Aṿraham	Sarah
Yitsḥak	Riṿḳah,
Ya‘aḳoṿ,	Raḥel, Lé-ah,
Mosheh, Aharon,	Miryam the Prophet,
David	Avigayil
Shelomoh,	Queen Estér baṭ Aṿiḥayil,

Bless all the sick among Yisraél,
and particularly amongst them bless:
______ *(name)* of ______ *(parents).*

May complete healing be sent
to each and every organ and bone,
as it is written:

Please, *Él*, heal her, please!
Please, *Él*, heal her, please!
Please, *Él*, heal her, please!

We wail even while it is Shabbaṭ (Yom Toṿ)
so that healing may be quick to come.
So may it be Your will, and we say: *amén.*

Barukh Attah Adonai
Elohénu melekh ha‘olam
shepetarani mé‘onsho shel
zeh.

Mi shebérakh aṿoténu,

Aṿraham,	*Sarah,*
Yitsḥaḳ,	*Riṿḳah,*
veYa‘aḳoṿ	*uRaḥel veLé-ah,*
uMosheh ve-Aharon	*uMiryam haNeṿiah,*
veDavid	*va-Avigayil*
uShlomoh,	*ve-Estér haMalkah baṭ Aṿiḥayil,*

hu yeṿarékh eṭ–kol–ḥolé Yisraél
uvikhlalam yeṿarékh eṭ
[name] de [parents]
veyishlakh refu-ah shelémah
bekhol–éṿarim uṿkhol–giḍim.

Kedikhtiṿ,
“Él na refa na lahh
Él na refa na lahh
Él na refa na lahh”

Shabbaṭ hi (Yom toṿ hu) *miliz‘oḳ,*
urfu-ah ḳeroṿah laṿo.
vekhén yehi ratson, venomar amén.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁפְּטָרַנִי מֵעָנְשׁוֹ שֶׁל זֶה.

❦

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,
אַבְרָהָם שָׂרָה,
יִצְחָק רִבְקָה,
וְיַעֲקֹב וּרָחֵל וְלֵאָה,
וּמֹשֶׁה וְאַהֲרֹן וּמִרְיָם הַנְּבִיאָה
וְדָוִד וַאֲבִיגַיִל
וּשְׁלֹמֹה, וְאֶסְתֵּר הַמַּלְכָּה
בַּת אֲבִיחַיִל,
הוּא יְבָרֵךְ אֶת־כָּל־חוֹלֵי יִשְׂרָאֵל
וּבִכְלָלָם יְבָרֵךְ אֶת־[שם] די [הורים]
וְיִשְׁלַח רְפוּאָה שְׁלֵמָה
בְּכָל־אֵיבָרִים וּבְכָל־גִּידִים.
כְּדִכְתִיב,
”אֵ֤ל נָ֛א רְפָ֥א נָ֖א לָֽהּ:
אֵ֤ל נָ֛א רְפָ֥א נָ֖א לָֽהּ:
אֵ֤ל נָ֛א רְפָ֥א נָ֖א לָֽהּ:“
שַׁבָּת הִיא מִלִּזְעֹק, וּרְפוּאָה קְרוֹבָה לָבֹא.
(יוֹם טוֹב הוּא)
וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

Bené Mitsvah

This blessing, taken from Beréshiṭ Rabbah [63:10], is not said by the child, but rather the parent.

There are also countless Bené Mitsvah piyyutim. Again, we have chosen not to single out any specific one here, and strongly encourage families to explore your own.

Ḥolim

Additional to the general Mi sheBérakh, many traditions have a separate version for the sick. Again they vary greatly, however a staple feature is the quotation of Mosheh's famous prayer for Miriam, Él na refa na lahh – simple and direct yet perfectly formed, these beautiful five words act as another Tana"kh precedent for what prayer should look like. The text here is suitable for any gender or number of people.

Where can one find wisdom? What's the place of understanding? One who finds wisdom is happy; one who locates understanding.

How much do You have tucked away for those who revere You, those who trust You, out of all humanity? How precious is your kindness, *Elohim*? Humanity nestles under your wings. They feast on the plenty of your house, and drink the rivers of Your Eden.

A good name is better than fine oil, and the day of death better than that of birth. The end of the matter, after everything has been heard: revere *Elohim* and keep Their commandments – this is the duty of humanity. May the pious be joyful in glory, and rejoice in their bed.

A fitting rest in the *yeshivah* in the sky, under the wings of the Shekhinah, at the level of those holy and pure ones, may they shine like the glare of the sky, bright and clear. May their re-creation be free of guilt. May they know redemption and compassionate grace, from the One enthroned on high, and happy participation in the life of the World-That-is-Coming:

Who can find a fierce partner? Their worth is greater than pearls! Grace is a lie and beauty transient, but one who reveres יהוה is worthy of praise. Give to such a person from your produce, and praise them publicly for their deeds!

By the word of the most Merciful One, whose attribute is mercy, who created both this world and the future world, in which They treasures the souls of the true and pious who do Their will:

There, may they apportion a dwelling place for the soul of the good name *(name)* of *(parents)*, and may the spirit of יהוה place them in the orchard of Eden. They departed from this world according to the will of *Elaha*, Sovereign of Heaven and Earth. May the supreme Sovereign in Their mercy show them love and compassion, and They shall guide them to a place of peace, as it is written: "They shall come into peace – those who walk truly shall find rest." May they and all the children of Yisraél slumbering with them be included in the petitions of mercy and forgiveness. So may it be Your will, and we say: *amén.*

Vehaḥokhma mé-ayin timmatsé; ve-é zeh, mekom binah. Ashré aḍam matsa ḥokhmah; ve-aḍam, yafik teṿunah.

Mah raṿ–tuṿekha, asher–tsafanta liré-ekha; pa'alta laḥosim bakh; negeḍ, bené aḍam. Mah–yakar ḥasdekha, Elohim; uvné aḍam; betsél kenafekha yeḥesayon. Yirveyun mideshen béṭekha; venaḥal 'aḍanekha tashkém.

Toṿ shém mishemen toṿ; veyom hamaveṭ, miyom hivvaleḍo. Sof daṿar hakol nishma'; eṭ–ha-Elohim yera ve-eṭ–mitsvoṭav shemor, ki–zeh kol–ha-aḍam. Ya'lezu ḥasiḍim bekhaṿoḍ yerannenu 'al–mishkeṿoṭam.

Menuḥah nekhonah, beshiṿa 'elyonah, taḥaṭ kanfé hashekhinah, bema'alaṭ keḍoshim uthorim, kezohar harakia' me-irim umazhirim, veḥilluts 'atsamim, vekhapparaṭ ashamim, veharḥakaṭ pesha', vehakraṿaṭ yesha', veḥemlah vaḥaninah, milifné shokhén me'onah veḥulaka taṿa, leḥayyé ha'olam habba.

Éshet–ḥayil mi yimtsa; veraḥok mipeninim mikhrahh. Sheḳer haḥén veheṿel hayofi; ishshah yir-at–Adonai, hi ṭiṭhallal. Tenu–lahh miperi yaḍeha; vihaleluha ṿase'arim ma'aseha.

Raḥamana deraḥamanuṭa di léh hi uṿmémeréhh iṭberi-u 'almayya. Alma haḍén ve'alma ve-aṭé, ugnaz béhh tsadkaniyyoṭ veḥasdaniyyoṭ de'aṿḍan re'uṭéhh.

Sham tehé menaṭ umḥitsaṭ vishiṿaṭ nefesh hashém hatoṿ ***[name] de [parents]***
m f nb pl
ruaḥ Adonai teniḥennu/ḥennah/ḥenne/ḥém began 'éḍen. De-iṭpetar/tarat/tare/taru min 'alma haḍén, kir'uṭ elaha maréhh shemayya ve-ar'a, hamelekh beraḥamav yaḥos veyaḥmol 'alav/'aleha/'ale-e/'aléhem, veyillaveh élav/éleha/éle-e/aléhem hashalom, ve'al mishkaṿo/ṿahh/ṿe/ṿam yihyeh shalom. Kedikhṭiṿ, "yaṿo shalom yanuḥu 'al–mishkeṿoṭam, holékh nekhoḥo." Hu/Hi/He/Hém vekhol Bené Yisraél hashokhṿim 'immo/mahh/me/mam, bikhlal haraḥamim vehaseliḥoṭ. Vekhén yehi ratson, venomar amén.

Hashkaṿah

Hashkaṿoṭ, or mourning prayers carry huge emotional weight. As well as at funerals and shivah services, they are recited after the aliyah of a mourner, either during the aftermath of the bereavement, or on the anniversary of death (called a naḥalah in Hebrew, meldado in Ladino, or saal in Farsi). Group hashkaṿoṭ are also recited every Shabbaṭ by many communities, such as for the recently passed, or for those whose naḥalah it is. This may be inserted after the Haftarah reading, or before Shuṿah Limʿonakh.

Hashkaṿot vary, with special verses for rabbis and honoured figures, and two texts traditionally associated with different genders. Explore the options here, and combine as appropriate, feeling able to mix and match, add other pesukim, or vary the text further if desired.

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה:
אַשְׁרֵי אָדָם מָצָא חָכְמָה וְאָדָם יָפִיק תְּבוּנָה:

מָה רַב־טוּבְךָ אֲשֶׁר־צָפַנְתָּ לִּירֵאֶיךָ
פָּעַלְתָּ לַחֹסִים בָּךְ נֶגֶד בְּנֵי אָדָם:
מַה־יָּקָר חַסְדְּךָ אֱלֹהִים וּבְנֵי אָדָם בְּצֵל כְּנָפֶיךָ יֶחֱסָיוּן:
יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם:

טוֹב שֵׁם מִשֶּׁמֶן טוֹב
וְיוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ:
סוֹף דָּבָר הַכֹּל נִשְׁמָע
אֶת־הָאֱלֹהִים יְרָא וְאֶת־מִצְוֺתָיו
שְׁמוֹר כִּי־זֶה כָּל־הָאָדָם:
יַעְלְזוּ חֲסִידִים בְּכָבוֹד
יְרַנְּנוּ עַל־מִשְׁכְּבוֹתָם:

אֵשֶׁת־חַיִל מִי יִמְצָא
וְרָחֹק מִפְּנִינִים מִכְרָהּ:
שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי
אִשָּׁה יִרְאַת־יְיָ
הִיא תִתְהַלָּל:
תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ
וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ:

מְנוּחָה נְכוֹנָה, בִּישִׁיבָה עֶלְיוֹנָה,
תַּחַת כַּנְפֵי הַשְּׁכִינָה,
בְּמַעֲלַת קְדוֹשִׁים וּטְהוֹרִים,
כְּזוֹהַר הָרָקִיעַ מְאִירִים וּמַזְהִירִים,
וְחִלּוּץ עֲצָמִים, וְכַפָּרַת אֲשָׁמִים,
וְהַרְחָקַת פֶּשַׁע, וְהַקְרָבַת יֶשַׁע,
וְחֶמְלָה וַחֲנִינָה, מִלִּפְנֵי שׁוֹכֵן מְעוֹנָה,
וְחוּלָקָא טָבָא, לְחַיֵּי הָעוֹלָם הַבָּא.

רַחֲמָנָא דְּרַחֲמָנוּתָא
דִּי לֵיהּ הִיא,
וּבְמֵימְרֵיהּ
אִתְבְּרִיאוּ עָלְמַיָּא,
עַלְמָא הָדֵין וְעַלְמָא דְּאָתֵי,
וּגְנַז בֵּהּ
צַדְקָנִיּוֹת וְחַסְדָּנִיּוֹת
דְּעַבְדָן רְעוּתֵיהּ.

שָׁם תְּהֵא מְנַת וּמְחִיצַת וִישִׁיבַת
נֶפֶשׁ הַשֵּׁם הַטּוֹב [שם] דִּי [הורים]
רוּחַ יְיָ תְּנִיחֶנּוּ/תְּנִיחֶנָּה/תְּנִיחֶנָּא/תְּנִיחֵם בְּגַן עֵדֶן.
דְּאִתְפְּטָר/טַרַת/טַרָא/טָרוּ מִן עַלְמָא הָדֵין,
כִּרְעוּת אֱלָהָא מָארֵיהּ שְׁמַיָּא וְאַרְעָא,
הַמֶּלֶךְ בְּרַחֲמָיו יָחוּס וְיַחְמוֹל עָלָיו/עָלֶיהָ/עָלֶיאָ/עֲלֵיהֶם,
וְיִלָּוֶה אֵלָיו/אֵלֶיהָ/אֵלֶיאָ/אֲלֵיהֶם הַשָּׁלוֹם,
וְעַל מִשְׁכָּבוֹ/בָהּ/בֶאָ/בָם יִהְיֶה שָׁלוֹם.
כְּדִכְתִיב, "יָבוֹא שָׁלוֹם יָנוּחוּ עַל־מִשְׁכְּבוֹתָם, הֹלֵךְ נְכֹחוֹ."
הוּא/הִיא/הֶאָ/הֵם וְכָל בְּנֵי יִשְׂרָאֵל הַשּׁוֹכְבִים עִמּוֹ/מָהּ/מֶאָ/מָּם,
בִּכְלַל הָרַחֲמִים וְהַסְּלִיחוֹת. וְכֵן יְהִי רָצוֹן, וְנֹאמַר אָמֵן.

Said before the Maftir ʻaliyah:

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

When a scroll is removed from the desk, some communities chant:

יהוה *Elohim Tseva-ot* – return us! Allow
Your face to shine and we shall be rescued!
There is none like the *Él* of Yeshurun,
the One who rides upon the clouds and whose
pride is the skies themselves.

Blessing before reading the Haftarah:

Blessed are You, יהוה, our *Elohim*,
Sovereign of the universe, who has
chosen good prophets, and desires their
words, which are spoken in truth.
Blessed are you, יהוה,
who chooses the Torah, Mosheh THEIR
servant, Yisraél THEIR people, and the
prophets of truth and of justice.

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: *Amén*)
Beʻalma di–ṿera khirʻuṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (K: *Amén*) *Beḥayyékhon*
uṿyomékhon uṿḥayyé ḍekhol–Béṭ Yisraél
baʻagala uṿizman ḳariṿ, ve-imru: amén.

(K: *Amén, yehé sheméhh rabba meṿarakh*
leʻalam leʻalmé ʻalmayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh leʻalam leʻalmé
ʻalmayya yiṭbarakh veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé, veyiṭhaddar,
veyiṭʻalleh, veyiṭhallal sheméhh deḲuḍesha
Berikh Hu. (K: *Amén*) *Leʻélla min kal–*
birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa
da-amiran beʻalma, ve-imru: amén. (K: *Amén*)

Adonai Elohim
Tseva-ot hashiṿénu, ha-ér panekha
venivvashéʻah. Én ka-Él Yeshurun
rokheṿ shamayim beʻezrekha,
uṿga-avaṭo sheḥakim.

Barukh Attah Adonai, Elohénu
melekh haʻolam, asher baḥar
binṿi-im toṿim, veratsah
ṿediṿréhem, hene-emarim be-emeṭ.

Barukh Attah Adonai,
haboḥér baTorah uṿMosheh ʻaṿdo,
uṿYisraél ʻammo,
uṿinṿi-é ha-emeṭ vehatseḍek.

Maftir

The number of aliyot for Shabbat is seven, for festivals it is five, for Yom Kippur it is six, for Rosh Ḥodesh and Ḥol haMoed we read four and on weekdays along with Shabbat Afternoon we read three. On Shabbat, Yom Kippur and Festivals we read a haftarah, a selection from the books of the Prophets, Nevi-im, that is thematically tied to the Torah reading. The rabbis of the Talmud (Megillah 23a) were concerned that people could mistake that the prophets were on par with the words of the Torah and so they ordained that the person reading the haftarah would first read, or be honoured with the reading of a short Torah reading called the Maftir, the completion. For this reason, we recite kaddish before the Maftir to act as a separator, showing it is outside of the stipulated number of readings for that day.

Rabbi Josh Hearshen, OVS

Said before the Maftir ‘aliyah:

יִתְגַּדַּל וְיִתְקַדַּשׁ
שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

When a scroll is removed from the desk, some communities chant:

יְיָ אֱלֹהִים צְבָאוֹת הֲשִׁיבֵנוּ,
הָאֵר פָּנֶיךָ וְנִוָּשֵׁעָה: אֵין כָּאֵל יְשֻׁרוּן
רֹכֵב שָׁמַיִם בְּעֶזְרֶךָ, וּבְגַאֲוָתוֹ שְׁחָקִים:

Blessing before reading the Haftarah:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר בָּחַר בִּנְבִיאִים טוֹבִים,
וְרָצָה בְדִבְרֵיהֶם, הַנֶּאֱמָרִים בֶּאֱמֶת.
בָּרוּךְ אַתָּה יְיָ,
הַבּוֹחֵר בַּתּוֹרָה וּבְמֹשֶׁה עַבְדּוֹ,
וּבְיִשְׂרָאֵל עַמּוֹ, וּבִנְבִיאֵי הָאֱמֶת וְהַצֶּדֶק:

After reading the Haftarah:

Our Redeemer!

יהוה *Tseva-ot* is Their name!

The Sacred One of Yisraél!

Blessed are You, יהוה, our *Elohim*, Sovereign of
the universe, rock of all the worlds, righteous one of
all generations, the trustworthy *Él* who said and
created, the One Who Spoke and Established –
for all of Their words are truth and justice.
You are trustworthy, יהוה our *Elohim*,
and Your words are trustworthy.
There isn't even one word from amongst them all
that could be seen as empty or meaningless –
for You are a trustworthy merciful Sovereign.
Blessed are You, יהוה, the *Él* made
trustworthy through all of Their words.

Be merciful upon Tsiyyon, for She is central
to our lives, but pitifully wretched in soul.
Save – soon and in our days!
Blessed are You, יהוה, who gladdens
Tsiyyon through Her children.

Gladden us, יהוה, our *Elohim*, through Eliyyahu
the prophet, Your servant, and through the
sovereignty of the House of David, Your anointed.
Come soon, and our hearts shall cheer that
Your throne shall not return to a foreigner.
We shall suffer no more others disgracing its glory
– for in Your sacred name, we swear allegiance to
it, that the light of its lamp shall never
again be extinguished.
Blessed are You, יהוה, who defends David.

Go-alénu,

Adonai Tseva-oṭ shemo;

Kedosh Yisraél!

Barukh Attah Adonai, Élohénu melekh
ha'olam, tsur kol–ha'olamim, tsaddiḳ
bekhol–hadoroṭ, ha-Él hane-eman
ha-omér ve'oseh (ha)meḍabbér umḳayyém,
(ki) (she)khol–deṿarav, emeṭ vatsedeḳ.
Ne-eman, Attah hu Adonai Elohénu,
vene-emanim deṿarekha, veḍaṿar eḥaḍ
mideṿarekha, aḥor lo–yashuṿ réḳam,
ki Él melekh ne-eman (veraḥaman) Attah.
Barukh Attah Adonai,
ha-Él hane-eman bekhol–deṿarav.

Raḥém 'al Tsiyyon, ki hi béṭ ḥayyénu,
vela'aluṿat–nefesh,
toshi'ah bimhérah ṿeraménu.
Barukh Attah Adonai,
mesamméaḥ Tsiyyon beṿaneha.

Samḥénu, Adonai Elohénu,
be-Éliyahu haNaṿi 'aṿdakh, uṿmalkhuṭ
Bét Daviḍ meshiḥakh, bimhérah yaṿo,
veyag̣él libbénu, 'al kis-o lo–yésheṿ zar,
velo yinḥalu 'oḍ, aḥérim et–keṿoḍo,
ki ṿeshém ḳodshekha, nishba'ta lo,
shelo yikhbeh néro le'olam va'ed.
Barukh Attah Adonai, mag̣en David.

After reading the Haftarah:

גֹּאֲלֵנוּ
יְיָ צְבָאוֹת שְׁמוֹ
קְדוֹשׁ יִשְׂרָאֵל:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
צוּר כָּל־הָעוֹלָמִים, צַדִּיק בְּכָל־הַדּוֹרוֹת,
הָאֵל הַנֶּאֱמָן הָאֹמֵר וְעֹשֶׂה (הַ)מְדַבֵּר וּמְקַיֵּם,
(כִּי) (שֶׁ)כָּל־דְּבָרָיו, אֱמֶת וָצֶדֶק.
נֶאֱמָן, אַתָּה הוּא יְיָ אֱלֹהֵינוּ, וְנֶאֱמָנִים דְּבָרֶיךָ,
וְדָבָר אֶחָד מִדְּבָרֶיךָ, אָחוֹר לֹא־יָשׁוּב רֵיקָם,
כִּי אֵל מֶלֶךְ נֶאֱמָן (וְרַחֲמָן) אָתָּה.
בָּרוּךְ אַתָּה יְיָ, הָאֵל הַנֶּאֱמָן בְּכָל־דְּבָרָיו:

רַחֵם עַל צִיּוֹן, כִּי הִיא בֵּית חַיֵּינוּ,
וְלַעֲלוּבַת־נֶפֶשׁ, תּוֹשִׁיעַ בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶיהָ:

שַׂמְּחֵנוּ, יְיָ אֱלֹהֵינוּ, בְּאֵלִיָּהוּ הַנָּבִיא עַבְדֶּךָ,
וּבְמַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, בִּמְהֵרָה יָבֹא,
וְיָגֵל לִבֵּנוּ, עַל כִּסְאוֹ לֹא־יֵשֶׁב זָר, וְלֹא יִנְחֲלוּ
עוֹד, אֲחֵרִים אֶת־כְּבוֹדוֹ, כִּי בְשֵׁם קָדְשְׁךָ,
נִשְׁבַּעְתָּ לּוֹ, שֶׁלֹּא יִכְבֶּה נֵרוֹ לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ, מָגֵן דָּוִד:

Keriaṭ Haftarah

A common misconception is that the word Haftarah is linked to the Torah – but the similarity in sound is coincidence. Torah is spelt תורה, with a ת, and is from root yarah, whereas Haftarah is spelt הפטרה, with a ט, and is from root patar.

The root yarah means to point – used to describe an archer's arrow. Torah is the noun form of this. While often translated 'law,' this comes from the Septuagint, which uses the Greek 'nomos'. A better translation would perhaps be 'direction'.

The verb patar on the other hand means to separate, remove or dismiss – the Haftarah therefore acts as a conclusion or dismissal to the Torah service. These blessings are its finale – seven to correspond to the seven aliyoṭ of the Torah, each with a different theme.

On normal Shabbaṭot:

Upon the Torah, and upon the Temple service, and upon the prophets, and upon this Shabbaṭ day which You have given to us, יהוה our *Elohim*, to sanctify and to rest, to glorify and for harmony.
Upon all this, יהוה our *Elohim*, we thank You and we bless You. May Your name be blessed in the mouth of all that lives always, forever and ever.

Blessed are You, יהוה, who sanctifies Shabbaṭ.

ʿAl–haTorah, veʿal–haʿaṿoḍah, veʿal–haneṿi-im, veʿal–yom hashabbaṭ hazeh, shenaṭatta lanu, Adonai Élohénu, liḳdushshah velimnuḥah, lekhaṿoḍ ulṭif-aret.
ʿAl hakol Adonai Élohénu, a(naḥ)nu modim lakh umṿarekhim oṭakh.
Yitbarakh shimkha
befi kol–ḥai tamiḍ leʿolam vaʿed.

Barukh Attah Adonai, meḳaddésh haShabbaṭ.

On Yom Tov:

Upon the Torah, and upon the Temple service, and upon the prophets, and upon:
this restful Shabbaṭ day, and...
this day of the festival of matssot
this day of the festival of Shavuʿot
this day of the festival of Sukkot
this eighth day of the festival, ʿAtseret.
and upon the holiday, this sacred occasion, which You have given to us, יהוה, our *Elohim*, (On Shabbaṭ: for sanctity and for rest) for joy and happiness, for glory and harmony.
Upon all this, יהוה, our *Elohim*, we thank You, and we bless You.
May Your name be blessed in the mouth of all that lives, always, forever and ever.
Blessed are You, יהוה, who sanctifies (On Shabbaṭ: Shabbaṭ,) Yisraél and the seasons.

ʿAl–haTorah, veʿal–haʿaṿoḍah, veʿal–haneṿi-im, veʿal–yom...
... (haShabbaṭ) (hamanoaḥ) hazeh, veʿal–yom...
...ḥag hamatssot hazeh,
...ḥag haShavuʿot hazeh,
...ḥag haSukkot hazeh,
...Shemini ḥag ʿAtseret hazeh,

veʿal–yom toṿ miḳra ḳodesh hazeh, shenaṭatta lanu, Adonai Élohénu, (likdushshah velimnuḥah,) lesason ulsimḥah, lekhaṿoḍ ulṭif-aret.
ʿAl hakol Adonai Élohénu, a(naḥ)nu modim lakh, umṿarekhim oṭakh.
Yitbarakh shimkha
befi kol–ḥai tamiḍ leʿolam vaʿed.

Barukh Attah Adonai, meḳaddésh haShabbaṭ.

On normal Shabbaṭot:

עַל־הַתּוֹרָה,
וְעַל־הָעֲבוֹדָה, וְעַל־הַנְּבִיאִים,
וְעַל־יוֹם הַשַּׁבָּת הַזֶּה, שֶׁנָּתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ,
לִקְדֻשָּׁה וְלִמְנוּחָה, לְכָבוֹד וּלְתִפְאָרֶת.
עַל הַכֹּל יְיָ אֱלֹהֵינוּ,
אֲ(נַחְ)נוּ מוֹדִים לָךְ וּמְבָרְכִים אוֹתָךְ.
יִתְבָּרַךְ שִׁמְךְ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ,
מְקַדֵּשׁ הַשַּׁבָּת.

On Yom Tov:

עַל־הַתּוֹרָה, וְעַל־הָעֲבוֹדָה, וְעַל־הַנְּבִיאִים,
On Shabbaṭ וְעַל־יוֹם (הַשַּׁבָּת)/(הַמָּנוֹחַ) הַזֶּה,
On Pesaḥ וְעַל־יוֹם חַג הַמַּצּוֹת הַזֶּה,
On Shavu‘ot וְעַל־יוֹם חַג הַשָּׁבֻעוֹת הַזֶּה,
On Sukkot וְעַל־יוֹם חַג הַסֻּכּוֹת הַזֶּה,
On Shemini ‘Atseret וְעַל־יוֹם שְׁמִינִי חַג עֲצֶרֶת הַזֶּה,
וְעַל־יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה,
שֶׁנָּתַתָּ לָנוּ, יְיָ אֱלֹהֵינוּ,
On Shabbaṭ
(לִקְדֻשָּׁה וְלִמְנוּחָה,)
לְשָׂשׂוֹן וּלְשִׂמְחָה, לְכָבוֹד וּלְתִפְאָרֶת.
עַל הַכֹּל יְיָ אֱלֹהֵינוּ,
אֲ(נַחְ)נוּ מוֹדִים לָךְ, וּמְבָרְכִים אוֹתָךְ.
יִתְבָּרַךְ שִׁמְךְ בְּפִי כָּל־חַי תָּמִיד לְעוֹלָם וָעֶד.
בָּרוּךְ אַתָּה יְיָ,
On Shabbaṭ
מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

Keriaṭ Haftarah

...we thank You...

The blessing enumerates a list of items that we are thankful for: Torah, Temple Service, the Prophets, Shabbaṭ and all of the benefits of Shabbaṭ observance.

Each of these items is a gift to us and when we receive gifts the only appropriate response is to say "thank you." The Hebrew words for "thanks" also means "admit." That is to say that when we say "thank you" we "admit" that we, ourselves, did not do something.

We did not create these items; God created all of them and thus we are thankful for these treasured gifts.

Rabbi Josh Hearshen, OVS

Communities may also say prayers for states or governments. Refer to local custom.

May the One who blessed our ancestors:

Aṿraham Sarah
Yitsḥak Riṿḳah,
Ya‘aḳoṿ, Raḥel, Lé-ah,
Mosheh, Aharon, Miryam the Prophet,
David Avigayil
Shelomoh, Queen Estér baṭ Aviḥayil.

and all of the sacred and pure communities – may They bless all of this sacred community – the grown-ups and the children, them and their families and their students, and all that is theirs.

Sovereign of the universe – it is They who blesses them and They who ascribes them merit. It is They who listens to their prayers, They who frees them and rescues them from all pain and suffering. May They provide for them enough for their needs, protect their wellbeing, and extend the shelter of Their peace upon them.
May They plant within them love, friendship, peace and goodwill and remove from them all traces of baseless hatred. May They smash the nations who are at their necks and make real the occasion that is written of: "יהוה the *Elohim* of Your ancestors will increase you a thousand times over, and They will bless you just as they said."

Said during the Ten Days of Repentance
and write them, Él, in the Book of Good Life,

Thus shall it be Your will, and we say: *amén*.

Mi shebérakh aṿoṭénu,

Aṿraham, Sarah,
Yitsḥaḳ, Riṿḳah,
veYa‘aḳoṿ uRaḥel veLé-ah,
uMosheh ve-Aharon uMiryam haNeṿiah,
veDavid va-Avigayil
uShlomoh, ve-Estér haMalkah baṭ Aṿiḥayil,
vekhol–haḳehilloṭ haḳeḍoshoṭ vehatehoroṭ,
hu yeṿarékh eṭ–kol–haḳahal haḳadosh hazeh,
geḍolim uḳtannim,
hém umishpaḥtem veṭalmiḍéhem
vekhol–asher lahem.

Malka de‘alma, hu yeṿarékh yaṭkhon,
vizakkeh yaṭkhon, veyishma’ beḳal
tseloṭekhon, tiṭpareḳun veṭishtézeṿun mikal
tsarah–ve‘aḳta, vihé mémera dAdonai
besa’ḍekhem, veyag̣én ba‘adkhem, veyifros
sukkaṭ shelomo ‘alékhem, veyitta’ bénékhem
ahaṿah ve-aḥvah shalom veré‘uṭ,
visallééḳ sin-aṭ ḥinnam mibénékhem,
veyishbor ‘ol hagoyim mé‘al tsavvarékhem,
viḳayyém bakhem miḳra shekaṭuṿ,
"Adonai Elohé aṿoṭékhem, yosef ‘alékhem
kakhem elef pe‘amim; viṿarékh eṭkhem,
ka-asher dibber lakhem,"
(veyikhtaṿkhem (ha-Él) beséfer ḥayyim toṿim,)
vekhen yehi ratson venomar: amén.

Communities may also say prayers for states or governments. Refer to local custom.

STAND

מִי שֶׁבֵּרַךְ אֲבוֹתֵינוּ,
אַבְרָהָם שָׂרָה,
יִצְחָק רִבְקָה,
וְיַעֲקֹב וְרָחֵל וְלֵאָה,
וּמֹשֶׁה וְאַהֲרֹן וּמִרְיָם הַנְּבִיאָה,
וְדָוִד וַאֲבִיגַיִל
וּשְׁלֹמֹה, וְאֶסְתֵּר הַמַּלְכָּה
בַּת אֲבִיחַיִל,
וְכָל־הַקְּהִלּוֹת הַקְּדוֹשׁוֹת וְהַטְּהוֹרוֹת,
הוּא יְבָרֵךְ אֶת־כָּל־הַקָּהָל הַקָּדוֹשׁ הַזֶּה,
גְּדוֹלִים וּקְטַנִּים,
הֵם וּמִשְׁפְּחֹתֵיהֶם וְתַלְמִידֵיהֶם
וְכָל־אֲשֶׁר לָהֶם.

מַלְכָּא דְעָלְמָא, הוּא יְבָרֵךְ יַתְכוֹן,
וְיִזַכֶּה יַתְכוֹן, וְיִשְׁמַע בְּקָל צְלוֹתְכוֹן,
תִּתְפָּרְקוּן וְתִשְׁתֵּזְבוּן מִכָּל צָרָה־וְעַקְתָּא,
וִיהֵא מֵימְרָא דַייָ בְּסַעְדְּכֶם, וְיָגֵן בַּעַדְכֶם,
וְיִפְרוֹשׂ סֻכַּת שְׁלוֹמוֹ עֲלֵיכֶם,
וְיִטַּע בֵּינֵיכֶם אַהֲבָה וְאַחֲוָה שָׁלוֹם וְרֵעוּת,
וִיסַלֵּק שִׂנְאַת חִנָּם מִבֵּינֵיכֶם,
וְיִשְׁבּוֹר עֹל הַגּוֹיִם מֵעַל צַוָּארֵיכֶם,
וִיקַיֵּם בָּכֶם מִקְרָא שֶׁכָּתוּב ״יְהֹוָ֫ה אֱלֹהֵ֣י
אֲבוֹתֵכֶם יֹסֵף עֲלֵיכֶם כָּכֶם אֶ֣לֶף פְּעָמִ֑ים
וִיבָרֵ֣ךְ אֶתְכֶם כַּאֲשֶׁ֥ר דִּבֶּ֖ר לָכֶֽם׃״

Said during the Ten Days of Repentance
וְיִכְתָּבְכֶם (הָאֵל) בְּסֵפֶר חַיִּים טוֹבִים,
וְכֵן יְהִי רָצוֹן וְנֹאמַר אָמֵן:

Mi sheBérakh al haKahal

Use this space – after the Torah is read but before it is returned to the Hékhal – to add personal and supplementary prayers. Variations are today written or adapted for natural disasters, for reparations from slavery, and even for very specific instances, but this practice goes back a long time. Some still today add on Kal Nidré, amongst a long list of Mi sheBérakh prayers, one for "A todos nossos Irmáos, prezos pela Inquisiçáo" – our siblings imprisoned by the Inquisition.

Note the beautiful inclusion of their students alongside families of members of the Ḳahal, showing how much we value learning as a community. Furthermore, as a student or teacher, you are in a way entering a familial relationship, because you are inheriting or passing on your traditions.

May it be the divine will of the heavenly *Elohim*, to build the house of our life and to return THEIR Shekhinah within it immediately, and we say: *amén*.

May it be the divine will of the heavenly *Elohim*, to be merciful to our remainder; stopping plague, harm, violence, hunger, capture, and shame from us and from THEIR people Yisraél, and we say: *amén*.

May it be the divine will of the heavenly *Elohim*, to sustain all the Sages of Yisraél – them, their families and students, everywhere they dwell, and we say: *amén*.

May it be the divine will of the heavenly *Elohim*, to listen and bring us good news – of comfort and salvation – from the four corners of the Earth, and we say: *amén*.

May the One who did miracles for our
ancestors and redeemed them from
Mitsrayim, redeem us and return our
children from their exile.
With a good sign, it shall be for us:
A new month *(month)* on day *(day)*
May the Holy Blessed One bless us and all of
THEIR people Yisraél, everywhere they are,
for good and for blessing, for joy and for
happiness, for salvation and for comfort, for
security and stability, with good news and
telling portents
In summer with rains at their time *In winter* with the blessing of dew
and with complete healing and redemption
soon! We say: amén.

Yehi ratson milifné Elohé hashamayim,
lekhonén eṭ béṭ ḥayyénu ulhashiṿ
shekhinaṭo leṭokho bimhérah beyaménu,
ve-imru amén.

Yehi ratson milifné Elohé hashamayim,
leraḥém ʻal pelétaṭénu, ulaʻatsor
hamaggéfah vehamashḥiṭ vehaḥereṿ
veharaʻaṿ vehasheṿi vehabizzah
méʻalénu uméʻal ʻammo Yisraél,
ve-imru amén.

Yehi ratson milifné Elohé hashamayim,
leḳayyém lanu eṭ kol–ḥakhmé Yisraél,
hém umishpaḥtem veṭalmiḍéhem,
bekhol–meḳomoṭ mosheṿoṭéhem,
ve-imru amén.

Yehi ratson milifné Elohé hashamayim,
shenishma’ veniṭbassér besoroṭ ṭoṿoṭ,
besoroṭ yeshuʻoṭ veneḥamoṭ, mé-arba’
kanfoṭ ha-arets, ve-imru amén.

Mi sheʻasah nissim la-aṿoṭénu
umiMitsrayim ge-alam, hu yig-al oṭanu
veyashiṿ banim ligṿulam, besiman ṭoṿ
yehé lanu rosh ḥodesh [month] on [day].
Yeḥaddeshéhu haḲaḍosh Barukh Hu
ʻalénu veʻal ʻammo Yisraél bekhol–
maḳom shehém, leṭoṿah veliṿrakhah,
lesason ulsimḥah, lishuʻah ulneḥamah,
lefarnasah ulkhalkalah ṭoṿah,
lishmuʻot ṭoṿoṭ, veliṿsoroṭ ṭoṿoṭ,
(veligshamim beʻittam)/(ultalelé ṿerakhah),
velirfu-ah shelémah, velig-ullah ḳeroṿah,
ve-imru amén.

Birkaṭ haḤodesh

On the Shabbaṭ preceding a new month (Rosh Ḥodesh), we recite this prayer and the Shabbaṭ becomes known as Shabbaṭ meVarekhim (Shabbaṭ of Blessing).

"In a certain way, this also commemorates the sanctification of the new moon that the Béṭ Din used to perform. Therefore, the custom is to announce the exact day at which the new moon will appear (the molaḍ). This is also why we stand during the ceremony, because the people used to stand before the Béṭ Din when it performed the mitsvah of Ḳiddush haḤodesh. There is only one Rosh Ḥodesh before which we do not bless the new month – Tishré, because Rosh Ḥodesh Tishré is also the holiday of Rosh haShanah, and everyone knows it's coming"

R' Eli'ézer Melamed, Peniné Halakhah, Zemanim, 1:8.

STAND

יְהִי רָצוֹן מִלִּפְנֵי אֱלֹהֵי הַשָּׁמַיִם,
לְכוֹנֵן אֶת־בֵּית חַיֵּינוּ וּלְהָשִׁיב שְׁכִינָתוֹ
לְתוֹכוֹ בִּמְהֵרָה בְּיָמֵינוּ, וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלִּפְנֵי אֱלֹהֵי הַשָּׁמַיִם,
לְרַחֵם עַל פְּלֵיטָתֵנוּ, וְלַעֲצוֹר הַמַּגֵּפָה
וְהַמַּשְׁחִית וְהַחֶרֶב וְהָרָעָב וְהַשְּׁבִי וְהַבִּזָּה
מֵעָלֵינוּ וּמֵעַל עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלִּפְנֵי אֱלֹהֵי הַשָּׁמַיִם,
לְקַיֵּם לָנוּ אֶת־כָּל־חַכְמֵי יִשְׂרָאֵל,
הֵם וּמִשְׁפַּחְתֶּם וְתַלְמִידֵיהֶם,
בְּכָל־מְקוֹמוֹת מוֹשְׁבוֹתֵיהֶם, וְאִמְרוּ אָמֵן:

יְהִי רָצוֹן מִלִּפְנֵי אֱלֹהֵי הַשָּׁמַיִם,
שֶׁנִּשְׁמַע וְנִתְבַּשֵּׂר בְּשׂוֹרוֹת טוֹבוֹת,
בְּשׂוֹרוֹת יְשׁוּעוֹת וְנֶחָמוֹת,
מֵאַרְבַּע כַּנְפוֹת הָאָרֶץ, וְאִמְרוּ אָמֵן:

מִי שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ וּמִמִּצְרַיִם גְּאָלָם,
הוּא יִגְאַל אוֹתָנוּ וְיָשִׁיב בָּנִים לִגְבוּלָם,
בְּסִימָן טוֹב יְהֵא לָנוּ
רֹאשׁ חֹדֶשׁ [חדש] **בְּיוֹם** [יום].
יְחַדְּשֵׁהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא עָלֵינוּ
וְעַל עַמּוֹ יִשְׂרָאֵל בְּכָל־מָקוֹם שֶׁהֵם,
לְטוֹבָה וְלִבְרָכָה, לְשָׂשׂוֹן וּלְשִׂמְחָה,
לִישׁוּעָה וּלְנֶחָמָה, לְפַרְנָסָה וּלְכַלְכָּלָה טוֹבָה,
לִשְׁמוּעוֹת טוֹבוֹת, וְלִבְשׂוֹרוֹת טוֹבוֹת,
❧ *In summer* וְלִגְשָׁמִים בְּעִתָּם,
❧ *In winter* וּלְטַלְלֵי בְרָכָה,
וְלִרְפוּאָה שְׁלֵמָה, וְלִגְאֻלָּה קְרוֹבָה,
וְאִמְרוּ אָמֵן:

May Your love be upon us –
just as we wait upon You!
Happy are those who dwell in Your
house, on and on, praising You, *selah.*
Happy is a nation like this, Happy is the
nation whose *Elohim* is יהוה.

Daviḍ's praise:

1 I will elevate my *Elohim*, the
Sovereign, let me bless Your
name forever.

2 Every day I will bless You, and
praise Your name for all time.

3 Great is יהוה and ever extolled,
Their greatness is unfathomable.

4 Every generation glorifies Your
deeds, telling of Your might.

5 Your majesty is beautiful
honour, so let me speak of Your
wondrous words.

6 Your intense awe they shall say,
I will relate your significance.

7 They will express the memory
of all your goodness, and sing of
your righteousness.

8 Gracious and merciful, יהוה,
Patient, loving greatly.

9 To all, יהוה is good, Their mercy
is upon all They has made.

10 All Your works will thank יהוה,
those who love you will bless You.

Yehi–ḥasdekha Adonai ʻalénu
ka-asher yihalnu lakh.
Ashré yoshṿé ṿéṭekha,
ʻoḍ yehalelukha, selah.
Ashré haʻam shekakha lo,
ashré haʻam she-Aḍonai elohav.

Tehillah leḌaviḍ:

Aromimkha Elohai hamelekh,
va-aṿarekhah shimkha
leʻolam vaʻeḍ.

Bekhol yom aṿarekhekka,
va-ahalelah shimkha
leʻolam vaʻeḍ.

Gaḍol Aḍonai umhullal me-oḍ,
veligḍullaṭo én héḳer.

Dor leḍor yeshabbaḥ maʻasekha,
ugṿuroṭekha yaggiḍu.

Haḍar keṿoḍ hoḍekha,
veḍiṿré nifle-oṭekha asiḥah.

Veʻezuz nor-oṭekha yoméru,
ugḍullaṭekha asaperennah.

Zekher raṿ–tuṿekha yabbiʻu
vetsiḍḳaṭekha yerannénu.

Ḥannun veraḥum Aḍonai,
erekh appayim ugḍol–haseḍ.

Toṿ–Aḍonai lakol,
veraḥamav ʻal–kol–maʻasav.

Yoḍukha Aḍonai kol–maʻasekha,
vaḥasiḍekha yeṿarekhukhah.

יְהִי־חַסְדְּךָ יְיָ עָלֵינוּ כַּאֲשֶׁר יִחַלְנוּ לָךְ:
אַשְׁרֵי יוֹשְׁבֵי בֵיתֶךָ עוֹד יְהַלְלוּךָ סֶּלָה:
אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:

קמה תְּהִלָּה לְדָוִד

אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ
וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:
בְּכָל־יוֹם אֲבָרְכֶךָּ,
וַאֲהַלְלָה שִׁמְךָ לְעוֹלָם וָעֶד:
גָּדוֹל יְיָ וּמְהֻלָּל מְאֹד
וְלִגְדֻלָּתוֹ אֵין חֵקֶר.
דּוֹר לְדוֹר יְשַׁבַּח מַעֲשֶׂיךָ
וּגְבוּרֹתֶיךָ יַגִּידוּ:
הֲדַר כְּבוֹד הוֹדֶךָ
וְדִבְרֵי נִפְלְאֹתֶיךָ אָשִׂיחָה:
וֶעֱזוּז נוֹרְאוֹתֶיךָ יֹאמֵרוּ
וּגְדֻלָּתְךָ אֲסַפְּרֶנָּה:
זֵכֶר רַב־טוּבְךָ יַבִּיעוּ
וְצִדְקָתְךָ יְרַנֵּנוּ:
חַנּוּן וְרַחוּם יְיָ
אֶרֶךְ אַפַּיִם וּגְדָל־חָסֶד:
טוֹב־יְיָ לַכֹּל
וְרַחֲמָיו עַל־כָּל־מַעֲשָׂיו:
יוֹדוּךָ יְיָ כָּל־מַעֲשֶׂיךָ
וַחֲסִידֶיךָ יְבָרְכוּכָה:

Ashré

Ashré is one of the most famous components of the Jewish liturgy; partially because of its frequency (it appears several times daily), partially because of its aesthetic, and partially because of its function.

Ashré is almost entirely identical with Psalm 145, with the exception of the first two lines, which have been added as an introduction and which give it its name. The latter directly precedes the main psalm in the book of Tehillim, since it closes the psalm before it, and the first is then a thematic and poetic link from that.

The rest of Ashré (that is, Psalm 145) is an alphabetic acrostic. This served the dual purpose of being aesthetically beautiful while also aiding in the ability of worshippers to memorise texts prior to an era in which each person had their own siddur.

11 Let us speak of the glory of Your rule, and debate your mighty power.

12 To demonstrate to humanity Their might, and the beautiful glory of Their authority.

13 Your governance rules over every world, and you are authority over every generation.

15 Supporting all those who fall, יהוה straightens all those who have been bent.

16 Every set of eyes waits on You, and You give them food in due time.

17 Open up Your hands, and willingly sustain every living thing.

18 In all Their ways, יהוה is righteous, showing kindness upon all that is made.

19 To those who call upon Them, יהוה is nearby, to everyone who call Them, in truth.

20 They does the will of the awestruck, They hears their cries and saves them.

21 All those who love Them, יהוה protects, but the wicked are obliterated.

22 My mouth will speak praise of יהוה, let all life praise Their holy name, from now and forevermore,

"And we will bless *Yahh*,
from now until forever,

Praise *Yahh*."

Keṿoḍ malkhuṭekha yoméru,
ugṿuraṭekha yeḍabbéru.

Lehoḏia' liṿné ha-aḍam geṿuroṭav,
ukhṿoḍ haḍar malkhuṭo.

Malkhuṭekha malkhuṭ
kol–'olamim, umemshaltekha
bekhol–dor vaḍor.

Somékh Aḍonai lekhol–
hanofelim, vezoḳéf
lekhol–hakefufim.

'Éné–khol élekha yesabéru,
ve-Attah noṭén lahem
eṭ okhlam be'itto.

Poṭéaḥ–eṭ yaḍekha,
umasbia' lekhol–ḥai ratson.

Tsaddiḳ Aḍonai bekhol–derakhav,
veḥasiḍ bekhol–ma'asav.

Ḳaroṿ Aḍonai lekhol–ḳor-av
lekhol asher yiḳra-uhu ṿe-emeṭ.

Retson–yeré-av ya'aseh, ve-eṭ–
shav'aṭam yishma' veyoshi'ém.

Shomér Aḍonai eṭ–kol–ohaṿav,
ve-éṭ kol–haresha'im yashmiḍ.

Tehillaṭ Aḍonai yeḍabbér–pi,
viṿarékh kol–basar shém ḳoḍsho
le'olam va'eḍ.

"Va-anaḥnu neṿarékh Yahh
mé'attah ve'aḍ 'olam:

haleluYahh!"

כְּבוֹד מַלְכוּתְךָ יֹאמֵרוּ
וּגְבוּרָתְךָ יְדַבֵּרוּ׃
לְהוֹדִיעַ ׀ לִבְנֵי הָאָדָם גְּבוּרֹתָיו
וּכְבוֹד הֲדַר מַלְכוּתוֹ׃
מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים
וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃
סוֹמֵךְ יְיָ לְכָל־הַנֹּפְלִים
וְזוֹקֵף לְכָל־הַכְּפוּפִים׃
עֵינֵי־כֹל אֵלֶיךָ יְשַׂבֵּרוּ
וְאַתָּה נוֹתֵן־לָהֶם אֶת־אָכְלָם בְּעִתּוֹ׃
פּוֹתֵחַ אֶת־יָדֶךָ
וּמַשְׂבִּיעַ לְכָל־חַי רָצוֹן׃
צַדִּיק יְיָ בְּכָל־דְּרָכָיו
וְחָסִיד בְּכָל־מַעֲשָׂיו׃
קָרוֹב יְיָ לְכָל־קֹרְאָיו
לְכֹל אֲשֶׁר יִקְרָאֻהוּ בֶאֱמֶת׃
רְצוֹן־יְרֵאָיו יַעֲשֶׂה
וְאֶת־שַׁוְעָתָם יִשְׁמַע וְיוֹשִׁיעֵם׃
שׁוֹמֵר יְיָ אֶת־כָּל־אֹהֲבָיו
וְאֵת כָּל־הָרְשָׁעִים יַשְׁמִיד׃
תְּהִלַּת יְיָ יְדַבֶּר־פִּי
וִיבָרֵךְ כָּל־בָּשָׂר
שֵׁם קָדְשׁוֹ לְעוֹלָם וָעֶד׃

וַאֲנַחְנוּ ׀ נְבָרֵךְ יָהּ
מֵעַתָּה וְעַד־עוֹלָם הַלְלוּיָהּ׃

Ashré

The alphabetic acrostic has a single flaw, however: the letter nun is missing. The Talmuḍ (Berakhoṭ 4b) discusses this obvious absence and the opinion of R' Yoḥanan is recorded that Daviḍ would have been afraid to reference the word 'fallen' (נַפְלָה) with the nun (as in Amos 5:2).

However, the Septuagint (ancient Greek translation of the Tana"kh) has a verse in Psalm 145 corresponding to nun, and we can find a record of the same in the Dead Sea Scrolls version of Psalms (11Q5). In that text, there is an extra verse, one beginning with nun: "Their faithfulness (נֶאֱמַנְתוֹ) is in all Their words, and Their love in all Their deeds"

We don't know which version is older, but our liturgy, for better or worse, has preserved the text with the missing nun as found here.

On Shabbaṭ:

Blessed is יהוה who gave rest to Their
people, Yisraél. In everything They
said, not a word was left out from all of
Their good speech, which They spoke
through Mosheh Their servant.

On Shabbaṭ or Yom Tov:

May יהוה our *Elohim* be with us, just as
They was with our ancestors – don't
abandon us and don't forsake us!
We shall incline our hearts towards
Them in every way – to guard Their
mitsvot, rules and laws, which They
commanded to our ancestors. These
words of mine, which I have pleaded
before יהוה, shall approach יהוה our
Elohim, day and night – and They shall
act justly with Their servant and the
law of Their people, Yisraél shall be
discussed each and every day.

In order that all the peoples of Earth
know, that יהוה, They is *Elohim*,
there is no other.

Don't allow the words of this Torah
to depart from your mouths.
Meditate on it day and night, so that you can
keep and do all that is written within it.
Through this you will succeed on your way.
Through this you will be enlightened.
Haven't I commanded you, 'Be strong and
courageous' – do not tremble with fear, or
have your nerve broken – for יהוה, your
Elohim is with you everywhere you go.

Barukh Adonai asher naṭan
menuḥah le'ammo Yisraél, kekhol
asher dibbér, lo–nafal daṿar eḥaḍ
mikol–deṿaro hatoṿ, asher dibber
beyaḍ Mosheh 'aṿdo.

Yehi Adonai elohénu 'ammanu,
ka-asher hayah 'im–aṿoṭénu
al–ya'azvénu ve-al–yitteshénu.
Lehatoṭ leṿavénu élav lalekheṭ
bekhol–derakhav velishmor
mitsvoṭav veḥuḳḳav umishpatav
asher tsivvah et–aṿoṭénu.
Veyihyu deṿarai élleh, asher
hiṭḥananti lifné Adonai ḳeroṿim el–
Adonai Elohénu yomam valaylah,
la'asoṭ mishpat 'aṿdo, umishpat
'ammo Yisraél deṿar–yom beyomo.

Lema'an da'at kol–'amé ha-arets,
ki Adonai hu ha-Elohim én 'oḍ.

Lo–yamush séfer haTorah hazeh
mip̣ikha, vehag̣iṭa bo yomam
valaylah, lema'an tishmor la'asoṭ
kekhol–hakaṭuṿ bo, ki–az tatsliaḥ
et–derakhekha ve-az taskil.
Halo tsivvitikha, ḥazaḳ ve-emets
al–ta'arots ve-al–téḥaṭ,
ki 'immekha Adonai Elohekha
bekhol asher télékh.

On Shabbaṭ:

בָּרוּךְ יְיָ אֲשֶׁר נָתַן מְנוּחָה
לְעַמּוֹ יִשְׂרָאֵל, כְּכֹל אֲשֶׁר דִּבֵּר,
לֹא־נָפַל דָּבָר אֶחָד מִכֹּל־דְּבָרוֹ הַטּוֹב,
אֲשֶׁר דִּבֶּר בְּיַד מֹשֶׁה עַבְדּוֹ:

On Shabbaṭ or Yom Tov:

יְהִי יְיָ אֱלֹהֵינוּ עִמָּנוּ, כַּאֲשֶׁר הָיָה
עִם־אֲבֹתֵינוּ אַל־יַעַזְבֵנוּ וְאַל־יִטְּשֵׁנוּ:
לְהַטּוֹת לְבָבֵנוּ אֵלָיו לָלֶכֶת בְּכָל־
דְּרָכָיו וְלִשְׁמֹר מִצְוֹתָיו וְחֻקָּיו וּמִשְׁפָּטָיו
אֲשֶׁר צִוָּה אֶת־אֲבֹתֵינוּ:
וְיִהְיוּ דְבָרַי אֵלֶּה, אֲשֶׁר הִתְחַנַּנְתִּי
לִפְנֵי יְיָ קְרֹבִים אֶל־יְיָ אֱלֹהֵינוּ
יוֹמָם וָלָיְלָה, לַעֲשׂוֹת מִשְׁפַּט עַבְדּוֹ,
וּמִשְׁפַּט עַמּוֹ יִשְׂרָאֵל דְּבַר־יוֹם בְּיוֹמוֹ:

לְמַעַן דַּעַת כָּל־עַמֵּי הָאָרֶץ,
כִּי יְיָ הוּא הָאֱלֹהִים אֵין עוֹד:

לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה
מִפִּיךָ, וְהָגִיתָ בּוֹ יוֹמָם וָלַיְלָה,
לְמַעַן תִּשְׁמֹר לַעֲשׂוֹת כְּכָל־הַכָּתוּב בּוֹ,
כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז תַּשְׂכִּיל:
הֲלוֹא צִוִּיתִיךָ, חֲזַק וֶאֱמָץ אַל־תַּעֲרֹץ
וְאַל־תֵּחָת, כִּי עִמְּךָ יְיָ אֱלֹהֶיךָ
בְּכֹל אֲשֶׁר תֵּלֵךְ:

Haḥzarat haTorah

...THEIR mitsvot, rules and laws, which They commanded to our ancestors. "The great tendency of Sefaradi ḥakhamim has always been to avoid hair-splitting, to study the law as a whole and try to obtain from it a clear ruling to give guidance in the spirit of the age in which we live. That does not mean breaking the Jewish law, but re-interpreting it, as it is capable of re-interpretation according to the circumstances and conditions of each successive generation."
[H. Solomon Ga'on]

"Ḥazaḳ ve-emets" – these are the words that Mosheh spoke to Yehoshua' shortly before Mosheh was to die. They mean "Be strong and courageous" and were said in front of the entire Jewish people at that time. To be strong and courageous is a difficult charge, but they both come from the same place: faith.
Rabbi Josh Hearshen, OVS

יהוה
shall rule
forever –
Your *Elohim*,
Tsiyyon,
shall rule,
in each
and every
generation.
Praised is *Yahh*!

A song by David...

Yimlokh
Adonai
le‘olam,
Elohayikh
Tsiyyon,
leḍor vaḍor
haleluYahh!

Mizmor leDavid...

יִמְלֹךְ
יְיָ לְעוֹלָם
אֱלֹהַיִךְ צִיּוֹן
לְדֹר וָדֹר
הַלְלוּיָהּ!

כט מִזְמוֹר לְדָוִד...

STAND

Yimlokh

This famous single line from Psalm 146 is a call and response: it is sung twice, each time first by a leader and then repeated by the full kahal. It is often led by a child or a group of children, and for many, it is the first time they stand up in front of their kahal to lead them.

To a young person who may be holding this, about to sing:

You've got this!

Sing loud and proud.

We love hearing you!

Mizmor leDavid

This is directly followed by Psalm 29, as the scrolls are taken back to the ark, which continues overleaf.

Give to יהוה all the pantheon of gods,
Give to יהוה honour and might!
Give to יהוה the glory of Their name,
bow down to יהוה with sacred beauty!
The sound of יהוה is upon the water,
the deity of glory thunders,
יהוה is upon raging water.
The sound of יהוה is in raw power,
and the sound of יהוה is in beauty.
The sound of יהוה breaks apart cedars,
יהוה has shattered
the cedars of Lebanon.
They makes the mountains of Lebanon
hop around like calves, like young oxen.
The sound of יהוה is an engraver
wielding a blade of sharpened fire.
The sound of יהוה
makes the desert shake;
the shaking of יהוה
upon the sacred desert.
The sound of יהוה
makes the does dance,
and it strips the forest bare –
and in Their palace,
everyone says ‘Glory!’
יהוה rides upon the Flood,
יהוה sits as Sovereign for eternity.
יהוה gives strength to Their people.
יהוה will bless Their people with peace.

Havu lAdonai bené élim;
havu lAdonai, kavod va‘oz.
Havu lAdonai kevod shemo;
hishtaḥavu lAdonai,
behadrat–kodesh.
Ḳol Adonai, ‘al–ha-mayim;
él–ha-kavod hir‘im;
Adonai, ‘al–mayim rabim.
Ḳol–Adonai bakoaḥ;
ḳol Adonai, behadar.
Ḳol Adonai shovér arazim;
vayshabbér Adonai,
et–arzé haLevanon.
Vayarḳidém kemo–‘égel;
levanon vesir-yon,
kemo vén–re-émim.
Ḳol–Adonai ḥotsév, lahavot ésh.
Ḳol Adonai yaḥil midbar;
yaḥil Adonai, midbar ḳadésh.
Ḳol Adonai, yeḥolél ayyalot,
vayeḥesof ye‘arot;
uvhékhalo; kulo, omér kavod.
Adonai lamabbul yashav;
vayéshev Adonai melekh le‘olam.
Adonai ‘oz le‘amo yittén
Adonai, yevarékh
et–‘amo vashalom.

Mizmor leDavid

As we prepare to return the Torah, in addition to the words of song, we include here the wisdom of some of our Ḥakhamim on Torah and on returning:

"The holy Torah has been transmitted to every nation and every people, for all to love and exalt it, as they do today. All inhabitants of the Earth can benefit from its light."

[Ḥ. Shabbetai Boḥbot]

"The return which we have chosen and which we endorse is one in which our holy land is a land of freedom. We must resound the call for liberty for all the land's inhabitants – regardless of difference in religion or ethnicity."

[Ḥ' Yehudah Alkali, Shivaṭ Tsiyyon]

STAND

הָב֣וּ לַֽיְיָ֭ בְּנֵ֣י אֵלִ֑ים
הָב֥וּ לַ֝יְיָ֗ כָּב֥וֹד וָעֹֽז׃
הָב֣וּ לַֽ֭יְיָ כְּב֣וֹד שְׁמ֑וֹ
הִשְׁתַּחֲו֥וּ לַ֝יְיָ֗ בְּהַדְרַת־קֹֽדֶשׁ׃
ק֥וֹל יְיָ֗ עַל־הַ֫מָּ֥יִם
אֵֽל־הַכָּב֥וֹד הִרְעִ֑ים
יְ֝יָ֗ עַל־מַ֥יִם רַבִּֽים׃
קוֹל־יְיָ֥ בַּכֹּ֑חַ
ק֥וֹל יְ֝יָ֗ בֶּהָדָֽר׃
ק֣וֹל יְ֭יָ שֹׁבֵ֣ר אֲרָזִ֑ים
וַיְשַׁבֵּ֥ר יְ֝יָ֗ אֶת־אַרְזֵ֥י הַלְּבָנֽוֹן׃
וַיַּרְקִידֵ֥ם כְּמוֹ־עֵ֑גֶל
לְבָנ֥וֹן וְ֝שִׂרְיֹ֗ן כְּמ֣וֹ בֶן־רְאֵמִֽים׃
קוֹל־יְיָ֥ חֹצֵ֗ב לַהֲב֥וֹת אֵֽשׁ׃
ק֣וֹל יְ֭יָ יָחִ֣יל מִדְבָּ֑ר
יָחִ֥יל יְ֝יָ֗ מִדְבַּ֥ר קָדֵֽשׁ׃
ק֤וֹל יְיָ֨ ׀ יְחוֹלֵ֣ל אַיָּלוֹת֮
וַיֶּחֱשֹׂ֪ף יְעָ֫ר֥וֹת
וּבְהֵיכָל֑וֹ כֻּ֝לּ֗וֹ אֹמֵ֥ר כָּבֽוֹד׃
יְ֭יָ לַמַּבּ֣וּל יָשָׁ֑ב
וַיֵּ֥שֶׁב יְ֝יָ֗ מֶ֣לֶךְ לְעוֹלָֽם׃
יְיָ֗ עֹ֭ז לְעַמּ֣וֹ יִתֵּ֑ן
יְיָ֓ ׀ יְבָרֵ֖ךְ אֶת־עַמּ֣וֹ בַשָּׁלֽוֹם׃

Return to Your abode!
Dwell in Your elegant home!
For every mouth and tongue
gives splendour and beauty
to Your Sovereignty.
When it [the Ark] rested,
it was said: “Return, יהוה, the
hundreds of thousands of Yisraél”

Return us,
יהוה,
to You,
and we shall
return.
Renew
our days,
as in ancient times.

“For I have given My Torah to
you as a worthy possession –
don’t abandon it.”

Shuṿah lim‘onakh
ushkhon beṿéṭ ma-avayakh,
Ki khol–peh vekhol–lashon
yittenu hoḍ vehaḍar
lemalkhuṭakh.
Uvnuḥoh yomar:
“Shuṿah Adonai riṿeṿoṭ
alfé Yisraél.”

Hashivénu
Adonai
élekha
venashuṿah,
ḥaddésh
yaménu
keḳeḍem.

(Ki lekaḥ toṿ natatti lakhem,
toraṭi al–ta‘azoṿu.)

Haḥzarat haTorah

This compilation of verses are all focused on returning – the first two speaking about the Torah as we return it, but these are used to segue into Hashiyénu, talking about our own return instead:

Rabbi Josh Hearshen, OVS:

These words come at the end of the darkest book of the TaNaKh, Lamentations. In fact, we restate them after the final verse to end on this positive note. The mirror usage of the word "return" implies a cause and effect relationship. Return us and we will return to You.

The work of the Jew is to bring the Divine into the world. We, as Jews, have a mission to look for the Divine, and when we do that, They looks for us. We need to reach out to Them for Them to reach out to us.

STAND

שׁוּבָה לִמְעוֹנָךְ
וּשְׁכוֹן בְּבֵית מְאֻוַּיָּךְ,
כִּי כָל־פֶּה וְכָל־לָשׁוֹן
יִתְּנוּ הוֹד וְהָדָר לְמַלְכוּתָךְ:
וּבְנֻחֹה יֹאמַר,
שׁוּבָה יְיָ רִבְבוֹת אַלְפֵי יִשְׂרָאֵל:

הֲשִׁיבֵנוּ יְיָ
אֵלֶיךָ
וְנָשׁוּבָה
חַדֵּשׁ
יָמֵינוּ
כְּקֶדֶם:

(כִּי לֶקַח טוֹב נָתַתִּי לָכֶם,
תּוֹרָתִי אַל־תַּעֲזֹבוּ:)

❦ *Said only with a minyan*

❦ *During festivals, after Ḳaddish turn to page 636.*

Exalted and hallowed

is Their great name
(Community: Amén) in the world
which is made according to Their
will and may They establish
Their kingdom, and may Their
salvation blossom and Their
anointed come soon. *(C: Amén)*
In our lives and our days and the
life of all the House of Yisraél,
speedily and very soon,
and we say: *amén.*

*(C: Amén, may Their great name
be blessed forever and ever, and to
all eternity blessed)*

May Their great name be blessed
forever and ever, and to all eternity
blessed, praised, glorified, and
exalted; Extolled and honoured,
adored and lauded be the name
of the Blessed Holy One. *(C:
Amén)* Above and beyond all the
blessings, songs, praises
and consolations which
are uttered in the world,
and we say: *amén. (C: Amén)*

steps backwards...

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (*Kahal: Amén*)
Be'alma di–ṿera khir'uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K: Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
ba'agala uṿizman ḳariṿ,
ve-imru: amén.

(*K: Amén, yehé sheméhh
rabba meṿarakh le'alam
le'almé 'almayya yiṭbarakh*)

Yehé sheméhh rabba meṿarakh
le'alam le'almé 'almayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭhaddar, veyiṭ'alleh,
veyiṭhallal sheméhh
deḲuḍesha Berikh Hu.
(*K: Amén*) *Le'élla min*
kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa
da-amiran be'alma,
ve-imru: amén. (*K: Amén*)

❧ *Said only with a minyan*
❧ *During festivals, after Ḳaddish turn to page 637.*

Musaf

On a normal day Jews pray three times. It is understood that this was instituted to take the place of the daily sacrifices in the Temple. On holidays and Shabbaṭ there was an additional sacrifice for the day and so we add in Musaf on Shabbaṭ and on Yom Toṿ as well. While we no longer have a sacrificial system in place today, we still need to see the power behind making sacrifices.

Animal sacrifices are a thing of the past but behind the sacrifice was a person or a family giving up something that was of great financial value to them and through that they connected with their people and with God. We all need to make sacrifices today that amount to us giving up something that has value and causes each of us to have a bit less so that others can have more.

Rabbi Josh Hearshen, OVS

STAND

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ,
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב,
וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם
וְיִתְנַשֵּׂא וְיִתְהַדָּר וְיִתְעַלֶּה
וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא.
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Take three

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Aṿraham, Sarah
Yits-ḥak, Riṿḳah,
Ya'aḳoṿ, Raḥel and Lé-ah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors' piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living *Elohim*.

Sovereign who helps
and recalls and saves and protects,

B O W
Blessed are You, יהוה,
who protects Aṿraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṯekha

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṯénu
Elohé Aṿraham Elohé Sarah
Elohé Yits-ḥaḳ Elohé Riṿḳah
vÉlohé Ya'aḳoṿ vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él 'Elyon gomél
ḥasaḍim toṿim, ḳonéh hakol,
vezokhér ḥasdé aṿoṯ, uméṿi go-él
liṿné ṿenéhem, lema'an shemo
be-ahaṿah.

(Zokhrénu leḥayyim,
melekh ḥaféts baḥayyim,
vekhoṯṿénu beséfer haḥayyim
lema'anakh Elohim ḥayyim.)

Melekh 'ozér
ufoḳéḍ umoshia' umagén,
Barukh Attah Aḍonai
magén Aṿraham.

Sarah, Riṿḳah, Raḥel and Lé-ah – The four Immahoṯ (Matriarchs). A growing custom is to amend the 'Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṯ, from Mishebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

STAND

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

❧ *Said during the Ten Days of Repentance*

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

In summer (ie, after Pesaḥ)	*In winter (ie, after Shémini Atsereṭ)*
who causes the dew to fall.	who causes the wind to blow and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust.
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

Said during the Ten Days of Repentance
Who is like you, Merciful Parent, who remembers Your creatures with compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives
the dead.

Attah gibbor le‘olam Aḍonai
meḥayyéh méṭim Attah
raṿ lehoshia’

moriḍ hatal.	*mashshiṿ haruaḥ umoriḍ hageshem.*

(K: *Livrakhah.*)

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné ‘afar.
Mi khamokha ba‘al geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu‘ah.

(Mi khamokha,
aṿ haraḥaman zokhér yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִֽׁיעַ

❧ *In summer (ie, after Pesaḥ)*	❧ *In winter (ie, after Shémini Atseret)*
מוֹרִיד הַטָּל.	מַשִּׁיב הָרֽוּחַ וּמוֹרִיד הַגֶּֽשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶֽסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמֽוֹךָ בַּֽעַל גְּבוּרוֹת
וּמִי דּֽוֹמֶה לָּךְ,
מֶֽלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִֽיחַ יְשׁוּעָה.

❧ *Said during the Ten Days of Repentance*

מִי כָמֽוֹךָ אָב הָרַחֲמָן זוֹכֵר יְצוּרָיו
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

STAND

ʻAmidah

...powerful...

This second blessing describes THEIR might in the world around us. That is brought to our minds in two ways: by reflecting on the patterns of nature, and by considering the cycles of life and death. Reviving the dead is given agricultural significance, and salvation is discussed as a plant which needs tending. This is an important association, for it is a reminder that Judaism sees evidence of THEIR being in the cycles of nature. With every flower that returns to life, every season that turns the wheel of the year further, we get a glimpse of the cosmic natural order – in which our death and life will cycle and return just as the other creatures which share our environment do.

Kavvanah: consider a flower which shrivels and dies only to return the next year. What in our lives is tended by the cycles of salvation?

Said only in the Reader's repetition

You are given a crown,
Aḍonai our *Elohim*,
by the masses of angels above,
and your people Yisraél gathered below.
Together they all triplicate Your sanctity,
as is said by your prophet:
BOW BOW BOW
"And they called, one to another, and said:"
RIGHT LEFT

(Community:)

"Holy Holy
Holy
יהוה *Tseva-ot*,
the entire world is full
of THEIR glory!"

THEIR glory fills the world
and THEIR servants ask:
"Where is the place of
THEIR terrifying glory?"
Opposite them, others praise and say:

(Community:)
"Blessed is the glory of
יהוה in THEIR place!"

From THEIR place, THEY turns in
mercy to THEIR people –
the ones who unify THEIR name
evening and morning,
each and every day,
saying twice with love:

(Keṭer yittenu lekha Aḍonai Elohénu,
mal-akhim hamoné ma'lah,
ve'ammekha Yisraél keyutsé mattah.
Yaḥaḍ kullam keḍushah lekha yeshalléshu,
kadayar he-amur 'al yaḍ neyiakh:
"Vekara zeh el–zeh ve-amar:"

"Ḳaḍosh Ḳaḍosh
Ḳaḍosh
Aḍonai Tseva-oṭ,
melo khol-ha-arets
keyoḍo"

Keyoḍo malé 'olam,
umsharetav sho-alim,
ayyéh mekom keyoḍo leha'aritso.

Le'ummaṭam
meshabbeḥim ve-omerim:

"Barukh keyoḍ
Aḍonai mimeḳomo"

Mimekomo
hu yifen beraḥamav le'ammo,
hamyaḥaḍim shemo,
'erev vayoker bekhol–yom tamiḍ,
omerim pa'amayim be-ahayah:

‘Amidah

While we channel the declarations of angels, we must not become detached from the world. Take note of our obligations towards the world from the following teachings:

“Jews will always side with the persecuted – and not only side with them, but try speedily to come to their deliverance.”
[Ḥ. Sabato Moraïs]

“Jewish ethics are not designed for the intent of the good citizens of a ‘heavenly Jerusalem’ – but instead for the intent of the good Jewish patriots and non-Jewish citizens of this ‘Jerusalem’ here on Earth.”
[Ḥ. Eliyyahu Benamozegh]

“Faith is a propelling force, action is the engine that proves its inherent power. Only that faith which is not disjoined from an active life is demanded of a Jew.”
[Ḥ. Sabato Moraïs]

STAND

Said only in the Reader’s repetition

כֶּתֶר יִתְּנוּ לְךָ יְיָ אֱלֹהֵינוּ,
מַלְאָכִים הֲמוֹנֵי מַעְלָה,
וְעַמְּךָ יִשְׂרָאֵל קְבוּצֵי מַטָּה.
יַחַד כֻּלָּם קְדֻשָּׁה לְךָ יְשַׁלֵּשׁוּ,
כַּדָּבָר הֶאָמוּר עַל יַד נְבִיאָךְ:
ימין שמאל
”וְקָרָא זֶה־אֶל זֶה וְאָמַר“

(קהל:)

”קָדוֹשׁ קָדוֹשׁ
קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

כְּבוֹדוֹ מָלֵא עוֹלָם,
וּמְשָׁרְתָיו שׁוֹאֲלִים,
אַיֵּה מְקוֹם כְּבוֹדוֹ לְהַעֲרִיצוֹ.
לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)

”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמָיו לְעַמּוֹ
הַמְיַחֲדִים שְׁמוֹ,
עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד,
אוֹמְרִים פַּעֲמַיִם בְּאַהֲבָה:

(Community:)

Listen Yisraél: יהוה is our *Elohim*, יהוה is One.

THEY is our *Elohim*, THEY is our parent,
THEY is our sovereign, THEY is our
saviour, THEY will save us and redeem
us once again; listen to us mercifully,
and before the eyes of all that lives say:
Thus I have redeemed you, in the end,
just as at first, so I can be *Elohim* for you,
I, יהוה, your *Elohim*.

In Your holy words it is
written that they say:

(Community:)

יהוה shall reign for ever,
Your *Elohim*, Tsiyyon,
for every generation –
Praised is *Yahh*!

You are holy and Your name is holy,
and holy ones, every day
they praise you, *selah!*

Blessed are You, יהוה,
the holy *Él*.

Said instead during the Ten Days of Repentance

...the holy Sovereign

“Shema’ Yisraél,
Adonai Elohénu,
Adonai eḥaḍ.”

Hu Elohénu, Hu avinu,
Hu malkénu, Hu moshi‘énu,
Hu yoshi‘énu veyig̣-alénu shéniṭ,
veyashmi‘énu beraḥamav
le‘éné kol–ḥai lémor,
hén ga-alti eṭkhem
aḥariṭ keréshiṭ,
lihyot lakhem lélohim.
Ani Adonai Elohékhem.

Uṿḍiṿré koḍshekha kaṭuṿ lémor:

“Yimlokh Aḍonai le‘olam,
Elohayikh Tsiyyon,
leḍor vaḍor, haleluYahh!”)

Attah ḳaḍosh veshimkha ḳaḍosh,
uḳḍoshim bekhol–yom
yehalelukha, selah.

Barukh Attah Aḍonai
ha-Él haḳaḍosh.

Ḳedushshah

Listen Yisraél: יהוה is our Elohim, יהוה is One. The Shema' is added as a response line in the Musaf Ḳedushshah. Again, like in the Ḳedushshah deYotsér in the Shaḥarit Shema' blessings, we have a tension here between quotes from humans, and quotes from angels. After our two initial angel quotes, Ḳadosh Ḳadosh Ḳadosh and Barukh Keṿoḍ, we get the Shema'. The angels are described as those who 'triplicate Your sanctity' – lit. who make You holy three times, a reference to the three repetitions of Ḳadosh. Humans on the other hand are those who 'unify Their name' – lit. who make Their name be one, a reference to 'eḥad' in the Shema'. The power ascribed to both angels and humans is thus that by our speech, we are able to actually shape the Divine – a powerful counterpart to the Divine power to create by speaking.

STAND

(קהל:)

”שְׁמַע יִשְׂרָאֵל
יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:“

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
הוּא יוֹשִׁיעֵנוּ וְיִגְאָלֵנוּ שֵׁנִית,
וְיַשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי לֵאמֹר,
הֵן גָּאַלְתִּי אֶתְכֶם אַחֲרִית כְּרֵאשִׁית,
לִהְיוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהֹוָה אֱלֹהֵיכֶם:
וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

(קהל:)

”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר,
הַלְלוּיָהּ“

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ. סֶּלָה.

בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַקָּדוֹשׁ.

You have designed for us Shabbaṭ, and you have requested her sacrifices. You have commanded her abstentions with all her arrayed inspirations – towards her pleasures we will always throng in honour. Those who taste of her, merit to live. Those who love her details greatly will also be chosen. Thus, from Mt. Sinai we were instructed with a commandment of action, as is appropriate.

Some add:

You commanded us, יהוה our *Elohim*, to sacrifice on it an additional sacrifice for Shabbaṭ, as appropriate.

You commanded to Mosheh while upon Mt. Sinai, the command of Shabbaṭ: to remember and to keep. On it, You commanded us, יהוה, our *Elohim*, to sacrifice on it an additional sacrifice for Shabbaṭ, as appropriate.

Said instead on Rosh Ḥodesh

You have made Your world from ancient times – when you completed Your work on the seventh day. You chose use from all the nations and desired us from among all languages. You have sanctified us with Your commandments and drawn us near, our Sovereign, to Your service. It is by Your great and sacred name that you call us. With love and repose You have given us, יהוה, our *Elohim*, Shabbaṭ and Rosh Ḥodesh as absolutions. Since we have erred before You, יהוה, our *Elohim* and that of our ancestors, You've destroyed our cities and silenced our sanctuaries, exiled our beloved ones and removed any honour from the house of our life. Thus, we aren't able to sacrifice before You any animals, and there's no priest to atone on our behalf.

__T__ikkanta __sh__abbaṭ, __r__atsiṭa __k__orbenoteha, __ts__ivviṭa __f__érusheha ʻim __s__idduré __n__esakhaha, __me__ʻanneg̣eha __le__ʻolam __k__aṿoḍ __y__inhalu, __to__ʻameha __ḥ__ayyim zakhu, __v__eg̣am __h__a-ohaṿim __ḍ__eṿareha __g__eḍullah __ṿ__aharu. __A__z __mi__Sinai __n__itstavvu __ts__ivvuyé __f__eʻaleha __k__ara-ui.

(Vatetsavvénu Adonai Elohénu, lehakriṿ bo korban musaf Shabbaṭ kara-ui.)

LeMosheh tsivviṭa ʻal Har Sinai, mitsvaṭ Shabbaṭ zakhor veshamor, uṿo tsivviṭano Adonai Elohénu, lehakriv bo korban musaf Shabbaṭ kara-ui.

(Attah yatsarta ʻolamekha miḳeḍem, killita melakhtekha bayom hashevi ʻi, baharta banu mikol–ha-ummot veratsita banu mikol–haleshonoṭ, veḳidashtanu bemitsvoṭekha, veḳéraṿtanu malkénu laʻaṿoḍaṭekha, veshimkha hagaḍol vehaḳadosh ʻalénu ḳarata. Vatitten lanu Adonai Elohénu be-ahavah Shabbaṭoṭ limnuḥah veRashé Ḥoḍashim lekhapparah. Ulfi sheḥatana lefanekha Adonai Elohénu vÉlohé aṿoṭénu, ḥorṿah ʻirénu veshamém miḳdashénu, vegalah yeḳarénu, venuttal kaṿoḍ mibéṭ ḥayénu, ve-én anahnu yekholim lehaḳriṿ lefanekha ḳorban, velo khohén sheyekhappér baʻadénu.)

‘Amidah

Note the alternate passages here. LeMosheh Tsivvita, in green, is the original Sefaradi custom, while Tikkanta Shabbat, in gold, used to be a solely Ashkenazic text. However, it was favoured by the kabbalists, and has grown in popularity over time. Today, most Sefaradi communities say Tikkanta Shabbat, however Western Sefaradic communities and some Turkish communities still maintain LeMosheh Tsivvita, either instead or as well.

Both have interesting poetic details – note the reverse alphabetic acrostic in Tikkanta Shabbat, and the parrallelisms within LeMosheh Tsivvita.

STAND

תִּכַּנְתָּ שַׁבָּת,
רָצִיתָ קָרְבְּנוֹתֶיהָ,
צִוִּיתָ פֵּירוּשֶׁיהָ
עִם סִדּוּרֵי נְסָכֶיהָ,
מְעַנְּגֶיהָ לְעוֹלָם
כָּבוֹד יִנְחָלוּ,
טוֹעֲמֶיהָ חַיִּים זָכוּ,
וְגַם הָאוֹהֲבִים
דְּבָרֶיהָ גְּדֻלָּה בָּחָרוּ.
אָז מִסִּינַי נִצְטַוּוּ
צִוּוּיֵי פְּעָלֶיהָ כָּרָאוּי:

Some add:

וַתְּצַוֵּנוּ יְיָ אֱלֹהֵינוּ,
לְהַקְרִיב בּוֹ קָרְבַּן
מוּסַף שַׁבָּת כָּרָאוּי.

לְמֹשֶׁה
צִוִּיתָ עַל
הַר סִינַי,
מִצְוַת
שַׁבָּת
זָכוֹר
וְשָׁמוֹר,
וּבוֹ
צִוִּיתָנוּ יְיָ
אֱלֹהֵינוּ,
לְהַקְרִיב
בּוֹ קָרְבַּן
מוּסַף
שַׁבָּת
כָּרָאוּי.

STAND

Said instead on Rosh Ḥodesh

אַתָּה יָצַרְתָּ עוֹלָמְךָ מִקֶּדֶם, כִּלִּיתָ מְלַאכְתְּךָ בַּיּוֹם הַשְּׁבִיעִי,
בָּחַרְתָּ בָּנוּ מִכָּל־הָאֻמּוֹת וְרָצִיתָ בָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה שַׁבָּתוֹת לִמְנוּחָה וְרָאשֵׁי חֳדָשִׁים לְכַפָּרָה.
וּלְפִי שֶׁחָטָאנוּ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
חָרְבָה עִירֵנוּ וְשָׁמֵם מִקְדָּשֵׁנוּ, וְגָלָה יְקָרֵנוּ, וְנִטַּל כָּבוֹד מִבֵּית חַיֵּינוּ,
וְאֵין אֲנַחְנוּ יְכוֹלִים לְהַקְרִיב לְפָנֶיךָ קָרְבָּן, וְלֹא כֹהֵן שֶׁיְּכַפֵּר בַּעֲדֵנוּ:

May it be Your will,
יהוה our *Elohim*, and that of our
ancestors, that you should raise
us up in joy to our land, and
plant us within its borders.
There we will make sacrifices before
you, those which are our obligation: the
perpetual daily ones and the additional
ones – according to their practice.

On Rosh Ḥodesh:
The additional sacrifices of Shabbaṭ and Rosh Ḥodesh...

The additional sacrifice of Shabbaṭ
shall be made before You with love –
just as Your desire requires – like what
You wrote for us in Your Torah,
via Mosheh Your servant, as it says:

On the Shabbaṭ day: two yearling lambs which are perfect, and two *ʿesronim* of pure sifted flour kneaded in oil, with its libations. This raised offering is for every Shabbaṭ, on Shabbaṭ, in addition to the perpetual raised offering and its libations.

Yehi ratson milefanekha
Adonai Elohénu vÉlohé avoṯénu,
shetaʿalénu ṿesimḥah le-artsénu
veṭittaʿénu bigṿulénu,
vesham naʿaseh lefanekha
et–ḳorbanoṭ ḥoṿoṯénu
temiḍim kesiḍram
umusafim kehilkhaṭam.

(Et–musfé yom haShabbaṭ hazeh
veyom Rosh haḤodesh hazeh...)

Et–musaf yom haShabbaṭ hazeh
naʿaseh venaḳriṿ lefanekha
be-ahaṿah, kemitsvaṭ retsonakh,
kemo shekaṭaṿta ʿalénu
beṭoraṭakh, ʿal yeḍé Moshe
ʿaṿdakh, ka-amur:

Uṿyom haShabbaṭ,
shené–kheṿasim
bené–shanah temimim;
ushné ʿesronim soleṭ minḥah
belulah ṿashemen venisko.
ʿOlaṭ Shabbaṭ beShabbaṭto;
ʿal–ʿolaṭ hatamiḍ veniskahh.

יְהִי רָצוֹן מִלְּפָנֶיךָ
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁתַּעֲלֵנוּ בְשִׂמְחָה לְאַרְצֵנוּ
וְתִטָּעֵנוּ בִּגְבוּלֵנוּ,
וְשָׁם נַעֲשֶׂה לְפָנֶיךָ אֶת־קָרְבְּנוֹת
חוֹבוֹתֵינוּ תְּמִידִים כְּסִדְרָם
וּמוּסָפִים כְּהִלְכָתָם.

On Rosh Ḥodesh:

אֶת־מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה
וְיוֹם רֹאשׁ הַחֹדֶשׁ הַזֶּה...

אֶת־מוּסַף יוֹם הַשַּׁבָּת הַזֶּה
נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה,
כְּמִצְוַת רְצוֹנֶךָ, כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ
בְּתוֹרָתֶךָ, עַל יְדֵי מֹשֶׁה עַבְדֶּךָ,
כָּאָמוּר:

”וּבְיוֹם֙ הַשַּׁבָּ֔ת
שְׁנֵֽי־כְבָשִׂ֥ים בְּנֵֽי־שָׁנָ֖ה
תְּמִימִ֑ם וּשְׁנֵ֣י עֶשְׂרֹנִ֗ים
סֹ֛לֶת מִנְחָ֥ה בְּלוּלָ֖ה
בַשֶּׁ֥מֶן וְנִסְכּֽוֹ׃ עֹלַ֥ת
שַׁבַּ֖ת בְּשַׁבַּתּ֑וֹ עַל־
עֹלַ֥ת הַתָּמִ֖יד וְנִסְכָּֽהּ׃“

STAND

‘Amidah

commanded... requires...

A single blessing about Shabbaṭ replaces the thirteen middle blessings of the ‘Amidah, in each service with a different theme. In Musaf, it is focused on our obligation in Temple sacrifices. Contrast the focus on Mosheh being commanded, on the previous page, with Mosheh’s rejoicing, in Shaḥariṭ.

The entire Musaf service (lit. ‘additional’) is a remembrance of that additional sacrifice that was offered in the Temple on Shabbaṭot and Yamim Toṿim – an enactment of our earliest Sages (The Men of the Great Assembly), who had the foresight to create an alternative to the Temple-based practices of our ancestors.

Kavvanah: Does prayer feel like a sacrifice? What are we giving? What does prayer change about us as people?

Add on Rosh Ḥodesh

“At the start of your months, you shall
bring as a burnt-offering to יהוה, two
young bullocks, one ram, and seven male
lambs in their first year without blemish.”

And the meal offering and
their drink offering as listed:
“Three-tenths for a bullock, two-tenths
for a ram, one-tenth for a lamb,
and the drink offering of wine,
as well as a goat for atonement
and the two regular daily offerings,
each in line with their regulations.”

Elohim of us and our ancestors,
renew for us this month,
for good and for blessing,
for joy and gladness,
for deliverance and comfort,
for sustenance and provision,
for life and peace,
for the pardon of all mistakes and
the forgiveness of all wrongdoing.

For You have chosen Yisraél as Your
people from all the nations, and
established for them
the statutes of the
new months.

“Uṿrashé ḥoḍshékhem takṛiṿu
ʽolah lAḍonai, parim bené ṿakar
shenayim ve-ayil eḥad, keṿasim
bené shanah shiṿʽah temimim.”

Uminḥaṭam veniskéhem kimḍubbar:
“Sheloshah ʽesronim lapar
ushné ʽesronim la-ayil
veʽissaron lakeṿes
veyayin kenisko,
vesaʽir lekhappér,
ushné ṭemiḍim kehilkhaṭam.”

Elohénu vÉlohé aṿoṭénu
ḥaddésh ʽAlénu
eṭ haḥoḍesh hazeh,
letoṿah veliṿrakhah,
lesason ulsimḥah,
lishuʽah ulneḥamah
lefarnasah ulkhalkalah
leḥayyim ulshalom
limḥilaṭ ḥéṭ
veisliḥaṭ ʽavon.

Ki veʽammekha Yisraél
baḥarta mikol ha-ummoṭ,
veḥukḳé rashé ḥoḍashim
lahem kaṿaʼta.

Musaf Rosh Ḥodesh

...renew for us this month. The start of a new month is associated with the opportunity to get a 'clean slate' in one's spiritual life. Like a miniature version of Rosh haShanah occurring every month, Rosh Ḥodesh is seen as an auspicious time of forgiveness as well as an opportunity to appeal for all the benefits of a good and happy life: blessing, joy, gladness, deliverance, etc. The text here for Musaf Rosh Ḥodesh resembles closely the prayer which is recited during the Shabbat Torah service which falls in the week preceding Rosh Ḥodesh (known as Birkat haḤodesh). There too, we pray that the new month brings with it 'renewal.' At the base level, this is modeled after the symbolism of the moon underlying each lunar month; When we begin a new month, it is with a 'new moon' (that is, invisible). We don't know yet what it will bring, but we hope it is for good.

STAND

Add on Rosh Ḥodesh

”וּבְרָאשֵׁי חָדְשֵׁיכֶם
תַּקְרִיבוּ עֹלָה לַייָ,
פָּרִים בְּנֵי בָקָר שְׁנַיִם וְאַיִל אֶחָד,
כְּבָשִׂים בְּנֵי שָׁנָה שִׁבְעָה תְּמִימִם.“

וּמִנְחָתָם וְנִסְכֵּיהֶם כִּמְדֻבָּר:
”שְׁלֹשָׁה עֶשְׂרֹנִים לַפָּר,
וּשְׁנֵי עֶשְׂרֹנִים לָאָיִל,
וְעִשָּׂרוֹן לַכֶּבֶשׂ, וְיַיִן כְּנִסְכּוֹ,
וְשָׂעִיר לְכַפֵּר,
וּשְׁנֵי תְמִידִים כְּהִלְכָתָם.“

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
חַדֵּשׁ עָלֵינוּ אֶת־הַחֹדֶשׁ הַזֶּה
לְטוֹבָה וְלִבְרָכָה,
לְשָׂשׂוֹן וּלְשִׂמְחָה,
לִישׁוּעָה וּלְנֶחָמָה,
לְפַרְנָסָה וּלְכַלְכָּלָה,
לְחַיִּים וּלְשָׁלוֹם,
לִמְחִילַת חֵטְא וְלִסְלִיחַת עָוֹן.

כִּי בְעַמְּךָ יִשְׂרָאֵל
בָּחַרְתָּ מִכָּל־הָאֻמּוֹת,
וְחֻקֵּי
רָאשֵׁי חֳדָשִׁים
לָהֶם קָבָעְתָּ.

They shall rejoice in your rulership,
those who protect Shabbaṭ,
and who consider it a pleasure.
The nation which sanctifies the seventh ,
all of them will be satiated
and delighted by your goodness.
The seventh, that which You desired,
and which You sanctified,
it is ‘the beloved of days’, as You called it,
(a reminder of the act of Creation).

Our *Elohim*, and that of our ancestors,
please desire for us to rest,
hallow us with Your commandments,
place our portion with Your Torah,
satiate us with Your goodness,
gladden our souls with Your triumph,
and purify our minds –
to serve You with truth.
Bequeath to us, יהוה our *Elohim*,
with love and desire, Your holy Shabbaṭ.
All Yisraél will sanctify your name
by resting upon it.

Blessed are You, יהוה,
who sanctifies Shabbaṭ.

Add on Rosh Ḥodesh:
...Yisraél and new months.

Desire, יהוה our *Elohim*, Your people
Yisraél and their prayers with favour.
And restore the service of Your

Yismeḥu ṿemalkhutakh
shomré Shabbaṭ veḳor-e ‘oneg.
‘Am meḳaddeshé sheṿi‘i,
kullam yisbe‘u veyiṭ‘annegu
mittuṿakh, vehasheṿi‘i
ratsita–bo veḳiddashto,
ḥemdaṭ yamim oṭo ḳaraṭa,
(zékher lema‘aséh ṿeréshiṭ).

Elohénu vÉlohé aṿoténu,
retséh na bimnuḥaṭénu,
ḳaddeshénu bemitsvoṭekha,
sim ḥelḳénu beṭoraṭakh,
sabbe‘énu mittuṿakh,
saméaḥ nafshénu bishu‘atakh,
vetahér libbénu le‘ovdekha
ṿe-emeṭ, vehanḥilénu Adonai
Elohénu be-ahaṿah uṿratson
shabbaṭ ḳodshekha,
veyanuḥu ṿo–kol–Yisraél
meḳaddeshé shemekha.

Barukh Attah Adonai,
meḳaddésh haShabbaṭ.
(...Yisraél verashé ḥoḍashim.)

Retséh Aḍonai Elohénu be‘ammekha
Yisraél veliṭfillaṭam she‘éh.
Vehashéṿ ha‘aṿoḍah liḍṿir béṭekha,

‘Amidah

HaRambam explained sacrifice like stabilisers on a bicycle – a step towards a higher practice:

“It is impossible to go from one extreme to the other suddenly. Therefore humanity – according to their nature – is not capable of suddenly abandoning that to which... they were deeply accustomed [...] It was then the deeply ingrained and universal practice with which people were brought up to conduct religious worship with animal sacrifices in temples. [...] The divine wisdom did not see fit to command us to completely reject all these practices. [...] Thus, God commanded us to build a sanctuary with an altar to God’s name and offer sacrifices. [...] In this way idolatry was blotted out and the great foundation of our faith – the existence and oneness of the Divine – was established.”
Guide to the Perplexed III:32

STAND

יִשְׂמְחוּ בְמַלְכוּתְךָ
שׁוֹמְרֵי שַׁבָּת וְקוֹרְאֵי עֹנֶג.
עַם מְקַדְּשֵׁי שְׁבִיעִי,
כֻּלָּם יִשְׂבְּעוּ וְיִתְעַנְּגוּ מִטּוּבֶךָ.
וְהַשְּׁבִיעִי רָצִיתָ־בּוֹ וְקִדַּשְׁתּוֹ,
חֶמְדַּת יָמִים אוֹתוֹ קָרָאתָ,
(זֵכֶר לְמַעֲשֵׂה בְרֵאשִׁית).

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
רְצֵה נָא בִמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
שִׂים חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ,
שַׂמֵּחַ נַפְשֵׁנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בָה־כָּל יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ הַשַּׁבָּת:

Add on Rosh Ḥodesh:
...וְיִשְׂרָאֵל וְרָאשֵׁי חֳדָשִׁים:

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,

sanctuary, and the people of Yisraél, and with loving favour accept our offerings and prayers. And may the service of Your people Yisraél ever find favour with You. And You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה, who returns THEIR *Shekhinah* to Tsiyyon.

B *O* *W*

We thank You,
for You are our *Elohim* and *Elohim* of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night. You are good, for your mercy never fails. You are merciful, for Your love never ceases. From forever we have set our hope on You.

❦ Said during the Reader's repetition by the Ḳahal

We thank You, for You are יהוה *our Elohim and Elohim of our ancestors, the Elohim of all flesh, our Creator and that of all creation. Blessings and thanks to Your great and holy name for you have enlivened us and sustained us. Continue to enliven us and grace us, gathering our exiles to your sacred precinct, so they may keep Your ordinances and do Your will, serving You with a whole heart, for this we thank You. Blessed is the Él of gratitude.*

ve-ishshé Yisraél, uṭfillaṭam mehérah be-ahaṿah ṭeḳabbél beratson. Uṭhi leratson tamiḍ ʻaṿoḍaṭ Yisraél ʻammekha VeAttah beraḥamekha harabbim, taḥpots banu veṭirtsénu, veṭeḥezénah ʻénénu beshuṿekha leTsiyyon beraḥamim.

Barukh Attah Aḍonai hamaḥazir shekhinaṭo leTsiyyon.

Moḍim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé aṿoṭénu leʻolam vaʻeḍ. Tsurénu tsur ḥayyénu, umagén yishʻénu Attah hu. Leḍor vaḍor noḍeh lekha unsappér tehillaṭekha, ʻal ḥayyénu hamesurim beyadekha, veʻal nishmoṭénu hapeḳuḍoṭ lakh, veʻal nissekha shebekhol–yom immanu. Veʻal nifle-oṭekha vetoṿoṭekha shebekhol–ʻéṭ ʻereṿ vaṿoker vetsahorayim. Hatoṿ ki lo khalu raḥamekha, hameraḥém ki lo tammu ḥasadekha, ki méʻolam ḳiṿvinu lakh.

Modim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé Aṿoṭénu, Elohé kol–basar, yotserénu yotsér Beréshiṭ. Berakhoṭ vehoda-ot leshimkha hagadol vehakadosh, ʻal sheheḥe-yitanu vekiyyamtanu. Kén teḥayyénu uṭ-ḥonnénu, vete-esof galuyyoténu leḥatsrot kodshekha, lishmor ḥukkekha velaʻasot retsonekha, ulʻovdekha belévav shalém, ʻal she-anu modim lakh. Barukh Él hahoda-ot.

וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם מְהֵרָה
בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ, וְתֶחֱזֶינָה
עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

❦ Said during the Reader's repetition by the Ḳahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

STAND

‘Amidah

...grant us grace and delight in us, This introduces the first Ḥatimah of the ‘Amidah's conclusion. The three blessings that follow (Shekhinah, Modim, Shalom) are the same in every ‘Amidah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish relationships with us – to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace ***and*** delight in us – the give and take of this thinking defines the beriṭ (covenant) which is Judaism.

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power, but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.

On Ḥanukkah and Purim, insert
"For the miracles" on page 676

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Said only in the Reader's repetition. In the absence of any Kohanim, *or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.*

Kohanim:

(Kohanim:)
Blessed are You, יהוה our
Elohim, Sovereign of the Universe,
who sanctifies us with the sanctity
of Aharon, and has commanded us
to bless Their people Yisraél
with love.

Ve‘al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le‘olam va‘eḍ,
vekhol haḥayyim yoḍukha selah.

(Ukhṭoṿ leḥayyim toṿim kol–bené ṿeriṭekha.)

Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ le‘olam ki toṿ.
Ha-Él, yeshu‘aṭénu ve‘ezraṭénu,
selah, ha-Él hatoṿ.

Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.

Said only in the Reader's repetition. In the absence of any Kohanim, *or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.*

Kohanim

(Kohanim:)
Barukh Attah Aḍonai
Elohénu melekh ha‘olam
asher kiddeshanu bikḍushshaṭo
shel Aharon, vetsivvanu
leṿarékh eṭ ‘ammo Yisraél
be-ahaṿah.

‘Amidah

You that worry with travel plans,
read again the place in the Qur-an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.
You with lots of property, “They left
their gardens and the quietly running
streams.”

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

Rumi

STAND

On Ḥanukkah and Purim,
insert עַל הַנִּסִּים *on page 677*

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

Said during the Ten Days of Repentance
וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

*Said only in the Reader’s repetition. In the absence of any Kohanim, or in some communities regardless, skip to “*אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ*” overleaf.*

כֹּהֲנִים

(כֹּהֲנִים:)
בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן,
וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

May יהוה
bless you and guard you.
(C: Amén)

May יהוה
shine Their face upon
you and grace you.
(C: Amén)

May יהוה
lift up Their face to you
and grant you
peace.
(C: Amén)

"And so they will link my name with the
Children of Yisraél, and I will bless them"

In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond "Yes, may it be Their will" *to each one.*

Our *Elohim* and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:

Yeṿarekhekha
Aḍonai
veyishmerekha.

Ya-ér
Aḍonai
panav élekha
viḥunnekka.

Yissa
Aḍonai
panav élekha
veyasém lekha
shalom.

Vesamu eṭ–shemi ʻal–Bené Yisraél,
va-ani aṿarakhem.

In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond *"Kén yehi ratson"* to each one.

(Elohénu vÉlohé aṿoṭénu, barekhénu ṿaberakhah hameshulleshẹt baTorah, haketụṿah ʻal–yeḍé Mosheh ʻaṿdekha, ha-amurah mipi Aharon uṿanav Kohanim ʻam ḳeḍoshekha, ka-amur:)

‘Amidah

Birkat Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMidbar, where the Divine writes these blessings to be for “Aharon and his sons”.

It is always recited, but communities vary regarding whether the blessing is publicly performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbat, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families gather, parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.

STAND

יְבָרֶכְךָ
יהוה
וְיִשְׁמְרֶךָ׃
(ק: אָמֵן)

יָאֵר
יהוה
פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃
(ק: אָמֵן)

יִשָּׂא
יהוה
פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם׃
(ק: אָמֵן)

”וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם׃“

In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “כֵּן יְהִי רָצוֹן” *to each one.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַבְּרָכָה
הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל־יְדֵי
מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו
כֹּהֲנִים עַם קְדוֹשֶׁךָ, כָּאָמוּר׃

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Bless us, Our Parent, all of us
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*

Torah and life,
love and kindness,
justice and mercy,
blessing and peace.

And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

Said during the Ten Days of Repentance
May we be remembered and inscribed
before You in the book of life, blessing,
peace, sustenance, salvation, comfort, and
good decrees – us and all of Your people
Yisraél, for a good life and peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

Repetition ends here

Sim shalom toṿah uṿrakhah,
ḥayyim, ḥén vaḥeseḍ
(tseḍakah) veraḥamim ʿalénu
ve ʿal kol–Yisraél ʿammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha naṭatta–lanu,
Aḍonai Elohénu:

Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍakah veraḥamim,
berakhah veshalom.

Vetoṿ be ʿénékha (leṿarekhénu)
leṿarékh eṭ–(kol–) ʿammekha
Yisraél, beroṿ–ʿoz veshalom.

Said during the Ten Days of Repentance
(Uṿséfer ḥayyim, berakhah veshalom,
ufarnasah toṿah vishu ʿah veneḥamah,
ugzéroṭ toṿoṭ, nizzakhér venikkaṭéṿ
lefanekha, anaḥnu vekhol–ʿammekha
Yisraél, leḥayyim toṿim ulshalom.)

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʿammo Yisraél
bashalom,
amén.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

Said during the Ten Days of Repentance
וּבְסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה
טוֹבָה וִישׁוּעָה וְנֶחָמָה, וּגְזֵרוֹת טוֹבוֹת,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

Repetition ends here

STAND

ʻAmidah

...together in the light of Your face... *This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Tehillim 36:9: "In Your light do we see light," we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the ʻAmidah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.*

This language also provides a link between Birkat Kohanim and the last blessing of the ʻAmidah here. Birkat Kohanim relies on the phraseology of 'lift up your face', 'have your face shine' etc. Thus, here too, we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.

May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

My *Elohim*,

keep my tongue from speaking ill,
my lips from words of falsehood.
And to those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul pursue Your *mitsvoṭ*.
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in Their mercy make
BOW BOW BOW
peace for us and all Yisraél, *amén.*
LEFT RIGHT

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

Elohai,

netsor leshoni méra'
siftoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke'afar lakol–tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof
nafshi. Vekhol–haḳamim 'alai
lera'ah, mehérah hafér 'atsaṭam
veḳalḳél maḥashavtam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an ḳedushshaṭakh.
Hoshi'ah, yeminekha va'anéni.
Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

'Oseh shalom bimromav
hu yeraḥamav
ya'aseh shalom 'alénu
ve'al kol–Yisraél, amén.

‘Amiḍah

Open my mind to Your Torah, and help my soul to pursue Your mitsvoṭ. *The personal tone of this prayer, from Mar son of Rayina, includes many of the things which demonstrate the primary Jewish values.*

The actual language of the passage is, ‘open my heart to Your Torah,’ however, we have to keep in mind that the correspondence between the body and certain faculties that our Sages were working with is different than our own. Thus we can easily tell that the Sages actually believed the heart is where the cognitive, mental, and intellectual faculties li.e. Moreover the two statements form a conditional phrase: ‘If my mind is open to Your Torah, then my soul will pursue Your mitsvoṭ.’ We always insist that we understand what we do, and that the more we learn, the more motivated we will be to observe.

STAND

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
שְׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל־תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמֶךָ,
עֲשֵׂה לְמַעַן יְמִינֶךָ,
עֲשֵׂה לְמַעַן תּוֹרָתֶךָ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתֶךָ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

May the name יהוה be blessed from now to forever.
From the rising of the sun, until it goes down,
may the name יהוה be praised. יהוה our Liege,
how powerful is Your name upon all the Earth.

Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)*
in the world which is made according to THEIR will,
and may THEY establish THEIR kingdom,
and may THEIR salvation blossom
and THEIR anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept *(C: Mercifully and willfully receive our prayers)* the prayer and supplication of the whole House of Yisraél before their Parent in Heaven, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

*(Yehi shém Aḍonai meṿorakh mé'attah
ve'aḍ 'olam. Mimizraḥ–shemesh 'ad–meṿo-o
mehullal shém Aḍonai. Aḍonai Aḍonénu,
mah–addir shimkha bekhol ha-arets.)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: Amén)
*Be'alma di–ṿera khir'uṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh.* (K: Amén) *Beḥayyékhon
uṿyomékhon uṿḥayyé ḍekhol–Béṭ Yisraél
ba'ag̣ala uṿizman ḳariṿ, ve-imru: amén.*

*(K: Amén, yehé sheméhh rabba meṿarakh
le'alam le'almé 'almayya yiṭbarakh)*

*Yehé sheméhh rabba meṿarakh
le'alam le'almé 'almayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭhaddar, veyiṭ'alleh,
veyiṭhallal sheméhh deḲuḍesha Berikh Hu.*
(K: Amén) *Le'élla min kal–birkhaṭa shiraṭa
tishbeḥaṭa veneḥemaṭa da-amiran be'alma,
ve-imru: amén.* (K: Amén)

*Tiṭḳabbal (K: Ḳabbél beraḥamim uṿratson
eṭ–tefillaṭénu) tseloṭehon uṿa'uṭehon,
dekhol–Béṭ Yisraél, ḳoḍam Aṿuhon
deṾishmayya ve-imru: amén.* (K: Amén)

Yehé shelama rabba min Shemayya, (K: Ḥayyim)
*ḥayyim vesava' vishu'a veneḥamah veshézava
urfu-ah ug̣-ullah usliḥah vekhapparah verevaḥ
vehatssalah lanu ulkhol–'ammo Yisraél,
ve-imru: amén.* (K: Amén)

*'Oseh shalom bimromav,
hu ṿeraḥamav ya'aseh shalom 'alénu,
ve'al kol–Yisraél, ve-imru: amén.* (K: Amén)

Kaddish Titkabbal

This version of the Kaddish is the 'full Kaddish' which typically comes after the recitation of the 'Amidah to separate it from the concluding material that follows.

This Kaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, 'Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakodesh (the language of holiness) as well.

(יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ:
יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ)

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל (ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא וּרְפוּאָה
וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

All of Yisraél has a share in the World-
that-Is-Coming, as it says:
“Your nation – all of them are righteous,
all will inherit Earth forever. They are
the shoot I have planted, the work of
my hands, to make beautiful the world.”

Ribbi Yehudah said:
Happy is the one whose labour is in
Torah, and who gives satisfaction
to their Maker. They grow into a
good name, and die with the greatest
reputation in the world. Of them,
Shelomoh said in his wisdom:
“A good name is better than good oil;
death-day better than birth-day.”
Learn a lot of Torah, and you will be
given a great reward. Know, that this is
the reward for the righteous in the time
to come:

Ribbi Ḥananyah ben Akashya says:
The Holy Blessed One wanted to
benefit Yisraél, so THEY multiplied the
Torah and mitsvot as it says:
יהוה’s desire is for THEIR just one,
one who magnifies the Torah
and gives it power.

Kol–Yisraél yesh lahem ḥéleḳ
la‘olam habba, shene-emar:
“Ve‘ammékh kullam tsaddiḳim
le‘olam yirshu arets, nétser matta‘ai
ma‘aséh yaḍai lehiṭpa-ér.”

Amar Ribbi Yehudah:
Ashré mi she‘amalo baTorah,
ve‘oseh naḥaṭ ruaḥ leyotsro.
Gaḍél beshém toṿ,
veniftar beshém toṿ min ha‘olam,
ve‘alav amar Shelomoh beḥokhmaṭo:
“Toṿ shém mishemen toṿ,
veyom hamaveṭ miyom hivvaleḍo.”
Lemoḍ Torah harbéh,
veyittenu lekha sakhar harbéh,
veda’ matan sekharam
shel tsaddiḳim le‘aṭiḍ laṿo.

Ribbi Ḥananya ben ‘Aḳashya omér:
Ratsah haḲaḍosh Barukh Hu
lezakkoṭ eṭ Yisraél, lefikhakh hirbah
lahem Torah umitsvoṭ, shene-emar:
“Adonai ḥaféts lema‘an tsiḍḳo,
yag̣dil Torah veya-dir.”

כָּל יִשְׂרָאֵל
יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, שֶׁנֶּאֱמַר:
”וְעַמֵּךְ כֻּלָּם צַדִּיקִים
לְעוֹלָם יִירְשׁוּ אָרֶץ,
נֵצֶר מַטָּעַי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר:“

אָמַר רַבִּי יְהוּדָה:
אַשְׁרֵי מִי שֶׁעֲמָלוֹ בַּתּוֹרָה
וְעֹשֶׂה נַחַת רוּחַ לְיוֹצְרוֹ.
גָּדֵל בְּשֵׁם טוֹב,
וְנִפְטָר בְּשֵׁם טוֹב מִן הָעוֹלָם,
וְעָלָיו אָמַר שְׁלֹמֹה בְּחָכְמָתוֹ:
”טוֹב שֵׁם מִשֶּׁמֶן טוֹב,
וְיוֹם הַמָּוֶת מִיּוֹם הִוָּלְדוֹ.“
לְמַד תּוֹרָה הַרְבֵּה
וְיִתְּנוּ לְךָ שָׂכָר הַרְבֵּה,
וְדַע מַתַּן שְׂכָרָם
שֶׁל צַדִּיקִים לֶעָתִיד לָבֹא:

רַבִּי חֲנַנְיָה בֶּן עֲקַשְׁיָא אוֹמֵר:
רָצָה הַקָּדוֹשׁ בָּרוּךְ הוּא
לְזַכּוֹת אֶת־יִשְׂרָאֵל,
לְפִיכָךְ הִרְבָּה לָהֶם תּוֹרָה וּמִצְוֹת,
שֶׁנֶּאֱמַר:
יְהוָה חָפֵץ לְמַעַן צִדְקוֹ,
יַגְדִּיל תּוֹרָה וְיַאְדִּיר:

‘Amidah

Happy is the one whose labour is in Torah... Each day when we say the blessing for studying Torah, we do not thank God for commanding us to study, but to be busy with Torah. Labouring in Torah is how we learn Torah and how Torah grows. Jewish people cannot just read words on the page but instead need to struggle with those words and then bring them to life. We read books but we labour in and live the Torah.

R’ Josh Hearshen, OVS

There can also be a dark side to this, however – cautioned by Ḥakham Sha‘ul haKohen of Djerba in his work, Yad Sha‘ul:

“One needs to set times to learn and engage with Torah with all their strength – but they are not obligated to engage with it all day and night, or to die starving because of it.” [62b]

נון קומו מואיסטרו דייו,
נון קומו מואיסטרו שינייור,
נון קומו מואיסטרו ריאי,
נון קומו מואיסטרו סאלבֿאדור.

קין קומו מואיסטרו דייו,
קין קומו מואיסטרו שינייור,
קין קומו מואיסטרו ריאי,
קין קומו מואיסטרו סאלבֿאדור.

לוארימוס אה מואיסטרו דייו,
לוארימוס אה מואיסטרו שינייור,
לוארימוס אה מואיסטרו ריאי,
לוארימוס אה מואיסטרו סאלבֿאדור.

בנדיגֿו מואיסטרו דייו,
בנדיגֿו מואיסטרו שינייור,
בנדיגֿו מואיסטרו ריאי,
בנדיגֿו מואיסטרו סאלבֿאדור.

טו סוס/איל מואיסטרו דייו,
טו סוס/איל מואיסטרו שינייור,
טו סוס/איל מואיסטרו ריאי,
טו סוס/איל מואיסטרו סאלבֿאדור.

Non komo muestro Dyo,
Non komo muestro Sinyor,
Non komo muestro Rey,
Non komo muestro Salvador.

Ken komo muestro Dyo,
Ken komo muestro Sinyor,
Ken komo muestro Rey,
Ken komo muestro Salvador.

Loaremos a muestro Dyo,
Loaremos a muestro Sinyor,
Loaremos a muestro Rey,
Loaremos a muestro Salvador.

Bendicho muestro Dyo,
Bendicho muestro Sinyor,
Bendicho muestro Rey,
Bendicho muestro Salvador.

Tu sos/el muestro Dyo,
Tu sos/el muestro Sinyor.
Tu sos/el muestro Rey,
Tu sos/el muestro Salvador.

You will save us.
You will rise and show mercy upon Tsiyyon,
for the time is coming for You to arrive and be gracious to her.

Én kÉlohénu,
Én kẠdonénu
Én keMalkénu
Én keMoshi‘énu

Mi khÉlohénu
Mi khẠdonénu
Mi kheMalkénu
Mi kheMoshi‘énu

Nọdeh lÉlohénu
Nọdeh lẠdonénu
Nọdeh leMalkénu
Nọdeh leMoshi‘énu

Barukh Elohénu
Barukh Ạdonénu
Barukh Malkénu
Barukh Moshi‘énu

Attah hu Elohénu
Attah hu Ạdonénu
Attah hu Malkénu
Attah hu Moshi‘énu

Attah toshi‘énu
Attah ṭakum teraḥém Tsiyyon,
ki ‘éṭ leḥenenahh
ki va mo‘éḍ.

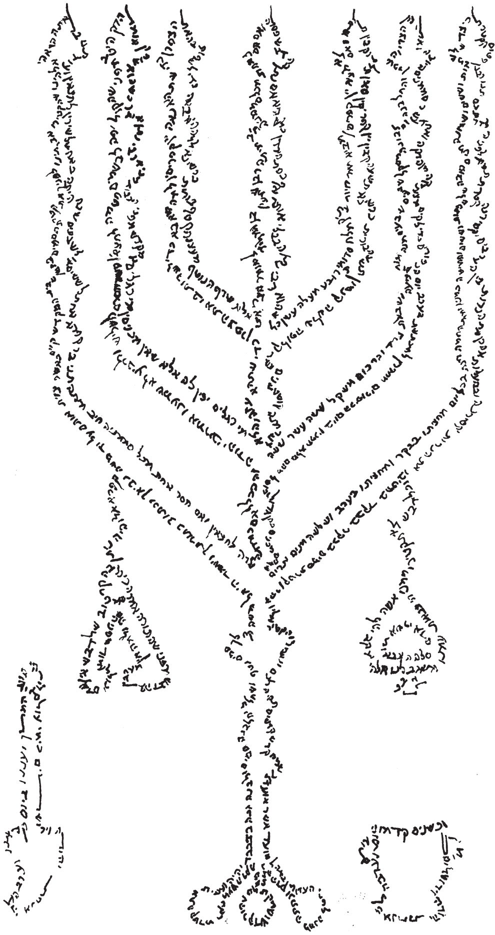
There is none like...	אֵין כֵּאלֹהֵינוּ,
...our *Elohim*	אֵין כַּאדוֹנֵינוּ,
...our Liege	אֵין כְּמַלְכֵּנוּ,
...our Sovereign	אֵין כְּמוֹשִׁיעֵנוּ.
...our Salvation.	
Who is like...	מִי כֵאלֹהֵינוּ,
...our *Elohim*?	מִי כַאדוֹנֵינוּ,
...our Liege?	מִי כְמַלְכֵּנוּ,
...our Sovereign?	מִי כְמוֹשִׁיעֵנוּ.
...our Salvation?	
We thank...	נוֹדֶה לֵאלֹהֵינוּ,
...our *Elohim*	נוֹדֶה לַאדוֹנֵינוּ,
...our Liege	נוֹדֶה לְמַלְכֵּנוּ,
...our Sovereign	נוֹדֶה לְמוֹשִׁיעֵנוּ.
...our Salvation.	
Blessed is...	בָּרוּךְ אֱלֹהֵינוּ,
...our *Elohim*	בָּרוּךְ אֲדוֹנֵינוּ,
...our Liege	בָּרוּךְ מַלְכֵּנוּ,
...our Sovereign	בָּרוּךְ מוֹשִׁיעֵנוּ.
...our Salvation.	
You are...	אַתָּה הוּא אֱלֹהֵינוּ,
...our *Elohim*	אַתָּה הוּא אֲדוֹנֵינוּ,
...our Liege	אַתָּה הוּא מַלְכֵּנוּ,
...our Sovereign	אַתָּה הוּא מוֹשִׁיעֵנוּ.
...our Salvation.	

אַתָּה תוֹשִׁיעֵנוּ,
אַתָּה תָקוּם תְּרַחֵם צִיּוֹן,
כִּי עֵת לְחֶנְנָהּ כִּי בָא מוֹעֵד.

by Noam Sienna

אתה הוא ה אלהינו שהקטירו

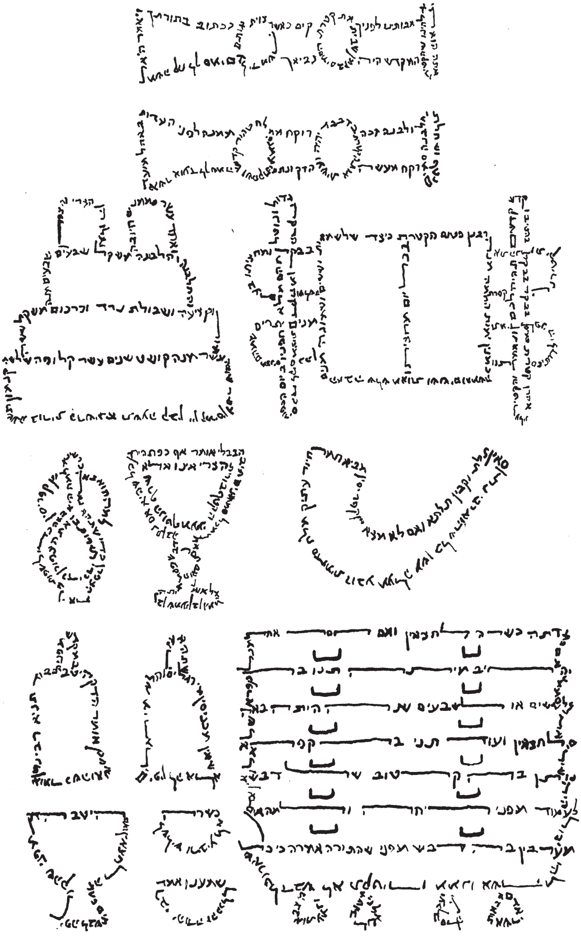
בזמן שבית המקדש קים כאשר צוית אותם



על יד משה נביאך ככתוב בתורתך

Others simply say the conclusion overleaf:

אבותינו לפניך את קטרת הסמים



וערבה לה׳ מנחת יהודה וירושלים כימי עולם וכשנים קדמוניות

Some say the full Ketoret on 35.

The House of Éliyyahu taught:
Anyone who repeats some *halakhah*
each day is guaranteed a place in the
World-That-is-Coming, as it says:
"eternal *halikhot* (paths) for them."
Don't read it as "*halikhot*,"
but rather as "*halakhot,*" (laws).

Ribbi Elʻazar said Ribbi Ḥanina said:
The students of the Sages increase
peace in the world, as it says:
"and all *banayikh* (your children) will be
students of יהוה and will have peace."
Don't read it as "*banayikh*"
but rather as "*bonayikh*" (your builders).

"May there be peace in your
domain, tranquility in your palaces.
For my siblings and friends,
I will speak thus: Peace be with you.
For the House of יהוה our *Elohim*,
I will seek out goodness.
May you see your children's children,
and may peace be in Yisraél.
Grant peace to those
who love Your Torah:
for them there is no stumbling.
יהוה will give strength to Their
people, יהוה will bless Their people
with peace."

Tana ḍeṾé Eliyyahu:
Kol–hashoneh halakhoṭ bekhol–yom,
muṿtaḥ lo shehu ben haʻolam haba,
shene-emar: "halikhoṭ ʻolam lo."
Al tikré "halikhoṭ," ella "halakhoṭ."

Amar Ribbi Elʻazar amar Ribbi Ḥanina:
Talmiḍé ḥakhamim marbim
shalom baʻolam, sheneʻemar:
"Vekhol–banayikh limmuḍé Aḍonai,
veraṿ shalom banayikh".
Al tiḳré "banayikh" ella "bonayikh".

"Yehi shalom beḥélékh,
shalva be-armenoṭayikh.
Lemaʻan aḥai veréʻai,
aḍabberah–na shalom bakh.
Lemaʻan béṭ–Aḍonai Elohénu,
aṿaḳshah toṿ lakh.
Ur-éh ṿanim leṿanekha
shalom ʻal–Yisraél.
Shalom raṿ
le-ohaṿé ṭoraṭekha,
ve-én lamo mikhshol.
Aḍonai ʻoz leʻammo yittén,
Aḍonai yeṿarékh
eṭ–ʻammo ṿashalom."

תָּנָא דְבֵי אֵלִיָּהוּ:
כָּל־הַשּׁוֹנֶה הֲלָכוֹת בְּכָל־יוֹם,
מֻבְטָח לוֹ שֶׁהוּא בֶּן הָעוֹלָם הַבָּא.
שֶׁנֶּאֱמַר: ”הֲלִיכוֹת עוֹלָם לוֹ.“
אַל תִּקְרֵי ”הֲלִיכוֹת“, אֶלָּא ”הֲלָכוֹת“.

אָמַר רִבִּי אֶלְעָזָר אָמַר רִבִּי חֲנִינָא:
תַּלְמִידֵי חֲכָמִים מַרְבִּים שָׁלוֹם בָּעוֹלָם,
שֶׁנֶּאֱמַר: ”וְכָל־בָּנַיִךְ לִמּוּדֵי יְיָ,
וְרַב שְׁלוֹם בָּנָיִךְ.“
אַל תִּקְרֵי ”בָּנָיִךְ“, אֶלָּא ”בּוֹנָיִךְ“.

”יְהִי־שָׁלוֹם בְּחֵילֵךְ
שַׁלְוָה בְּאַרְמְנוֹתָיִךְ:
לְמַעַן אַחַי וְרֵעָי
אֲדַבְּרָה־נָּא שָׁלוֹם בָּךְ:
לְמַעַן בֵּית־יְיָ אֱלֹהֵינוּ
אֲבַקְשָׁה טוֹב לָךְ:
וּרְאֵה־בָנִים לְבָנֶיךָ
שָׁלוֹם עַל־יִשְׂרָאֵל:
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ
וְאֵין־לָמוֹ מִכְשׁוֹל:
יְיָ עֹז לְעַמּוֹ יִתֵּן
יְיָ ׀ יְבָרֵךְ
אֶת־עַמּוֹ
בַשָּׁלוֹם:“

Ketoreṭ

The conclusion of the Ketoreṭ section reiterates several teachings about peace and its connection to Torah.

Peace is of a very exalted status among Sefaradi discourse, and many modern Ḥakhamim emphasise the primary teaching of the Torah as being about peace. For example:

"Peace is at a very exalted level. For most of the commandments we're just told to do them. Yet, peace we are commanded to chase after. Thus, you should be one who chases after peace – even when you are not asked to."

[Ḥakham Re'uven Morais Aloush]

"First, condition yourself to love peace, and from peace you will be drawn toward love of all Creation"

[Ḥakham Aṿraham Azulai]

Said only with a minyan, until ʿAlénu

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

To Yisraél and to the Rabbis and to all their students, and to all the students of their students, who engage with the Holy Torah, whether in this place or in any other place. May there come to them abundant peace, grace, love and compassion from the Ruler of Heaven and Earth, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (*Kahal: Amén*)
Beʿalma di–ṿera khirʿuṭéhh, veyamlikh malkhuṭéhh, ṿeyatsmaḥ purḳanéhh viḳaréṿ meshiḥéhh. (*K: Amén*) *Beḥayyékhon uṿyomékhon uṿḥayyé ḍekhol–béṭ Yisraél baʿag̣ala uṿizman ḳariṿ, ve-imru: amén.*

(*K: Amén, yehé sheméhh rabba meṿarakh leʿalam leʿalmé ʿalmayya yiṭbarakh*)

Yehé sheméhh rabba meṿarakh
leʿalam leʿalmé ʿalmayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭhaddar, veyiṭʿalleh,
veyiṭhallal sheméhh deḳuḍesha berikh hu.
(*K: Amén*) *Leʿélla min kal–birkhaṭa shiraṭa*
tishbeḥaṭa veneḥemaṭa da-amiran beʿalma,
ve-imru: amén. (*K: Amén*)

ʿAl Yisraél veʿal Rabbanan veʿal talmiḍéhon, veʿal kol–talmiḍé ṭalmiḍéhon, deʿasḳin be-orayṭa ḳaddishta, di ṿe-aṭra haḍén veḍi bekhal–aṭar vé-aṭar. Yehé lana ulhon, ḥinna veḥisda veraḥamé, min ḳoḍam maré shemayya ve-arʿa, ve-imru: amén. (*K: Amén*)

Yehé shelama rabba min shemayya,
(*K: Ḥayyim*) *ḥayyim vesaṿa’ vishuʿah*
veneḥamah veshézaṿa urfu-ah ug̣-ullah
usliḥah vekhapparah vereṿaḥ vehatssalah
lanu ulkhol–ʿammo Yisraél,
ve-imru: amén. (*K: Amén*)

ʿOseh shalom bimromav,
hu ỵeraḥamav yaʿaseh shalom ʿalénu,
veʿal kol–Yisraél, ve-imru: amén. (*K: Amén*)

Said only with a minyan, until עָלֵינוּ

MOURNERS STAND

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תִּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עַל יִשְׂרָאֵל וְעַל רַבָּנָן וְעַל תַּלְמִידֵיהוֹן, וְעַל
כָּל־תַּלְמִידֵי תַלְמִידֵיהוֹן, דְּעָסְקִין בְּאוֹרַיְתָא
קַדִּישְׁתָּא, דִּי בְאַתְרָא הָדֵין וְדִי בְכָל־אֲתַר
וַאֲתַר. יְהֵא לַנָא וּלְהוֹן, חִנָּא וְחִסְדָּא וְרַחֲמֵי,
מִן קֳדָם מָרֵא שְׁמַיָּא וְאַרְעָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֵוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Ḳaddish deRabbanan

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

B O W
Let us bless
– יהוה –
# the One who blesses!

B O W
*(C: Blessed is יהוה, who blesses,
forever and ever)*

B O W
Blessed is יהוה who blesses
forever and ever.

It is upon us to praise the Liege of all, to give greatness to the maker of creation. For we have not been made like the other nations of the Earth, and we have not been allocated like other families on the planet. For They has not given them a share like ours, nor a lot like ours. For they bow to vanity and emptiness and pray to an *Él* which cannot save,

B O W
*Thus we bow before the Sovereign,
Ruler of Rulers, the Holy Blessed One.*

For They has arrayed the Heavens and founded the Earth. Their glorious abode is in worlds above, and the *Shekhinah* Their strength in the highest heights. They is our *Elohim* and there is no other, Our Sovereign is true, and nothing else exists, as it says in the Torah: “And you shall know this day, and take it to heart, that יהוה is *Elohim* in Heaven above and on Earth below, **there is no other.**”

Barekhu
eṭ–Aḍonai hameṿorakh

*(K: Barukh Aḍonai hameṿorakh
le‘olam va‘eḍ)*

*Barukh Aḍonai hameṿorakh
le‘olam va‘eḍ.*

*‘**Alénu** leshabbéaḥ la-aḍon hakol,
laṭéṭ geḍullah leyotsér beréshiṭ,
shelo ‘asanu keg̣oyé ha-aratsoṭ, velo
samanu kemishpeḥoṭ ha-aḍamah,
shelo sam ḥelḳénu kahem,
veg̣oralénu kekhol–hamonam,
shehém mishtaḥavim laheṿel variḳ,
umiṭpallelim el–Él lo yoshia’,*

*Va-anaḥnu mishtaḥavim lifné
melekh malkhé hamelakhim
haḲaḍosh Barukh Hu.*

*Shehu noteh shamayim veyoséḍ
arets, umoshaṿ yeḳaro bashamayim
mima‘al, ushkhinaṭ ‘uzzo beg̣oṿhé
meromim. Hu Elohénu ve-én ‘oḍ
aḥér, emeṭ Malḳénu ve-efes zulaṭo,
kakkaṭuṿ baṬorah: “Veyaḍa’ta
hayom vahashéṿoṭa el leṿaṿekha,
ki Aḍonai hu ha-Elohim
bashamayim mima‘al
ve‘al–ha‘arets mitaḥaṭ **én ‘oḍ**.”*

Barekhu

The Barekhu is recited both at the beginning and the end of the service. Lest anyone came late to the minyan and missed the original call to worship, a second one is inserted here by some communities.

*

'Alénu

This paragraph, known by its first word, 'Alénu (Upon us) was originally written for the liturgy of Rosh haShanah where it is found in Musaf, but proved to be so popular that it was included in the daily worship. There are two paragraphs, and traditions vary amongst Sephardim whether they include both, or just one. Additionally, some communities do not just bow in the middle line, but rather do a full prostration on the floor.

STAND

בָּֽרְכוּ

אֶת־יְיָ הַֽמְבֹרָךְ

(ק: בָּרוּךְ יְיָ הַֽמְבֹרָךְ לְעוֹלָם וָעֶד)

בָּרוּךְ יְיָ הַֽמְבֹרָךְ לְעוֹלָם וָעֶד.

עָלֵֽינוּ לְשַׁבֵּֽחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָֽׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָֽנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵֽנוּ כָּהֶם, וְגֹרָלֵֽנוּ כְּכָל הֲמוֹנָם,
שֶׁהֵם מִשְׁתַּחֲוִים לָהֶֽבֶל וָרִיק,
וּמִתְפַּלְלִים אֶל־אֵל לֹא יוֹשִֽׁיעַ,
וַאֲנַֽחְנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶֽלֶךְ מַלְכֵי
הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַֽיִם וְיֹסֵד אָֽרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַֽיִם מִמַּֽעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵֽינוּ וְאֵין עוֹד אַחֵר,
אֱמֶת מַלְכֵּֽנוּ וְאֶֽפֶס זוּלָתוֹ,
כַּכָּתוּב בַּתּוֹרָה:
”וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶֽךָ,
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַֽיִם מִמַּֽעַל,
וְעַל־הָאָֽרֶץ מִתָּֽחַת,
אֵין עוֹד.“

Eternal Liege, who has ruled,
before all creatures, created.

At a moment, made everything at will,
this is the Sovereign, the name we call.

And after everything is finished,
the Awesome One will rule alone,

The One who has, who is –
the One who will be in perfect harmony.

The One, for whom there is no ‘two’,
to rule over the One or to join together.

The One who is first and last,
of all matter and of all form.

Without a beginning or an end,
the One who has strength and status.

Without measure or appearance,
without any change or transposition.

Without combination or separation,
the One with mighty power.

The One – my *Él* and living redeemer,
my rock, on a day of trouble or distress.

The One – my tried and true banner,
the measure of my cup when I call.

The One – who heals and cures,
who observes, and who helps.

In THEIR hand I entrust my spirit,
when I sleep and when I awake.

With my spirit and my body both –
My Liege is with me, I needn’t fear.

In THEIR sanctuary, my soul will revel,
Our anointed will be sent soon,

Thus we shall sing in the my holy house –
amén, amén, to the awesome name.

Aḍon ʿolam asher malakh,
beterem kol yetsir niṿra.

Leʿét naʿasah ṿeḥeftso kol,
azai melekh shemo niḳra.

Ve-aḥaré kikhloṭ hakol,
leṿaddo yimlokh nora.

Vehu hayah vehu hoveh,
vehu yihyeh beṭif-arah.

Vehu eḥaḍ ve-én shéni,
lehamshilo lehaḥbirah.

(Vehu rishon vehu aḥaron,
lekhol–ḥomer ulkhol–tsurah.)

Beli réshiṭ beli ṭakhliṭ,
velo haʿoz vehamisrah.

Beli ʿerekh beli ḍimyon,
beli shinui uṭmurah.

Beli ḥibbur beli féruḍ,
geḍol koaḥ ugṿurah.

Vehu éli veḥai go-ali,
vetsur ḥeṿli beyom tsarah.

Vehu nissi umanosi,
menaṭ kosi beyom eḳra.

(Vehu rofé vehu marpé,
vehu tsofeh vehu ʿezrah.)

Beyaḍo afḳiḍ ruḥi,
beʿét ishan ve-aʿirah.

Veʿim ruḥi geviyyaṭi,
Aḍonai li velo ira.

(Bemikḍasho tagél nafshi,
meshiḥénu yishlaḥ mehérah.

Ve-az nashir beṿéṭ kodshi,
amén amén shém hanora.)

אֲדוֹן עוֹלָם אֲשֶׁר מָלַךְ בְּטֶרֶם כָּל יְצִיר נִבְרָא:
לְעֵת נַעֲשָׂה בְחֶפְצוֹ כֹּל אֲזַי מֶלֶךְ שְׁמוֹ נִקְרָא:
וְאַחֲרֵי כִּכְלוֹת הַכֹּל לְבַדּוֹ יִמְלֹךְ נוֹרָא:
וְהוּא הָיָה וְהוּא הֹוֶה וְהוּא יִהְיֶה בְּתִפְאָרָה:
וְהוּא אֶחָד וְאֵין שֵׁנִי לְהַמְשִׁילוֹ לְהַחְבִּירָה:
(וְהוּא רִאשׁוֹן וְהוּא אַחֲרוֹן לְכָל־חֹמֶר וּלְכָל־צוּרָה:)
בְּלִי רֵאשִׁית בְּלִי תַכְלִית וְלוֹ הָעֹז וְהַמִּשְׂרָה:
בְּלִי עֶרֶךְ בְּלִי דִמְיוֹן בְּלִי שִׁנּוּי וּתְמוּרָה:
בְּלִי חִבּוּר בְּלִי פֵרוּד גְּדוֹל כֹּחַ וּגְבוּרָה:
וְהוּא אֵלִי וְחַי גּוֹאֲלִי וְצוּר חֶבְלִי בְּיוֹם צָרָה:
וְהוּא נִסִּי וּמָנוּסִי מְנָת כּוֹסִי בְּיוֹם אֶקְרָא:
(וְהוּא רוֹפֵא וְהוּא מַרְפֵּא וְהוּא צוֹפֶה וְהוּא עֶזְרָה:)
בְּיָדוֹ אַפְקִיד רוּחִי בְּעֵת אִישַׁן וְאָעִירָה:
וְעִם רוּחִי גְּוִיָּתִי אֲדֹנָי לִי וְלֹא אִירָא:
(בְּמִקְדָּשׁוֹ תָּגֵל נַפְשִׁי מְשִׁיחֵנוּ יִשְׁלַח מְהֵרָה:
וְאָז נָשִׁיר בְּבֵית קָדְשִׁי אָמֵן אָמֵן שֵׁם הַנּוֹרָא:)

Adon ‘Olam

As we conclude our service, we do so in song, just as we began. We return to the concept of faith – one introduced at the start of our service and creating a parenthetic conceptual structure to the liturgy. Ḥakham Raḥamim Nahorai teaches: “God asks of us that we believe, even in that which we cannot know – for we know only a very tiny fraction of God’s wisdom” [Raḥamékha haRabbim 241]

Minḥah opens on 30. Continue:

A Redeemer shall come to Tsiyyon, and to those in Ya‘aḳoṿ who turn from transgression, says יהוה. As for Me says יהוה, this is My covenant with them: My spirit which is upon you, and My words which I have put in your mouth shall not depart from your mouth, nor the mouth of your children, nor out of the mouth of your childrens’ children from now and always, says יהוה. For enthroned amidst the praises of Yisraél You are holy.

The angels call to one another and say:
“Holy *(in high Heavens, home of the* Shekhinah*)*,
Holy *(on Earth, work of Their might)*,
Holy *(forever and ever for eternity)*
is יהוה of Legions,
the entire world is full of Their glory!”

Then a spirit lifted me,
and behind me I heard a mighty voice
(of praising ones, saying):
“Blessed be the glory of יהוה
from Their place!”

“יהוה shall rule *(upright)*
forever and ever!”

UṾa leTsiyyon go-él,
ulshaṿé fesha’ beYa‘aḳoṿ ne-um Aḍonai.
Va-ani zoṭ beriṭi oṭam amar Aḍonai,
ruḥi asher ‘alekha uḍṿarai asher–samti
befikha, lo–yamushu mip̣ikha,
umip̣i zar‘akha, umip̣i zera’ zar‘akha,
amar Aḍonai, mé‘attah ve‘aḍ–‘olam.
Ve-Attah ḳaḍosh yoshéṿ tehilloṭ Yisraél.
Veḳara zeh el–zeh ve-amar:
“Ḳaḍosh, Ḳaḍosh, Ḳaḍosh
Aḍonai Tseṿa-oṭ,
melo khol–ha-arets keṿoḍo”

Umkabbelin dén min dén, ve-amerin:
“Ḳaddish (bishmé meroma ‘illa-ah béṭ shekhinettéh),
Ḳaddish (‘al ar‘a ‘oṿaḍ geṿurtéhh),
Ḳaddish (le‘alam ul‘almé ‘almayya),
Aḍonai Tseṿa-oṭ, malya khol–ar‘a ziv yekaréhh.”

Vatissa-éni ruaḥ,
va-eshma’ aḥarai kol ra‘ash gaḍol:
“Barukh keṿoḍ–Aḍonai
mimeḳomo”

Untalaṭni ruḥa, ushma‘iṭ baṭrai kal zia’ saggi
(dimshabbeḥin ve-amerin):
“Berikh yekara ḍa-Aḍonai
mé-aṭar béṭ Shekhinettéh.”

“Aḍonai yimlokh le‘olam va‘eḍ”

“Aḍonai malkhuṭéhh (ka-ém)
le‘alam ul‘almé ‘almayya.”

Minḥah

Here, in UVa leTsiyyon, as elsewhere, traditional siddurim provide Aramaic translations (and commentaries) of several of the critical passages. This was meant to aid comprehension. Long before siddurim were published with full translations into the vernacular (much less transliterations into other alphabets), the Sages paid a great deal of attention to the fact that the worshipper needed to understand what it was that they were saying. The Aramaic remnants, here in blue, are a record of that process of trying to make the words of prayer understandable and intelligible to people for whom Hebrew may not have been a fluent, or a first, language. In the same vein, we now include English translations, Romanisations, as well as notes – all to make sure that one understands what it is they are saying.

Minḥah opens on page 31. Continue:

וּבָא לְצִיּוֹן גּוֹאֵל,

וּלְשָׁבֵי פֶשַׁע בְּיַעֲקֹב נְאֻם יְיָ.
וַאֲנִי זֹאת בְּרִיתִי אוֹתָם, אָמַר יְיָ,
רוּחִי אֲשֶׁר עָלֶיךָ, וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ,
לֹא־יָמוּשׁוּ מִפִּיךָ, וּמִפִּי זַרְעֲךָ,
וּמִפִּי זֶרַע זַרְעֲךָ, אָמַר יְיָ, מֵעַתָּה וְעַד־עוֹלָם.
וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֶל־זֶה וְאָמַר:
”קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ.“
וּמְקַבְּלִין דֵּין מִן דֵּין, וְאָמְרִין:
”קַדִּישׁ (בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִינְתֵּהּ),
קַדִּישׁ (עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ),
קַדִּישׁ (לְעָלַם וּלְעָלְמֵי עָלְמַיָּא)
יְיָ צְבָאוֹת, מַלְיָא כָל־אַרְעָא זִיו יְקָרֵהּ.“

וַתִּשָּׂאֵנִי רוּחַ,
וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל:
”בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.“

וּנְטָלַתְנִי רוּחָא,
וּשְׁמָעִית בַּתְרַי קָל זִיעַ שַׂגִּיא (דִּמְשַׁבְּחִין וְאָמְרִין):
”בְּרִיךְ יְקָרָא דַייָ מֵאֲתַר בֵּית שְׁכִינְתֵּהּ.“

”יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.“

”יְיָ מַלְכוּתֵהּ (קָאֵם) לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.“

יהוה, *Elohim* of our ancestors Aṿraham, Yitsḥaḳ and Yisraél, forever preserve this as the inward thought in the heart of Your people and direct their hearts toward You. For you, being merciful, forgives mistakes and does not destroy. Indeed, many times You have averted Your anger and not awoken Your wrath at all. For You, יהוה are good and forgiving, and abounding in mercy to all who call upon You. Your righteousness is everlasting, and Your teaching is truth. You have given truth to Ya‘aḳoṿ and love to Aṿraham, as you swore to our ancestors in ancient days. Blessed Liege, who day after day bears our burden, the *Él* who is our salvation, *selah.*

יהוה of Legions is with us, the *Elohim* of Ya‘aḳoṿ shall be our refuge forever. יהוה of Legions, happy is the person who trusts in You. יהוה save us, Sovereign who answers on the day we call.

Blessed is our *Elohim* who has created us for Their glory, separating us from the erring, giving us the Torah of truth, and implanting within us eternal life. May They open our hearts through Their Torah and set in them such love and reverence for Them that we shall perform Their will and serve Them with a perfect heart, and labour not in vain nor bring forth disaster. May it be Your will, יהוה, our *Elohim* and *Elohim* of our ancestors, that we keep your ordinances and your *mitsvoṭ* in this world, and be worthy of inheriting goodness and blessing in the life of the world-that-is-coming. Grant me to sing Your praise and not be silent, יהוה, my *Elohim* I would praise You forever. יהוה desired for Their goodness to enlarge Their teaching in utmost beauty. Those who know You put their trust in You, for You, יהוה has not forsaken those who seek You. יהוה, our Liege, how glorious is Your name in all the Earth! Be strong and let your heart be courageous, all those who hope in יהוה.

Aḍonai Elohé Aṿraham, Yitsḥaḳ veYisraél, aṿoṭénu shomrah–zoṭ le‘olam, leyétser maḥsheṿoṭ leṿaṿ ‘ammekha, vehakhén leṿaṿam élekha. Vehu raḥum, yekhappér ‘avon velo yashḥiṭ, vehirbah lehashiṿ appo, velo ya‘ir kol–ḥamaṭo. Ki–Attah Aḍonai toṿ vesallaḥ, veraṿ–ḥeseḍ lekhol–ḳore-ekha. Tsiḍḳaṭekha tseḍeḳ le‘olam, veṭoraṭekha emeṭ. Tittén emeṭ leYa‘aḳoṿ, ḥeseḍ leAṿraham, asher–nishba’ta la-aṿoṭénu mimé ḳeḍem. Barukh Aḍonai, yom yom ya‘amas–lanu ha-Él yeshu‘aṭénu, selah.

Aḍonai Tseṿa-oṭ ‘immanu, misgaṿ–lanu, Elohé Ya‘aḳoṿ selah. Aḍonai Tseṿa-oṭ ashré aḍam boṭéaḥ bakh. Aḍonai hoshi‘ah, hamelekh ya‘anénu ṿeyom ḳor-énu.

Barukh Elohénu, shebera-anu likhṿoḍo, vahiṿdilanu min–hato‘im venaṭan lanu toraṭ emeṭ, veḥayyé ‘olam nata’ beṭokhénu. Hu yiftaḥ libbénu beṭoraṭo veyasém belibbénu ahaṿaṭo veyir-aṭo la‘asoṭ retsono ul‘oṿḍo beléṿaṿ shalém. Lema‘an lo niga’ lariḳ, velo néléḍ labehalah. Yehi ratson milefanekha, Aḍonai Elohénu vÉlohé aṿoṭénu, shenishmor ḥuḳḳekha umitsvoṭekha ba‘olam hazeh. Venizkeh venihyeh venirash toṿah uṿrakhah leḥayyé ha‘olam haba. Lema‘an yezammerkha khaṿoḍ velo yiddom, Aḍonai Elohai le‘olam oḍeka. Aḍonai ḥaféts lema‘an tsiḍḳo, yagdil torah veyaddir. Veyiṿteḥu ṿekha yoḍe‘é shemekha, ki lo–‘azaṿta doreshekha Aḍonai. Aḍonai aḍonénu mah–addir shimkha ṿekhol–ha-arets. Ḥizḳu veya-améts leṿaṿkhem kol–hameyaḥalim lAḍonai.

יְיָ אֱלֹהֵי אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל
שָׁמְרָה־זֹּאת לְעוֹלָם,
לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ, וְהָכֵן לְבָבָם אֵלֶיךָ.
וְהוּא רַחוּם, יְכַפֵּר עָוֹן וְלֹא יַשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ.
כִּי־אַתָּה יְיָ טוֹב וְסַלָּח, וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ.
צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבֹתֵינוּ מִימֵי קֶדֶם.
בָּרוּךְ אֲדֹנָי, יוֹם ׀ יוֹם יַעֲמָס־לָנוּ,
הָאֵל יְשׁוּעָתֵנוּ סֶלָה.

יְיָ צְבָאוֹת עִמָּנוּ, מִשְׂגָּב־לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה.
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ,

שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים,
וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ
וְיִרְאָתוֹ לַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם.
לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד לַבֶּהָלָה.
יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁנִּשְׁמֹר חֻקֶּיךָ וּמִצְוֹתֶיךָ בָּעוֹלָם הַזֶּה. וְנִזְכֶּה
וְנִחְיֶה וְנִירַשׁ טוֹבָה וּבְרָכָה לְחַיֵּי הָעוֹלָם הַבָּא.
לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם, יְיָ אֱלֹהַי לְעוֹלָם
אוֹדֶךָּ. יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר.
וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עָזַבְתָּ דֹּרְשֶׁיךָ
יְיָ. יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
חִזְקוּ וְיַאֲמֵץ לְבַבְכֶם, כָּל־הַמְיַחֲלִים לַייָ.

Minḥah

… truth to Ya'aḳov and love to Avraham. The correspondence suggested here (and elsewhere) between the Patriarchs and certain middoṭ (attributes) is something that became quite key to Kabbalah.

In particular, Avraham is always associated with the sefirah of Ḥesed (love), while his son Yitsḥak (here absent) is connected to Gevurah/Paḥad (Might/Fear) and his grandson, Ya'aḳov is labelled with the attribute of Tiferet (beauty) or Emeṭ (truth). This tripartite division of the patriarchal symbolism can be read in many ways, but one is the obvious generational implication. From love, one comes to understand restriction and limit – and in the combination of these achieves harmony and truth. Thesis, antithesis, synthesis. Avraham, Yitsḥak, Ya'aḳov.

If it is not shabbat, skip to Ki leḳaḥ toṿ on page 494.

Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*

In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

Twice:

And I –
my prayer to You, יהוה at
this propitious time, *Elohim*,
in your great love,
is this:

Answer me –

with Your true rescue!

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: *Amén*)
Be'alma di–ṿera khir'uṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳaréṿ meshiḥéhh. (K: *Amén*) *Beḥayyékhon uṿyomékhon uṿḥayyé ḍekhol–béṭ Yisraél ba'agala uṿizman ḳariṿ, ve-imru: amén.*

(K: Amén, yehé sheméhh rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
le'alam le'almé 'almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭhaddar, veyiṭ'alleh,
veyiṭhallal sheméhh deḳuḍesha berikh hu.
(K: *Amén*) *Le'élla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran be'alma, ve-imru: amén.* (K: *Amén*)

Va-ani ṭefillaṭi–lekha
Adonai 'éṭ ratson
Elohim
beroṿ ḥasdekha,
'anéni be-emeṭ
yish'ekha.

If it is not shabbat, skip to כִּי לֶקַח טוֹב *on page 495.*

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא וְיִתְהַדָּר
וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

STAND

Twice:

וַאֲנִי תְפִלָּתִי־לְךָ
יְיָ עֵת רָצוֹן
אֱלֹהִים
בְּרָב־חַסְדֶּךָ,
עֲנֵנִי בֶּאֱמֶת
יִשְׁעֶךָ:

Keriaṭ haTorah

Public Torah reading was instituted by ʿEzra after the return of the Judean exiles from Bayél in the sixth century BCE. Prior to ʿEzra's innovative reform, the Torah would have only been read publicly by the king, once every seven years during the Hakhel ceremony (and even then, they likely only read Deyarim). It is unclear what motivated the changes that ʿEzra instituted (which are narrated in the Book of Neḥemyah), although ʿEzra was certainly living at at time during which there was widespread disregard and ignorance of the Torah. Therefore, it has been the tradition in every Jewish community since to preserve ʿEzra's reforms and read the Torah thrice-weekly (not including Shabbaṭ morning).

Blessed is the Name

of the Master of the Universe!
Blessed is Your crown and Your place.
May Your will be with all of Your people, Yisraél, forever. Show the saving power of Your right hand to Your people in Your holy house! Bring for us, some of the goodness of Your light, and receive our prayers in mercy. May it be Your will that our lives be lengthened for good – then, I, myself, will be Your servant amongst the righteous. Love me, and protect me along with all that is mine – and all Your people Yisraél.
You are They who sustains all and succors all.
You are They who rules over all.
You are They who rules over all kings –
for the Kingdom *(Malkhut)* is Yours.

I am a servant of the Blessed Holy One, for I bow only before Them, and before the glory of Their Torah at each and every moment. It is not in people that I trust, nor is it upon lesser deities that I rely – only on the *Elohim* of the Heavens, They, the *Elohim* of truth – whose Torah is truth and whose prophets are truth. They is the One who multiplies goodness and truth. In Them I trust, and to Their holy and wonderful name alone will I sing praises.
May it be Your will, that You should open my heart to Your Torah (and give me children to serve Your will as well), and fulfill all the desires of my heart, and of the heart of all Your people, Yisraél – for life and for peace, *amén.*

Berikh sheméhh demaré ‘alma,
berikh kiṭrakh ve-aṭrakh. Yehé re‘uṭakh, ‘im ‘ammakh Yisraél le‘alam, ufurkan yeminakh aḥzé le‘ammakh beṿéṭ mikdashakh, le-amtuyé lana mituṿ nehorakh, ulkabbél tselotana beraḥamin. Yehé ra‘ava kodamakh deṭorikh lan ḥayyin betiṿu, velehevé ana ‘ovdakh pekiḍah beg̣o tsaddikayya, lemirḥam ‘alai ulmintar yaṭi, veyaṭ kol di li, veḍi le‘ammakh Yisraél.
Ant hu zan lekhola umfarnés lekhola.
Ant hu shallit ‘al kola,
Ant hu ḍeshallit ‘al malkhayya,
umalkhuṭa ḍilakh hu.

Ana ‘aṿda ḍeKuḍsha Berikh Hu, desag̣idna kamméhh umin kamméhh dikar orayṭéhh bekhol–‘iddan ve‘iddan. La ‘al enash raḥitsna, vela ‘al bar Elahin semikhna, ella ṿe-Elaha ḍishmayya, dehu Elaha ḍikshot, ṿe-oraytéhh keshot, unṿi-ohi keshot, umasgé leme’baḍ taṿvan ukshot, béhh ana reḥits velishméhh yakkira kaddisha ana émar tushbeḥan.
Yehé ra‘ava koḍamakh deṭiftaḥ libbi be-orayṭakh, veṭihaṿ li benin dikhrin de‘aṿdin re‘uṭakh veṭashlim mish-alin delibbai velibba dekol–‘ammakh Yisraél letaṿ ulḥayyin velishlam, amén.

Many communities now insert prayers for states or governments. Refer to local custom.

❧ Some communities add the following text from the Zohar, either in Aramaic or Ladino:

STAND

בְּרִיךְ שְׁמֵהּ דְּמָארֵי עָלְמָא,
בְּרִיךְ כִּתְרָךְ וְאַתְרָךְ. יְהֵא רְעוּתָךְ, עִם
עַמָּךְ יִשְׂרָאֵל לְעָלַם, וּפֻרְקַן יְמִינָךְ אַחֲזֵי
לְעַמָּךְ בְּבֵית מִקְדָּשָׁךְ, לְאַמְטוּיֵי לָנָא
מִטּוּב נְהוֹרָךְ, וּלְקַבֵּל צְלוֹתָנָא בְּרַחֲמִין.
יְהֵא רַעֲוָא קֳדָמָךְ דְּתוֹרִיךְ לָן חַיִּין בְּטִיבוּ,
וְלֶהֱוֵי אֲנָא עַבְדָּךְ פְּקִידָא בְּגוֹ צַדִּיקַיָּא,
לְמִרְחַם עָלַי וּלְמִנְטַר יָתִי,
וְיַת כָּל דִּי לִי, וְדִי לְעַמָּךְ יִשְׂרָאֵל.
אַנְתְּ הוּא זָן לְכֹלָּא וּמְפַרְנֵס לְכֹלָּא.
אַנְתְּ הוּא שַׁלִּיט עַל כֹּלָּא,
אַנְתְּ הוּא דְּשַׁלִּיט עַל מַלְכַיָּא,
וּמַלְכוּתָא דִּילָךְ הִיא.
אֲנָא עַבְדָּא דְקֻדְשָׁא בְּרִיךְ הוּא, דְּסָגִידְנָא
קַמֵּהּ וּמִן קַמֵּהּ דִּיקַר אוֹרַיְתֵהּ בְּכָל־עִדָּן
וְעִדָּן. לָא עַל אֱנָשׁ רָחִיצְנָא, וְלָא עַל בַּר
אֱלָהִין סָמִיכְנָא, אֶלָּא בֶּאֱלָהָא דִשְׁמַיָּא,
דְּהוּא אֱלָהָא דִקְשׁוֹט, וְאוֹרַיְתֵהּ קְשׁוֹט,
וּנְבִיאוֹהִי קְשׁוֹט, וּמַסְגֵּי לְמֶעְבַּד טַבְוָן
וּקְשׁוֹט, בֵּיהּ אֲנָא רָחִיץ וְלִשְׁמֵהּ יַקִּירָא
קַדִּישָׁא אֲנָא אֵמַר תֻּשְׁבְּחָן.
יְהֵא רַעֲוָא קֳדָמָךְ דְּתִפְתַּח לִבִּי בְּאוֹרַיְתָךְ,
(וְתִיהַב לִי בְּנִין דִּכְרִין דְּעַבְדִּין רְעוּתָךְ)
וְתַשְׁלִים מִשְׁאֲלִין דְּלִבָּאי וְלִבָּא דְכָל־
עַמָּךְ יִשְׂרָאֵל לְטַב וּלְחַיִּין וְלִשְׁלָם, אָמֵן:

Bendicho su nombre de El Senyor de el mundo, bendicha tu corona y tu lugar. Seya tu voluntad con tu puevlo Israel para siempre. Y resgate tu derecha, amostra a tu puevlo en caza de tu santuvario. Para sontrayer a nos, de buendades de tu claridad, y por recivir muestras tefiloth con piadades. Seya voluntad delantre de ti. Ke alarges a nos vidas con bien. Para ser yo tu siervo, guardralo entre los justos. Por apiadar sovre nos, y por guardar a nos, y a todo lo ke a nos, y lo ke a tu puevlo Israel. Tu sos ke mantienes a todos, y goviernas a todos, tu sos ke podestas sovre lo todo, tu sos ke podestas sovre los reyes, y el reynado tuyo es. Nosotros somos esklavos de el Santo y Bendicho El, ke nos umiliamos delantre de El, y delantre onra de Su ley, en kada ora y ora. Non sovre varon nos enfeuziamos, y non sovre angeles de los cielos nos asufrimos. Salvo en el Dió de los cielos, ke El es el Dió de verdad, y Su ley verdad, y Sus profetas verdad, y motchigua por azer bienes y verdades. En El yo me enfeuzio, y a Su nombre el presiado el Santo, yo digo alavaciones. Seyo veluntad delantre de Ti, ke avras mi corason en Tu ley, y complas demandas de me corason, y corason de todo Tu puevlo Israél, por bien por vidas y por paz, amen.

Many communities now insert prayers for states or governments. Refer to local custom.

(For from Tsiyyon, Torah will come,
the word of יהוה from Yerushalayim.)
(Blessed is *HaMakom* who has given
the Torah to Their people, Yisraél.
Blessed is They.)
(Happy are the people whose trust is
in Them, happy is the nation whose
Elohim is יהוה.)

Exalt יהוה with me,
and let us elevate Their name together:

“Exalt יהוה our *Elohim*, worship
at Their footstool, for They is holy.
Exalt יהוה our *Elohim*,
and worship at Their holy mountain,
for יהוה our *Elohim*, is holy.
There is no other as holy as יהוה
for there is no other aside from Them,
and there is no Rock like our *Elohim*.
For who is an *eloahh* other than יהוה,
who is a rock other than our *Elohim*?
Torah was commanded by Mosheh,
and our heritage is the that of Ya‘aḳoṿ.
She is a tree of life to those who grasp
her, and a support to the upright!
All of her ways are pleasant,
and all her paths are ones of peace.
Lovers of Your Torah have great peace,
and they do not stumble.

(Ki miTsiyyon tétsé Ṭorah,
uḍṿar–Adonai mIrushalayim.)
(Barukh haMakom shenaṭan Torah
le‘ammo Yisraél, barukh hu.)
(Ashré ha‘am shekakhah lo,
ashré ha‘am she-Adonai Elohav.)

Gaddelu lAdonai itti,
unromemah shemo yaḥdav.

Romemu Adonai Elohénu,
vehishtaḥavu lahaḍom
rag̣lav–ḳaḍosh hu.

Romemu Adonai Elohénu,
vehishtaḥavu lehar ḳodsho,
ki–ḳadosh Adonai Elohénu.

Én–ḳaḍosh kAdonai ki–én biltekha,
ve-én tsur kÉlohénu.

Ki mi Eloahh mibal‘adé Adonai,
umi–tsur zulaṭi Elohénu.

Torah tsivvah–lanu Mosheh,
morashah ḳehillaṭ Ya‘aḳoṿ.

‘Éts–ḥayyim hi lamaḥaziḳim bahh,
veṭomekheha me-ushar.

Derakheha darkhé–no‘am,
vekhol–neṭiṿoteha shalom.

Shalom raṿ le-ohaṿé ṭoratekha,
ve-én lamo mikhshol.

Keriaṭ haTorah

...worship at T*HEIR footstool. This unusual expression is a reference to Yisha'yahu 66:1, "Heaven is my throne, and the Earth is my footstool. Where is the house you will build for Me? Where will My resting place be?" Yisha'yahu's questions are surely meant to be rhetorical, if not sarcastic, as the establishment of the idea that the Earth itself is the Divine 'footstool' shows that the Divine is omnipresent across the Earth. The notion persists that the Divine is in fact not in any particular place and cannot be located in any building or resting place – in contrast to other ancient deities. The result of quoting this verse while carrying the Torah around the synagogue is to remind us that the Divine is not located in any given building or location, but in the words of the Torah itself.*

STAND

(כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה,
וּדְבַר־יְיָ מִירוּשָׁלָיִם:)
(בָּרוּךְ הַמָּקוֹם שֶׁנָּתַן תּוֹרָה
לְעַמּוֹ יִשְׂרָאֵל, בָּרוּךְ הוּא:)
(אַשְׁרֵי הָעָם שֶׁכָּכָה לּוֹ,
אַשְׁרֵי הָעָם שֶׁיְיָ אֱלֹהָיו:)

גַּדְּלוּ לַייָ אִתִּי, וּנְרוֹמְמָה שְׁמוֹ יַחְדָּו:

"רוֹמְמוּ יְיָ אֱלֹהֵינוּ,
וְהִשְׁתַּחֲווּ לַהֲדֹם רַגְלָיו־קָדוֹשׁ הוּא.
רוֹמְמוּ יְיָ אֱלֹהֵינוּ, וְהִשְׁתַּחֲווּ לְהַר
קָדְשׁוֹ, כִּי־קָדוֹשׁ יְיָ אֱלֹהֵינוּ.
אֵין־קָדוֹשׁ כַּייָ כִּי־אֵין בִּלְתֶּךָ,
וְאֵין צוּר כֵּאלֹהֵינוּ.
כִּי מִי אֱלוֹהַּ מִבַּלְעֲדֵי יְיָ,
וּמִי־צוּר זוּלָתִי אֱלֹהֵינוּ.
תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה,
מוֹרָשָׁה קְהִלַּת יַעֲקֹב.
עֵץ־חַיִּים הִיא לַמַּחֲזִיקִים בָּהּ,
וְתֹמְכֶיהָ מְאֻשָּׁר.
דְּרָכֶיהָ דַרְכֵי־נֹעַם,
וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם.
שָׁלוֹם רָב לְאֹהֲבֵי תוֹרָתֶךָ,
וְאֵין לָמוֹ מִכְשׁוֹל.

יהוה will give strength to Their people,
יהוה will bless Their people with peace.

When I proclaim the name, יהוה
ascribe greatness to our *Elohim.*

Everyone ascribe power to *Elohim,*
and give honour to the Torah!”

This is the Torah

which Mosheh set
before the Children of Yisraél.

Él Shaddai is truth
and Mosheh is truth,
and Their Torah is truth.

Torah was
commanded by Mosheh,
as a heritage for the
community of Ya‘aḳoṿ.

The way of *Él* is perfect,
The word of יהוה is true-tested,
They is a shield
to all who trust in Them.

Blessings as in Shaḥarit, page 402.

Adonai ‘oz le‘ammo yittén,
Adonai yeṿarékh eṭ–‘ammo ṿashalom.

Ki shém Adonai eḳra,
haṿu goḍel lÉlohénu.

Hakol tenu ‘oz lÉlohim,
uṭnu khaṿoḍ laTorah.”

Vezoṭ haTorah

asher sam Mosheh
lifné Bené Yisraél.

(Él Shaddai emeṭ
uMosheh emeṭ
uṬoraṭo emeṭ)

Torah tsivvah–lanu Mosheh
morashah kehillaṭ Ya‘aḳoṿ

Ha-Él tamim darko,
imraṭ Aḍonai tserufah,
magén hu lekhol
haḥosim bo.

יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם.
כִּי שֵׁם יְיָ אֶקְרָא,
הָבוּ גֹדֶל לֵאלֹהֵינוּ.
הַכֹּל תְּנוּ עֹז לֵאלֹהִים,
וּתְנוּ כָבוֹד לַתּוֹרָה.”

The open scroll is raised

וְזֹאת הַתּוֹרָה
אֲשֶׁר שָׂם מֹשֶׁה
לִפְנֵי בְּנֵי יִשְׂרָאֵל.
(אֵל שַׁדַּי אֱמֶת
וּמֹשֶׁה אֱמֶת
וּתוֹרָתוֹ אֱמֶת.)
תּוֹרָה צִוָּה־לָנוּ מֹשֶׁה,
מוֹרָשָׁה קְהִלַּת יַעֲקֹב.

הָאֵל תָּמִים דַּרְכּוֹ,
אִמְרַת יְיָ צְרוּפָה,
מָגֵן הוּא לְכֹל הַחוֹסִים בּוֹ.

Blessings as in Shaḥarit, page 403.

STAND

Keriaṭ haTorah

The insertion (here in gold), which is sometimes added to VeZot haTorah, appears in many forms between traditions, but the crux is always the same: a declaration of the truth of Torah. Yet, the concept of truth is not about factual accuracy, but about trustworthiness, as the word emeṭ derives from the adjective emeneṭ (believable, faithful) – see also the commentary on the third Shema' blessing. Perhaps the Torah is divine, true, holy fiction – there to teach.

Rabbi Nathan Lopes Cardozo, of the Amsterdam Sefaradi community, puts it this way: "I believe that the Torah is min hashamayim (from heaven) and that its every word is divine and holy. But I do not believe that the Torah is (always) historically true (sometimes it seems like Divine fiction), or that it is uninfluenced by external sources."

A Song Sung for the Day of Shabbaṭ

It is good to give thanks to יהוה,
and to sing to Your supernal name.
To tell of Your love in the morning,
and at night, your faithfulness.
Upon the ten strings of the lute
and with the tinkling of the harp
For You, יהוה, have gladdened me
with Your deeds, at Your hand's
actions, so I shout for joy!
How great are Your deeds, יהוה,
Your thoughts are so deep!
A buffoon doesn't know, at all
and a fool can't understand this:
Though the wicked may sprout up like
grass and evildoers flourish – in the
end they will be utterly destroyed.
While You will be elevated,
for eternity, יהוה.
For, Look! Your enemies, יהוה,
Look! Your enemies will be annihilated
All evildoers, will be torn apart.
You have lifted my horn,
like those of a wild ox,
I was dipped in fine oil.
My eyes have gazed back upon my

Mizmor Shir leYom haShabbaṭ

Tov, lehodot lAdonai;
ulzammér leshimkha ʻelyon.
Lehaggid baboḳer ḥasdekha;
ve-emunatekha, balélot.
ʻAlé–ʻasor vaʻalé–naṿel;
ʻalé higgayon bekhinnor.
Ki simmaḥtanu Adonai befaʻolékha;
bemaʻasé yadekha arannén.
Mah–gadelu maʻasekha Adonai;
me-od, ʻameḳu maḥshevotekha.
Ish-baʻar lo yédaʼ;
ukhsil, lo–yaṿin et–zot.
Bifroaḥ reshaʻim (!) kemo ʻesev,
vayatsitsu kol–poʻalé aven;
lehishshamedam ʻadé–ʻad.
Ve-Attah marom, leʻolam Adonai.
Ki hinnéh o-yevekha (!) Adonai,
ki–hinnéh o-yevekha yovédu;
yitparedu, kol–poʻalé aven.
Vatarem kir-ém ḳarni;
baloti, beshemen raʻanan.
Vatabbét ʻéni, beshurai;

צב מִזְמ֣וֹר שִׁ֗יר לְי֥וֹם הַשַּׁבָּֽת׃
ט֭וֹב לְהֹד֣וֹת לַיְיָ֑
וּלְזַמֵּ֖ר לְשִׁמְךָ֣ עֶלְיֽוֹן׃
לְהַגִּ֣יד בַּבֹּ֣קֶר **חַסְדֶּ֑ךָ**
וֶ֝אֱמ֥וּנָתְךָ֗ בַּלֵּילֽוֹת׃
עֲלֵי־עָ֭שׂוֹר וַעֲלֵי־נָ֑בֶל
עֲלֵ֖י הִגָּי֣וֹן בְּכִנּֽוֹר׃
כִּ֤י שִׂמַּחְתַּ֣נִי יְיָ֣ בְּפָעֳלֶ֑ךָ
בְּֽמַעֲשֵׂ֖י יָדֶ֣יךָ אֲרַנֵּֽן׃
מַה־גָּֽדְל֣וּ מַעֲשֶׂ֣יךָ יְיָ֑
מְ֝אֹ֗ד עָמְק֥וּ מַחְשְׁבֹתֶֽיךָ׃
אִֽישׁ־בַּ֭עַר לֹ֣א יֵדָ֑ע
וּ֝כְסִ֗יל לֹא־יָבִ֥ין אֶת־זֹֽאת׃
בִּפְרֹ֤חַ רְשָׁעִ֨ים ׀ כְּמ֥וֹ עֵ֗שֶׂב
וַ֭יָּצִיצוּ כָּל־פֹּ֣עֲלֵי אָ֑וֶן
לְהִשָּֽׁמְדָ֥ם עֲדֵי־עַֽד׃
וְאַתָּ֥ה מָר֗וֹם לְעֹלָ֥ם יְהֹוָֽה׃
כִּ֤י הִנֵּ֪ה אֹיְבֶ֡יךָ ׀ יְֽהֹוָ֗ה
כִּֽי־הִנֵּ֣ה אֹיְבֶ֣יךָ יֹאבֵ֑דוּ
יִ֝תְפָּרְד֗וּ כָּל־פֹּ֥עֲלֵי אָֽוֶן׃
וַתָּ֣רֶם כִּרְאֵ֣ים קַרְנִ֑י
בַּ֝לֹּתִ֗י בְּשֶׁ֣מֶן רַעֲנָֽן׃
וַתַּבֵּ֢ט עֵינִ֮י בְּשׁ֫וּרָ֥י

STAND

Minḥah

Love is enough:
though the World be a-waning,
And the woods have no voice
but the voice of complaining,
Though the sky be too dark
for dim eyes to discover
The gold-cups and daisies
fair blooming thereunder,
Though the hills be held shadows,
and the sea a dark wonder
And this day draw a veil
over all deeds pass'd over,
Yet their hands shall not tremble,
their feet shall not falter;
The void shall not weary,
the fear shall not alter
These lips and these eyes
of the loved and the lover.

-William Morris (1850s)

journey – when the corrupt rise up
against me, my ears will pick it up.
A righteous person will flourish like
a date palm – like a cedar in Lebanon
they will grow tall.
Planted at the House of יהוה,
in the courts of our *Elohim*,
they will bud and blossom.
They will germinate even while aged,
green and fresh they will be.
To tell of the virtue of יהוה,
my rock, in whom there is no flaw.

Let them praise the name of יהוה
for exalted is Their name alone
upon Earth and Heaven.
They has lifted the horn for Their people,
praise to all Their pious,
to the children of Yisraél, Their close nation,
praised be *Yahh*!
יהוה is *Elohim*, יהוה is *Elohim*,
in the Heavens above
and upon the Earth below
there is none else.
There is none among *Elohim*, my Liege,
and there is nothing like Your works.
For I have given you a good teaching,
do not forsake My Torah.

baḳamim ʻalai meréʻim,
tishmaʼnah osnai.
Tsaddiḳ katamar yifraḥ;
ke-erez baleṿanon yisgeh.
Shetulim beṿét Adonai;
beḥatsrot Elohénu yafriḥu.
ʻOd yenuṿun beséṿah;
deshénim veraʻanannim yihyu.
Lehaggid ki–yashar Adonai;
tsuri, velo–ʻavlatah bo.

Yehalelu eṭ–shém Aḍonai,
ki–nisgaṿ shemo leṿaddo,
hoḍo ʻal–erets veshamayim.
Vayarem ḳeren leʻammo,
tehillah lekhol–ḥasiḍav,
liṿné Yisraél ʻam ḳeroṿo haleluYahh.
Aḍonai hu ha-Elohim,
Aḍonai hu ha-Elohim
bashamayim mimaʻal,
veʻal–ha-arets mitaḥaṭ, én ʻoḍ.
Én–kamokha ṿa-Elohim Aḍonai,
ve-én kemaʻasekha.

Hashivénu Aḍonai
élekha venashuṿah,
ḥaddésh yaménu keḳeḍem.

בַּקָּמִים עָלַי מְרֵעִים
תִּשְׁמַעְנָה אָזְנָי׃
צַדִּיק כַּתָּמָר יִפְרָח
כְּאֶרֶז בַּלְּבָנוֹן יִשְׂגֶּה׃
שְׁתוּלִים בְּבֵית יְיָ
בְּחַצְרוֹת אֱלֹהֵינוּ יַפְרִיחוּ׃
עוֹד יְנוּבוּן בְּשֵׂיבָה
דְּשֵׁנִים וְרַעֲנַנִּים יִהְיוּ׃
לְהַגִּיד כִּי־יָשָׁר יְיָ
צוּרִי וְלֹא־עַוְלָתָה בּוֹ׃

יְהַלְלוּ אֶת־שֵׁם יְיָ,
כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ,
הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם.
וַיָּרֶם קֶרֶן לְעַמּוֹ,
תְּהִלָּה לְכָל־חֲסִידָיו,
לִבְנֵי יִשְׂרָאֵל עַם קְרֹבוֹ, הַלְלוּיָהּ.
יְיָ הוּא הָאֱלֹהִים, יְיָ הוּא הָאֱלֹהִים,
בַּשָּׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתָּחַת, אֵין עוֹד.
אֵין־כָּמוֹךָ בָאֱלֹהִים אֲדֹנָי,
וְאֵין כְּמַעֲשֶׂיךָ.

הֲשִׁיבֵנוּ יְיָ אֵלֶיךָ וְנָשׁוּבָה,
חַדֵּשׁ יָמֵינוּ כְּקֶדֶם.

STAND

Minḥah

A righteous person will flourish like a date palm... Personal character is deeply important to the Sages. See their vision for self-improvement in the following teachings:

"One must be more careful about negative character attributes than about keeping the commandments; For if you have a good character, you will easily keep the commandments."

[Ḥ. Ḥayyim Vital]

"The final goal is for a person to be able to say: 'My soul is whole.' Yet, crucially, it is not enough for the individual to merit this, but that they help others to merit to too – helping those who have transgressed return to a good path."

[Ḥ. Eliyyahu Shamma haLevi]

For a good collection
I have given to You:
My Torah – do not abandon it!

I prepare my prayer as incense before You, lifting my palms in a **GIFT** of evening.

Listen to my plaintive voice, my Sovereign, my *Elohim* – for it is to You that I pray.

❦ Said only with a minyan
❦ On Yom Tov, after Ḳaddish turn to page 560.

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)* In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

steps backwards...

(Ki lekaḥ toṿ naṯatti lakhem,
toraṭi al–ta‘azoṿu.
Tikkon tefillaṭi keṭoreṭ lefanekha
*mas-at kappai **minḥaṭ**–‘areṿ.*
Hakshiṿah lekol shav‘i
malki vElohai ki–elekha eṭpallal.)

Yiṭgaddal veyiṭkaddash

sheméhh rabba. (Kahal: *Amén*)
Be‘alma di–ṿera khir‘uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (K: *Amén*)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
ba‘agala uṿizman ḳariṿ, ve-imru: amén.

(K: *Amén, yehé sheméhh rabba meṿarakh*
le‘alam le‘almé ‘almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭhaddar, veyiṭ‘alleh, veyiṭhallal
sheméhh deḳuḍesha berikh hu. (K: *Amén*)
Le‘élla min kal–birkhaṭa
shiraṭa tishbeḥaṭa veneḥemaṭa
da-amiran be‘alma,
ve-imru: amén. (K: *Amén*)

(כִּי לֶקַח טוֹב נָתַתִּי לָכֶם
תּוֹרָתִי אַל־תַּעֲזֹבוּ:
תִּכּוֹן תְּפִלָּתִי קְטֹרֶת לְפָנֶיךָ
מַשְׂאַת כַּפַּי **מִנְחַת**־עָרֶב:
הַקְשִׁיבָה לְקוֹל שַׁוְעִי
מַלְכִּי וֵאלֹהָי כִּי־אֵלֶיךָ אֶתְפַּלָּל:)

Said only with a minyan
On Yom Tov, after Ḳaddish turn to page 561.

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא שִׁירָתָא
תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Take three

STAND

Minḥah

...a gift of evening. While שחר*, root of shaḥariṭ, means dawn or morning, and* ערב*, root of ʿarviṭ, means sunset or evening, minḥah does not mean afternoon. Instead, it is a gift, and was the name of the afternoon Temple offering.*

Each service has a precedent from one of the Avoṭ – shaḥariṭ from Avraham, minḥah from Yitsḥaḳ, and ʿarviṭ from Yaʿaḳov. In Beréshiṭ 24:63, Yitsḥaḳ is in a field, 'before evening,' just before he meets Rivkah. The verb used to describe him is 'lasuaḥ' – the meaning of which is debated. He was potentially meditating, walking, singing – all classic Shabbaṭ afternoon activities. As dusk approaches, embody Yitsḥaḳ, and his quieter, meditative spirit. It can be a time for introspection, and bettering ourselves.

steps ***forwards***

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Aṿraham, Sarah
Yitsḥak, Riṿḳah,
Ya‘aḳoṿ, Raḥel and Lé-ah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors’ piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

Said during the Ten Days of Repentance
Remember us for life,
Sovereign who desires life.
Write us in the Book of Life,
for Your sake, living *Elohim.*

Sovereign who helps
and recalls and saves and protects,

B O W
Blessed are You, יהוה,
who protects Aṿraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṭekha

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṭénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya‘aḳoṿ vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él ‘Elyon gomél
ḥasaḍim toṿim, ḳonéh hakol,
vezokhér ḥasḍé aṿoṭ,
uméṿi g̣o-él liṿné ṿenéhem,
lema‘an shemo be-ahaṿah.

(Zokhrénu leḥayyim,
melekh ḥaféts baḥayyim,
vekhoṭṿénu beséfer haḥayyim
lema‘anakh Elohim ḥayyim.)

Melekh ‘ozér
ufoḳéḍ umoshia’ umag̣én,

Barukh Attah Aḍonai
mag̣én Aṿraham.

Sarah, Riṿḳah, Raḥel and Lé-ah – The four Immahoṭ (Matriarchs). A growing custom is to amend the ‘Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṭ, from Mi Shebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

STAND

…and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,

אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה

הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת, וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

Said during the Ten Days of Repentance

זָכְרֵנוּ לְחַיִּים, מֶלֶךְ חָפֵץ בַּחַיִּים, וְכָתְבֵנוּ בְּסֵפֶר הַחַיִּים, לְמַעַנְךָ, אֱלֹהִים חַיִּים.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

❧ *In summer*
(ie, after Pesaḥ)
who causes
the dew
to fall.

❧ *In winter*
(ie, after Shémini Atsereṭ)
who causes
the wind to blow
and the rain to fall.

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

❧ *Said during the Ten Days of Repentance*
Who is like you, Merciful parent, who
remembers Your creatures with
compassion for life?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.

Attah gibbor *le‘olam Aḍonai*
meḥayyéh méṭim Attah
raṿ lehoshia‘

moriḍ
hatal.

mashshiṿ haruaḥ
umoriḍ hageshem.

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné afar.
Mi khamokha ba‘al geṿuroṭ
umi ḍomeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu‘ah.

(Mi khamokha
aṿ haraḥaman zokhér yetsurav
beraḥamim leḥayyim.)

Vene-eman Attah
lehaḥayoṭ méṭim.

Barukh Attah Aḍonai
meḥayyéh
haméṭim.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

❦ *In summer* *(ie, after Pesaḥ)*	❦ *In winter* *(ie, after Shémini Atsereṭ)*
מוֹרִיד הַטָּל.	מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם.

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

❦ *Said during the Ten Days of Repentance*
מִי כָמוֹךָ אָב הָרַחֲמָן זוֹכֵר יְצוּרָיו
בְּרַחֲמִים לְחַיִּים

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

STAND

‘Amidah

...might...

At first glance, the inclusion in this paragraph (which celebrates the Divine power of resurrection and its associations with the end-of-time) of several comparatively mundane attributes seems strange. To support the falling, heal the sick, free the bound – these things are connected here to the ultimate act of compassion: reviving the dead. In fact, this paragraph demonstrates well the continuum of Divine mercy that is envisioned by the Siddur. יהוה *is omni-present and omni-involved – both in things of cosmic signifiance and things of relatively minor daily import. Very little is done to make a distinction at all between the two; we praise the Divine as the one who resurrects the dead, creates Heaven and Earth, saves the weak from the hand of the strong, makes our eyelids heavy with sleep, heals, destroys, creates again – all in the same breath.*

❧ Said only in the Reader's repetition

We shall sanctify and extol,

just like the tranquil secret
dialogue of the holy angels,
who triplicate Your sanctity, as it is
written by Your prophet:
BOW BOW BOW
“And they called, one to another, and said:”
RIGHT LEFT

(Community:)

“Holy
Holy
Holy
יהוה of Legions, the
entire world is full
of Their glory!”

Opposite them, others praise and say:

(Community:)

“Blessed is the glory of
יהוה in Their place!”

In Your holy words it is
written that they say:

(Community:)

“יהוה shall rule forever,
the *Elohim* of Tsiyyon,
For every generation,
Praise *Yahh!*”

Naḳdishakh vena‘aritsakh,

keno‘am siaḥ soḍ sarfé ḳoḍesh,
hameshaleshim lekha ḳeḍushah,
vekhén kaṭuv ‘al yaḍ neviakha:
“Veḳara zeh–el zeh ve-amar:”

(Kahal:)

“Ḳaḍosh
Ḳaḍosh
Ḳaḍosh
Aḍonai Tseva-oṭ,
melo khol-ha-arets
kevoḍo”

Le‘ummaṭam
meshabeḥim ve-omerim:

(Kahal:)

“Barukh kevoḍ
Aḍonai mimeḳomo”

Uvḍivré koḍshekha
kaṭuv lémor:

(Kahal:)

“Yimlokh Aḍonai le‘olam,
Elohayikh Tsiyyon,
leḍor vaḍor,
haleluYahh”

Said only in the Reader’s repetition

נַקְדִּישָׁךְ וְנַעֲרִיצָךְ,

כְּנֹעַם שִׂיחַ סוֹד שַׂרְפֵי קֹדֶשׁ,
הַמְשַׁלְּשִׁים לְךָ קְדֻשָּׁה,
וְכֵן כָּתוּב עַל יַד נְבִיאָךְ:
ימין שמאל
”וְקָרָא זֶה־אֶל זֶה וְאָמַר“

(קהל:)
”קָדוֹשׁ
קָדוֹשׁ
קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)
”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

(קהל:)
”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ“

STAND

‘Amidah

While we channel the declarations of angels, we must not become detached from the world. Take note of our obligations towards the world from the following teachings:

“Jews will always side with the persecuted – and not only side with them, but try speedily to come to their deliverance.”
[Ḥ. Sabato Moraïs]

“Jewish ethics are not designed for the intent of the good citizens of a ‘heavenly Jerusalem’ – but instead for the intent of the good Jewish patriots and non-Jewish citizens of this ‘Jerusalem’ here on Earth.”
[Ḥ. Eliyyahu Benamozegh]

“Faith is a propelling force, action is the engine that proves its inherent power. Only that faith which is not disjoined from an active life is demanded of a Jew.”
[Ḥ. Sabato Moraïs]

You are holy and Your name is holy,
and holy ones, every day
they praise you, *selah!*
Blessed are You, יהוה,
the holy *Él.*

❦ Said instead during the Ten Days of Repentance
...the holy Sovereign

You are One,
and Your name is One!
Who is like Your people, Yisraél,
a singular nation on the Earth.
Beauty and Eminence,
and a garland of Salvation –
on the day of rest and sanctity,
which You gave to Your people.
Aṿraham rejoices, Sarah laughs,
Yitsḥaḳ revels, Riṿḳah loves,
and all the House of Yaʿaḳoṿ
rest on it,
(Yaʿakov and his sons rest on it)
a rest of love and generosity,
a rest of truth and trust,

Attah ḳaḍosh veshimkha ḳaḍosh,
uḳḍoshim bekhol–yom
yehalelukha, selah.
Barukh Attah Aḍonai
ha-Él haḳaḍosh.

(...hamelekh haḳaḍosh)

Attah eḥaḍ
veshimkha eḥaḍ,
umi kheʿammekha (ke)Yisraél
goi eḥad ba-arets.
Tif-ereṭ geḍullah,
vaʿatereṭ yeshuʿah,
yom menuḥah uḳdushshah
leʿammekha naṭatta.
Aṿraham yagél, Sarah titsḥaḳ,
Yitsḥaḳ yerannén, Riṿḳah tohaṿ,
vekhol–Béṭ Yaʿaḳoṿ
yanuḥu ṿo,
(Yaʿaḳoṿ uṿanav yanuḥu ṿo)
menuḥaṭ ahaṿah unḍaṿah,
menuḥaṭ emeṭ ve-emunah,

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם
יְהַלְלוּךָ. סֶּלָה.

בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

Said instead during the Ten Days of Repentance
...הַמֶּלֶךְ הַקָּדוֹשׁ.

אַתָּה אֶחָד

וְשִׁמְךָ אֶחָד,
וּמִי כְּעַמְּךָ (כְּ)יִשְׂרָאֵל
גּוֹי אֶחָד בָּאָרֶץ.
תִּפְאֶרֶת גְּדֻלָּה,
וַעֲטֶרֶת יְשׁוּעָה,
יוֹם מְנוּחָה וּקְדֻשָּׁה
לְעַמְּךָ נָתָתָּ.
אַבְרָהָם יָגֵל, שָׂרָה תִּצְחָק,
יִצְחָק יְרַנֵּן, רִבְקָה תֹּאהַב,
וְכָל־בֵּית יַעֲקֹב
יָנוּחוּ בוֹ,
(יַעֲקֹב וּבָנָיו יָנוּחוּ בוֹ)
מְנוּחַת אַהֲבָה וּנְדָבָה,
מְנוּחַת אֱמֶת וֶאֱמוּנָה,

STAND

‘Amidah

...Sarah laughs.... Rivkah loves...

Across many siddurim, invocations of the avot are balanced by the imahot. However, this passage has received less attention – perhaps due to the smaller crowds at Shabbat minhah – but its beautiful central blessing is just as deserving of our attention, and we hope this printing to be the first of many. The avot in this passage are given actions of rejoicing that they are envisioned performing in a paradisical future Shabbat. For the imahot, to correspond to this yet to bring their own unique qualities, we chose biblical actions performed by them. These past and future actions of our foremothers are essential flavours of Shabbat – laughter, and love. This climaxes with an image of the full House of Ya‘akov rejoicing in Shabbat together – not just sons. Just as here, may our families come together in full, to love, laugh, and rest.

a rest of peace, quiet, and safety,
a rest which is perfected because
You desired it. Your children will
recognise and they will know
that it is from You, their rest.
And for their rest, they will
sanctify Your name.

Our *Elohim* and that of our
ancestors, please desire for us that
we should rest! Sanctify us with
Your commands! Place our portion
within Your Torah! Satiate us with
Your goodness! Allow our souls
to revel in Your salvation! Purify
our minds to serve You truthfully!
Bequeath to us, יהוה, our *Elohim*,
with love and desire, Your holy
Shabbaṭ. All Yisraél will sanctify
your name by resting upon it.

Blessed are You, יהוה,
who sanctifies Shabbaṭ.

menuḥaṭ shalom hashḳéṭ
vaveṭaḥ, menuḥah shelémah
she-attah hu rotseh vahh.
Yakkiru vanekha veyéde'u
ki mé-ittekha hu menuḥaṭam,
ve'al menuḥaṭam
yaḳdishu eṭ shemekha.

Elohénu vÉlohé avoṭénu,
retséh na bimnuḥaṭénu,
ḳaddeshénu bemitsvoṭekha,
sim ḥelḳénu beṭoraṭakh,
sabbe'énu mittuvakh,
saméaḥ nafshénu bishu'atakh,
vetahér libbénu le'ovdekha
ve-emeṭ, vehanḥilénu Adonai
Elohénu be-ahavah uvratson
shabbaṭ ḳodshekha,
veyanuḥu vo–kol–Yisraél
meḳaddeshé shemekha.

Barukh Attah Adonai,
meḳaddésh haShabbaṭ.

מְנוּחַת שָׁלוֹם הַשְׁקֵט וָבֶטַח,
מְנוּחָה שְׁלֵמָה שֶׁאַתָּה הוּא
רוֹצֶה בָּהּ.
יַכִּירוּ בָנֶיךָ וְיֵדְעוּ
כִּי מֵאִתְּךָ הִיא מְנוּחָתָם,
וְעַל מְנוּחָתָם
יַקְדִּישׁוּ אֶת־שְׁמֶךָ:

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
רְצֵה נָא בִּמְנוּחָתֵנוּ,
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
שִׂים חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבֶךָ,
שַׂמַּח נַפְשֵׁנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יְהוָה אֱלֹהֵינוּ
בְּאַהֲבָה וּבְרָצוֹן שַׁבַּת קָדְשֶׁךָ,
וְיָנוּחוּ בוֹ־כָל־יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהוָה,
מְקַדֵּשׁ הַשַּׁבָּת:

STAND

‘Amidah

...rest...

A single blessing about Shabbaṭ replaces the thirteen middle blessings of the ‘Amidah, in each service with a different theme. In the afternoon, it is oriented around rest. The word menuḥah in fact appears seven times – a number associated with Shabbaṭ and with sanctity. As well as meaning rest, the word also shares its consonants, מנחה*, with minḥah, the afternoon prayer.*

While all of Shabbaṭ is about rest, it is particularly appropriate as a theme in the quiet and meditative ending portion of Shabbaṭ. This is also why we have no text from Torah, as we do in the other three ‘Amidoṭ – we are concluding, and looking forwards rather than backwards. We have established the precedents for Shabbaṭ from the past, and it is these messianic predictions for a restful future which are our focus for these last few hours.

Desire, יהוה our *Elohim*, Your
people Yisraél and their prayers
with favour. And restore the service
of Your sanctuary, and the people
of Yisraél, and with loving favour
accept our offerings and prayers.
And may the service of Your people
Yisraél ever find favour with You.

❦ *Said during Rosh Ḥoḍesh and festivals*
Our *Elohim* and *Elohim* of our ancestors,
lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiaḥ,
descendant of Daviḍ, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance and
happiness, goodness, grace, love, and mercy,
on this day:

❦ *On Pesaḥ*	❦ *On Sukkoṭ*	❦ *On Rosh Ḥoḍesh*
of the Festival of Matssoṭ	of the Festival of Sukkoṭ	of the New Month

on this day, a sacred event,

to be merciful to us today and to save us.
Remember us, יהוה our *Elohim*, today for good,
and recall us today for blessing,
and save us today for a good life.

Retséh Aḍonai Elohénu
be‘ammekha Yisraél
veliṭfillaṭam she‘éh.
Vehashéṿ ha‘aṿoḍah liḍṿir
béṭekha, ve-ishshé Yisraél,
uṭfillaṭam mehérah be-ahaṿah
ṭeḳabbél beratson.
Uṭ-hi leratson tamiḍ
‘aṿoḍaṭ Yisraél ‘ammekha.

(Elohénu vÉlohé aṿoṭénu,
ya‘aleh veyaṿo,
yaggia’, yéra-eh veyératseh,
yishama’, yippaḳéḍ, veyizzakhér
zikhronénu
vezikhron aṿoṭénu
zikhron Yerushalayim ‘irakh
vezikhron Mashiaḥ miBéṭ–Daviḍ ‘aṿdakh,
vezikhron kol–‘ammekha Béṭ–Yisraél
lefanekha liflétah, letoṿah,
leḥén leḥeseḍ ulraḥamim
beyom:

Ḥag HaMatssoṭ hazeh	*Ḥag HaSukkoṭ hazeh*	*Rosh HaḤoḍesh hazeh*

beyom miḳra ḳoḍesh hazeh,

leraḥém bo ‘alénu ulhoshi‘énu.
Zokhrénu Aḍonai Elohénu
bo letoṿah, (K: Amén),
ufokḍénu ṿo liṿrakhah (K: Amén),
vehoshi‘énu ṿo leḥayyim toṿim (K: Amén).

‘Amiḍah

On the threshold of half a house
in the Land of Israel
my father stood
pointing to the sides and saying:
Upon these ruins
one day we will build a kitchen
to cook in it a Leviathan’s tail
and a wild bull,
upon these ruins
we will build a corner for prayer
to make room
for a bit of holiness.
My father remained on the threshold
and I, my entire life,
have been erecting scaffolding
reaching up to the sky.

Erez Bitton

STAND

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,
וְאִשֵּׁי יִשְׂרָאֵל,
וּתְפִלָּתָם מְהֵרָה בְּאַהֲבָה
תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.

Said during Rosh Ḥoḍesh and festivals

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
יַעֲלֶה וְיָבֹא,
יַגִּיעַ, יֵרָאֶה וְיֵרָצֶה,
יִשָּׁמַע, יִפָּקֵד, וְיִזָּכֵר
זִכְרוֹנֵנוּ
וְזִכְרוֹן אֲבוֹתֵינוּ,
זִכְרוֹן יְרוּשָׁלַיִם עִירָךְ
וְזִכְרוֹן מָשִׁיחַ מִבֵּית־דָּוִד עַבְדָּךְ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶיךָ לִפְלֵיטָה, לְטוֹבָה,
לְחֵן לְחֶסֶד וּלְרַחֲמִים
בְּיוֹם:

On Pesaḥ
חַג הַמַּצּוֹת

On Sukkoṭ
חַג הַסֻּכּוֹת

הַזֶּה, בְּיוֹם מִקְרָא קֹדֶשׁ הַזֶּה,

On Rosh Ḥoḍesh
רֹאשׁ הַחֹדֶשׁ הַזֶּה

לְרַחֵם בּוֹ עָלֵינוּ וּלְהוֹשִׁיעֵנוּ.
זָכְרֵנוּ יְיָ אֱלֹהֵינוּ בּוֹ לְטוֹבָה (ק: אָמֵן),
וּפָקְדֵנוּ בוֹ לִבְרָכָה (ק: אָמֵן),
וְהוֹשִׁיעֵנוּ בוֹ לְחַיִּים טוֹבִים (ק: אָמֵן).

With salvation and mercy, be generously gracious
upon us, and forgive and absolve us, and save us,
for it is toward you our eyes look.
For You are a Sovereign *Él*, gracious and merciful.

And You, in your great mercy, again
grant us grace and delight in us,
and may our eyes witness Your
merciful return to Tsiyyon.

Blessed are You, יהוה,
who returns THEIR *Shekhinah*
to Tsiyyon.

B *O* *W*

We thank You,
for You are our *Elohim*
and that of our ancestors,
forever and ever. Our
Creator, rock of our
lives, You are the shield
of our salvation. Each
generation will thank
You, and tell of Your
praises, in gratitude
for our lives placed in
Your hands, for our
souls which we have
entrusted to You, and for
the miracles which You
perform for us daily. For
Your wonders and Your
goodness at all times:
morning, noon and night.
You are good, for your mercy never fails.
You are merciful, for Your love never ceased.
From forever we have set our hope on You.

Said during the Reader's repetition by the Ḳahal

We thank You,
for You are יהוה *our*
Elohim and Elohim
of our ancestors, the
Elohim of all flesh, our
Creator and that of all
creation. Blessings and
thanks to Your great
and holy name for you
have enlivened us and
sustained us. Continue
to enliven us and grace
us, gathering our exiles
to your sacred precinct,
so they may keep Your
ordinances and do
Your will, serving You
with a whole heart,
for this we thank
You. Blessed is the
Él of gratitude.

viḍṿar yeshuʿah veraḥamim, ḥus
veḥonnénu vaḥamol veraḥém ʿalénu
vehoshiʿénu, ki élekha ʿénénu.
Ki Él melekh ḥannun veraḥum Attah.)

Ve-Attah beraḥamekha harabbim,
taḥpots banu veṭirtsénu,
veṭeḥezénah ʿénénu beshuṿekha
leTsiyyon beraḥamim.

Barukh Attah Aḍonai
hamaḥazir shekhinaṭo
leTsiyyon.

Moḍim anaḥnu lakh,
sha-Attah hu Aḍonai
Elohénu vÉlohé Aṿoṭénu
leʿolam vaʿeḍ. Tsurénu
tsur ḥayyénu, umagén
yishʿénu Attah hu.
Leḍor vaḍor noḍeh
lekha unsappér
tehillatekha, ʿal
ḥayyénu hamesurim
beyaḍekha, veʿal
nishmoṭénu hapeḳuḍot
lakh, veʿal nissekha
shebekhol–yom
immanu. Veʿal
nifle-otekha vetoṿotekha
shebekhol–ʿét ʿerev
vaṿoker vetsahorayim.
Hatoṿ ki lo khalu raḥamekha,
hameraḥém ki lo tammu ḥasaḍekha,
ki méʿolam ḳivvinu lakh.

Modim anaḥnu lakh,
sha-Attah hu
Aḍonai Elohénu
vÉlohé Aṿoṭénu,
Elohé kol–basar,
yotserénu yotsér
Beréshiṭ. Berakhoṭ
vehoda-ot leshimkha
hagadol vehakadosh,
ʿal sheheḥe-yitanu
vekiyyamtanu.
Kén teḥayyénu
uṭ-ḥonnénu, vete-esof
galuyyoṭénu
leḥatsrot kodshekha,
lishmor ḥukkekha
velaʿasot retsonekha,
ulʿavdekha belévav
shalém,
ʿal she-anu modim
lakh. Barukh Él
hahoda-ot.

בִּדְבַר יְשׁוּעָה וְרַחֲמִים, חוּס וְחָנֵּנוּ,
וַחֲמֹל וְרַחֵם עָלֵינוּ וְהוֹשִׁיעֵנוּ,
כִּי אֵלֶיךָ עֵינֵינוּ.
כִּי אֵל מֶלֶךְ חַנּוּן וְרַחוּם אָתָּה.

וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפֹּץ בָּנוּ וְתִרְצֵנוּ,
וְתֶחֱזֶינָה עֵינֵינוּ בְּשׁוּבְךָ
לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

Said during the Reader's repetition by the Ḳahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי כָל־
בָּשָׂר, יְצָרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

STAND

‘Amiḍah

Giving thanks is sweeter
than bounty itself.
One who cherishes gratitude
does not cling to the gift!

Giving thanks is the true
meat of God's bounty;
the bounty is its shell,
For giving thanks carries
you to the hearth of the Beloved.

Abundance alone brings
heedlessness,
giving thanks gives birth to
alertness.

The bounty of giving thanks
will satisfy and elevate you,
and you will bestow
a hundred bounties in return.

Eat your fill of God's delicacies,
and you will be freed
from hunger and begging.

Rumi

On Ḥanukkah and Purim, insert
"For the miracles" on page 676

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

Said during the Ten Days of Repentance
Inscribe us for good life,
along with all the children of Your covenant.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Our Parent, bless us all
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*

Veʿal kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu leʿolam vaʿeḍ,
vekhol haḥayyim yodukha selah.
(Ukhṭoṿ leḥayyim ṭoṿim kol bené ṿeritekha.)

Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ leʿolam ki ṭoṿ.
Ha-él, yeshuʿaténu veʿezraténu,
selah, ha-Él hatoṿ.

Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.

Sim shalom toṿah uṿrakhah,
ḥayyim, ḥén vaḥeseḍ
tseḍakah veraḥamim ʿalénu
veʿal kol–Yisraél ʿammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha naṭatta–lanu,
Aḍonai Elohénu:

On Ḥanukkah and Purim,
insert עַל הַנִּסִּים *on page 677*

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

Said during the Ten Days of Repentance
וּכְתוֹב לְחַיִּים טוֹבִים כָּל־בְּנֵי בְרִיתֶךָ.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
צְדָקָה וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,

STAND

'Amidah

This is what I see:

a grain of wheat in the hand of a small boy

barefoot on the unnamed roads,
sleeping in the dream another is having.

An oud, a violin, a guitar,
a mirror of dew,
a man about to undress,
a woman staring.

A traveler
returning
everywhere

and forgetfulness
stealing from itself.

Maktoub, the Moor says,
we hold clouds in our mouth
and imagine God in our breath.

Nathalie Handal

Torah and life,
love and kindness,
justice and mercy,
blessing and peace.
And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

Said during the Ten Days of Repentance
May we be remembered and inscribed
before You in the book of life, blessing,
peace, sustenance, salvation, comfort, and
good decrees – us and all of Your people
Yisraél, for a good life and peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

Repetition ends here

Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍaḳah veraḥamim,
berakhah veshalom.
Vetoṿ beʻénékha (leṿarekhénu)
leṿarékh eṭ–(kol–)ʻammekha
Yisraél, beroṿ–ʻoz veshalom.

Uṿséfer ḥayyim, berakhah veshalom,
ufarnasah toṿah vishuʻah veneḥamah,
ugzéroṭ toṿoṭ, nizzakhér venikkaṭéṿ
lefanekha, anaḥnu vekhol–ʻammekha
Yisraél, leḥayyim toṿim ulshalom.

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʻammo Yisraél
bashalom,
amén.

תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

Said during the Ten Days of Repentance

וּבְסֵפֶר חַיִּים, בְּרָכָה וְשָׁלוֹם, וּפַרְנָסָה
טוֹבָה וִישׁוּעָה וְנֶחָמָה, וּגְזֵרוֹת טוֹבוֹת,
נִזָּכֵר וְנִכָּתֵב לְפָנֶיךָ, אֲנַחְנוּ וְכָל־עַמְּךָ
יִשְׂרָאֵל, לְחַיִּים טוֹבִים וּלְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

Repetition ends here

STAND

‘Amidah

...peace...

Naturally, we conclude our private prayer with a petition for peace. The peace for which we pray is obtained through (as we read) a life of Torah, love, kindness, justice, mercy, and blessing. Thus, peace is not the absence of conflict – many of those things above may involve (productive) conflict. Rather, peace in the Jewish imagination is conceived of as ‘wholeness’ (lit. shalom). To be whole, to have everything needed, to be complete – is to be at peace. Conflict may very well be part of what’s needed, so long as it contributes to that whole, and to wholeness.

Kavvanah: what makes you complete? What things are required for you to feel a state of wholeness – and how can you achieve that sense of peace in small ways every day?

May the words I speak and the
thoughts I think be acceptable before
You, יהוה, my Rock and my Redeemer.

My *Elohim,*

keep my tongue from speaking ill,
my lips from words of falsehood.
And to those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ.*
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do so for the sake of Your name,
Do so for the sake of Your right hand,
Do so for the sake of Your Torah
Do so for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in THEIR mercy make
BOW BOW BOW
peace for us and all Yisraél, *amén.*
LEFT RIGHT

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

Elohai,

netsor leshoni méra’
siftoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke‘afar lakol tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof
nafshi. Vekhol–haḳamim ‘alai
lera‘ah, mehérah hafér ‘atsaṭam
veḳalḳél maḥashaṿtam.
‘Aséh lema‘an shemakh,
‘Aséh lema‘an yeminakh,
‘Aséh lema‘an toraṭakh,
Aséh lema‘an ḳeḍushshaṭakh.
Hoshi‘ah, yeminkha va‘anéni.
Yihyu leratson imré–fi, vehegyon
libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

‘Oseh shalom bimromav
hu ỵeraḥamav
ya‘aseh shalom ‘alénu
ve‘al kol–Yisraél, amén.

‘Amiḍah

What will you do, God, when I die?
When I, your pitcher, broken, lie?
When I, your drink, go stale or dry?
I am your garb, the trade you ply,
you lose your meaning, losing me.

Homeless without me, you will be
robbed of your welcome,
warm and sweet.
I am your sandals: your tired feet
will wander bare for want of me.

Your mighty cloak will fall away.
Your glance that
on my cheek was laid
and pillowed warm,
will seek, dismayed,
the comforts that I offered once —
to lie, as sunset colors fade
in the cold lap of alien stones.

What will you do, God?
I am afraid.

Rainer Maria Rilke

STAND

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
שִׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמָךְ,
עֲשֵׂה לְמַעַן יְמִינָךְ,
עֲשֵׂה לְמַעַן תּוֹרָתָךְ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתָךְ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

Your justice is like a divine mountain massif, and
your decrees are like the great abyssal depth –
You, יהוה, save both human and animal.
Your justice, *Elohim*, reaches to the highest heights,
the very same which you have made –
Elohim, who is like you?
Your justice is eternal justice; Your Torah is truth.
May the name יהוה be blessed from now to forever.
From the rising of the sun, until it goes down,
may the name יהוה be praised. יהוה our Liege,
how powerful is Your name upon all the Earth.

Exalted and hallowed

is Their great name *(Community: Amén)* in the world which is made according to Their will, and may They establish Their kingdom, and may Their salvation blossom and Their anointed come soon. *(C: Amén)* In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept *(C: Mercifully and willfully receive our prayers)* the prayer and supplication of the whole House of Yisraél before their Parent in Heaven, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing,

Tsidḳatekha kehareré–Él mishpatekha tehom
rabbah, aḍam uṿhémah toshia’ Adonai.
Vetsidḳatekha Elohim ‘ad–marom, asher ‘asiṭa
geḍoloṭ, Elohim mi khamokha.
Tsidḳatekha tseḍeḳ le‘olam, veṭoraṭekha emeṭ.
(Yehi shém Aḍonai meṿorakh mé‘attah
ve‘aḍ ‘olam. Mimizraḥ–shemesh ‘ad–meṿo-o
mehullal shém Aḍonai. Aḍonai Aḍonénu,
mah–addir shimkha bekhol ha-arets.)

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: *Amén)*
Be‘alma di–ṿera khir‘uṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (K: *Amén) Beḥayyékhon*
uṿyomékhon uṿḥayyé ḍekhol–Béṭ Yisraél
ba‘agala uṿizman ḳariṿ, ve-imru: amén.

(K: *Amén, yehé sheméhh rabba meṿarakh*
le‘alam le‘almé ‘almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar, veyiṭromam,
veyiṭnassé, veyiṭ-haddar, veyiṭ‘alleh,
veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu.
(K: *Amén) Le‘élla min kal–birkhaṭa shiraṭa*
tishbeḥaṭa veneḥemaṭa da-amiran be‘alma,
ve-imru: amén. (K: *Amén)*

Tiṭḳabbal (K: Ḳabbél beraḥamim uṿratson
eṭ–tefillaṭénu) tseloṭehon uṿa‘uṭehon,
dekhol–Béṭ Yisraél, ḳoḍam Aṿuhon
deṾishmayya ve-imru: amén. (K: *Amén)*

Yehé shelama rabba min Shemayya, (K: *Ḥayyim)*
ḥayyim vesava’ vishu‘a veneḥamah veshézava
urfu-ah ug-ullah usliḥah vekhapparah verevaḥ

צִדְקָתְךָ ׀ כְּהַרְרֵי־אֵל מִשְׁפָּטֶךָ תְּהוֹם רַבָּה
אָדָם וּבְהֵמָה תוֹשִׁיעַ יְיָ׃
וְצִדְקָתְךָ אֱלֹהִים עַד־מָרוֹם
אֲשֶׁר־עָשִׂיתָ גְדֹלוֹת אֱלֹהִים מִי כָמוֹךָ׃
צִדְקָתְךָ צֶדֶק לְעוֹלָם וְתוֹרָתְךָ אֱמֶת׃
(יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם׃
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ׃
יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ)

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל

(ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)

Ḳaddish Titkabbal

This version of the Ḳaddish is the 'full Ḳaddish' which typically comes after the recitation of the 'Amiḍah to separate it from the concluding material that follows.

This Ḳaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, 'Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakoḍesh (the language of holiness) as well.

redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Substitute festive psalms here, see pages 410b-l.

Praised is *Yahh!* I shall thank יהוה will all of my heart – directly, in secret, as well as in public. The deeds of יהוה are great, pursued by all desire who them. Glory and splendour is Their act, and Their justice stands forever. Their mystics recall what they have made – gracious and merciful is יהוה. They has given prey to those who fear Them, They remembers Their covenant always. The strength of Their deeds has been explained to Their people, to give them a national inheritance. The acts of Their hands are truth and decree, trustworthy for all who trust in them. They will be supported forever and always, these acts of truth and honesty. Redemption has been sent to Their people, They commanded Their present for eternity – sacred and awesome is Their name. The start of wisdom is the awe of יהוה, a keen intellect applied to all their deeds – this is the praise of Them which will stand forever.

vehatssalah lanu ulkhol–ʻammo Yisraél,
ve-imru: amén. *(K: Amén)*

ʻOseh shalom bimromav,
hu ỵerahamav yaʻaseh shalom ʻalénu,
veʻal kol–Yisraél, ve-imru: amén. *(K: Amén)*

HaleluYahh
oḍeh Adonai bekhol–léỵav,
besoḍ yesharim veʻédah.
Geḍolim maʻasé Adonai,
deroshim lekhol–ḥeftséhem.
Hoḍ–vehaḍar paʻolo,
vetsiḍḳaṭo ʻomedeṭ laʻaḍ.
Zékher ʻasah lenifle-oṭav,
ḥannun veraḥum Adonai.
Teref naṭan liré-av,
yizkor leʻolam beriṭo.
Koaḥ maʻasav haggiḍ leʻammo,
laṭéṭ lahem naḥalaṭ goyim.
Maʻasé yaḍav emeṭ umishpat,
ne-emanim kol–piḳḳuḍav.
Semukhim laʻaḍ leʻolam,
ʻasuyim be-emeṭ veyashar.
Peḍuṭ shalaḥ leʻammo
tsivvah–leʻolam beriṭo,
ḳadosh venora shemo.
Réshiṭ ḥokhmah yir-at Adonai
shékhel toṿ lekhol–ʻoséhem,
tehillaṭo ʻomeḍeṭ laʻaḍ.

חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Substitute festive psalms here, see pages 411b-l.

קיא הַלְלוּיָהּ ׀ אוֹדֶה יְיָ בְּכָל־לֵבָב
בְּסוֹד יְשָׁרִים וְעֵדָה:
גְּדֹלִים מַעֲשֵׂי יְיָ דְּרוּשִׁים לְכָל־חֶפְצֵיהֶם:
הוֹד־וְהָדָר פָּעֳלוֹ וְצִדְקָתוֹ עֹמֶדֶת לָעַד:
זֵכֶר עָשָׂה לְנִפְלְאוֹתָיו חַנּוּן וְרַחוּם יְיָ:
טֶרֶף נָתַן לִירֵאָיו יִזְכֹּר לְעוֹלָם בְּרִיתוֹ:
כֹּחַ מַעֲשָׂיו הִגִּיד לְעַמּוֹ
לָתֵת לָהֶם נַחֲלַת גּוֹיִם:
מַעֲשֵׂי יָדָיו אֱמֶת וּמִשְׁפָּט
נֶאֱמָנִים כָּל־פִּקּוּדָיו:
סְמוּכִים לָעַד לְעוֹלָם
עֲשׂוּיִם בֶּאֱמֶת וְיָשָׁר:
פְּדוּת ׀ שָׁלַח לְעַמּוֹ צִוָּה לְעוֹלָם בְּרִיתוֹ
קָדוֹשׁ וְנוֹרָא שְׁמוֹ:
רֵאשִׁית חָכְמָה ׀ יִרְאַת יְיָ
שֵׂכֶל טוֹב לְכָל־עֹשֵׂיהֶם
תְּהִלָּתוֹ עֹמֶדֶת לָעַד:

Minḥah

deeds... acts... what they have made... The root עשה, meaning to do or to make, runs as a theme through this psalm. English struggles to reflect this double meaning – most of the occurrences here could be read as either actions or creations.

Reading this psalm as we come towards the end of shabbat gradually tilts our minds to apply the sanctity of shabbat into actions in the coming week.

The start of wisdom is the awe... This line, like many unassuming phrases from Tehillim, has been hugely influential. The conjoining of Réshiṭ (start/first) with Ḥokhmah (wisdom) led to the mystical interpretation of BeRéshiṭ as "with Ḥokhmah". This is key to the Zohar, which radically rereads the first words of Torah "In the beginning..." as "With Wisdom They created the Heavens and the Earth".

Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the
world which is made according to THEIR will,
and may THEY establish THEIR kingdom,
and may THEIR salvation blossom
and THEIR anointed come soon. *(C: Amén)*
In our lives and days
and the life of all the House of Yisraél,
speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed
forever and ever, and to all eternity blessed)

May THEIR great name be blessed
forever and ever, and to all eternity blessed
and praised and glorified and exalted and
extolled and honoured and adored and lauded
be the name of the blessed Holy One *(C: Amén)*
above and beyond all the blessings, songs,
praises and consolations which are uttered in
the world, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven,
(C: Life) life, abundance, salvation and
comfort, help, healing, redemption,
forgiveness and atonement, relief and
salvation, for us and for all Their people
Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well, and
upon all Yisraél, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash
sheméhh rabba. (Kahal: *Amén*)
Be‘alma di–ṿera khir‘uṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh viḳaréṿ
meshiḥéhh. (K: *Amén*) *Beḥayyékhon*
uṿyomékhon uṿḥayyé ḍekhol–béṭ
Yisraél ba‘agala uṿizman ḳariṿ, ve-imru: amén.

(K: *Amén yehé sheméhh rabba meṿarakh*
le‘alam le‘almé ‘almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
le‘alam le‘almé ‘almayya yiṭbarakh,
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭ-haddar, veyiṭ‘alleh,
veyiṭ-hallal sheméhh deḳuḍesha
berikh hu. (K: *Amén*) *Le‘élla min*
kal–birkhaṭa shiraṭa tishbeḥaṭa
veneḥemaṭa da-amiran be‘alma,
ve-imru: amén. (K: *Amén*)

Yehé shelama rabba min shemayya,
(K: *Ḥayyim*) *ḥayyim vesaṿa’ vishu‘ah*
veneḥamah veshézaṿa urfu-ah
ug̣-ullah usliḥah vekhapparah
vereṿaḥ vehatssalah lanu
ulkhol–‘ammo Yisraél,
ve-imru: amén. (K: *Amén*)

‘Oseh shalom bimromav,
hu ṿeraḥamav ya‘aseh shalom
‘alénu, ve‘al kol–Yisraél,
ve-imru: amén. (K: *Amén*)

Said only with a minyan

MOURNERS STAND

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה
וְרֶוַח וְהַצָּלָה לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Kaddish Yehé Shelama

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

It is upon us

to praise the Liege of all, to give
greatness to the Creator of creation.
For we have not been made like the
other nations of the Earth,
and we have not been allocated like
other families on the planet.
For THEY has not given them a
share like ours, nor a lot like ours.
For they bow to vanity and emptiness
and pray to an *Él* which cannot save,

B O W
Thus we bow
before the Sovereign, Ruler of Rulers,
the Holy Blessed One.

For THEY has arrayed the Heavens
and founded the Earth. THEIR
glorious abode is in worlds above,
and the *Shekhinah* THEIR strength
in the highest heights. THEY is our
Elohim and there is no other,
Our Sovereign is true, and nothing
else exists, as it says in the Torah:
"And you shall know this day,
and take it to heart,
that יהוה is *Elohim*
in Heaven above
and on Earth below,
there is no other."

ʻAlénu

leshabbéaḥ la-aḍon hakol,
laṭéṭ geḍullah leyotsér beréshiṭ,
shelo ʻasanu keg̣oyé ha-aratsoṭ,
velo samanu kemishpeḥoṭ
ha-aḍamah,
shelo sam ḥelḳénu kahem,
veg̣oralénu kekhol–hamonam,
shehém mishtaḥavim laheṿel variḳ,
umiṭpallelim el–Él lo yoshia',

Va-anaḥnu mishtaḥavim lifné
melekh malkhé hamelakhim
haḲaḍosh Barukh Hu.

Shehu noteh shamayim
veyoséḍ arets, umoshaṿ
yeḳaro bashamayim mimaʻal,
ushkhinaṭ ʻuzzo
beg̣oṿhé meromim.
Hu Elohénu ve-én ʻoḍ aḥér,
emeṭ malkénu ve-efes zulaṭo,
kakkaṭuṿ baṬorah:
"Veyaḍa'ta hayom
vahashéṿoṭa el leṿaṿekha,
ki Aḍonai hu ha-Elohim
bashamayim mimaʻal
veʻal–haʻarets mittaḥaṭ ***én ʻoḍ."***

STAND

עָלֵינוּ

לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם,
וְגֹרָלֵנוּ כְּכָל־הֲמוֹנָם,
שֶׁהֵם מִשְׁתַּחֲוִים לָהֶבֶל וָרִיק,
וּמִתְפַּלְּלִים אֶל־אֵל לֹא יוֹשִׁיעַ,

וַאֲנַחְנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים. הוּא
אֱלֹהֵינוּ וְאֵין עוֹד אַחֵר, אֱמֶת
מַלְכֵּנוּ וְאֶפֶס זוּלָתוֹ,
כַּכָּתוּב בַּתּוֹרָה: ”וְיָדַעְתָּ הַיּוֹם
וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ,
כִּי יְיָ הוּא הָאֱלֹהִים
בַּשָּׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתָּחַת,
אֵין עוֹד.“

‘Alénu

As pointed out above when ‘Al̲énu appears elsewhere in the Siddur, the inclusion of this piyyut is hard to explain. For Ashkenazi communities, the adding of ‘Al̲énu to weekday prayer services follows on from the First Crusade and in connection with the martyrs who were killed during it (many of whom were, apocryphally, said to have died reciting its words). Some Sefaradi traditions include both paragraphs of the ‘Al̲énu, some leave it out entirely, and some, such as the Spanish-Portuguese community, only include the first paragraph. Many contemporary, non-Orthodox texts of ‘Al̲énu leave out the line which references ‘vanity and emptiness and an Él which cannot save’, seeing it as an anti-Christian polemic (which it may be). Here we’ve reproduced the complete text, but restricted ourselves to the first paragraph only.

By David

Blessed is יהוה, my rock, who teaches my fists to fight and my fingers for war. My love and my fortress, my refuge and my deliverance – my shield behind which I hide and which conquers peoples beneath me. יהוה – what is a human being that You should notice them? What is humanity that You should even consider it? A human is so ephemeral, their days pass like a shadow. יהוה – bend Your heavens and come down! Touch the mountains so that they smoke! Strike with lightning and scatter them! Send forth Your arrows and dazzle them! Send forth Your hands from above, grab me and rescue me from the mighty waters, from the hand of foreigners. Their mouths speak falsehoods, and their right hands incline towards lies. *Elohim* – I will sing a new song to You, on the ten-stringed lyre I will chant to You. You, who gives victory to kings, who rescues David, Your servant, from a nasty end. Rescue me, save me – from the hands of these foreigners! Their mouths speak falsehoods, and their right hands incline towards lies. [Then], our sons will grow up like well-nurtured plants, and our daughters will be like olive trees in their youth – all standing like pillars on the plazas of a palace. Our storehouses will be full of all types of sustenance, and our flocks will increase a hundred-thousand fold in our fields. Our cattle will be heavy with young, with no abortive or failed births – there will be no cry of pain in our streets! Happy is the people of whom this is so! Happy is the people whose *Elohim* is יהוה.

LeḌaviḍ(!) Barukh Adonai(!) Tsuri,
hamelamméḍ yaḍai laḳraṿ;
etsbe‘oṭai lamilḥamah.
Ḥasdi umtsuḍaṭi, misgabbi umfalti li;
maginni uṿo ḥasiṭi; haroḍéḍ ‘ammi ṭaḥti.
Adonai, mah–aḍam vatéḍa‘éhu;
ben–enosh, vateḥashsheṿéhu.
Aḍam laheṿel damah; yamin, ketsél ‘oṿér.
Adonai hat–shamekha veṭéreḍ;
ga’ beharim veye‘eshanu.
Beroḳ baraḳ uṭfitsém,
shelaḥ ḥitssekha uṭhummém.
Shelaḥ yaḍekha, mimarom;
petséni vehatsiléni mimayim rabbim;
miyaḍ, bené nekhar.
Asher pihem dibber–shav;
viminam, yamin shaḳer.
Elohim, shir ḥadash ashirah lakh;
benéṿel ‘asor azammerah–lakh.
Hanoṭén teshu‘ah lamelakhim;
hapotseh et–Daviḍ ‘aṿdo méḥereṿ ra‘ah.
Petséni vehatssiléni miyaḍ bené–nékhar;
asher pihem dibber–shav;
viminam, yamin shaḳer.
Asher banénu(!) kinti‘im,
meg̣uddalim bin‘uréhem;
benoṭénu khezaviyyoṭ;
meḥuttaṿoṭ, taṿniṭ hékhal.
Mezavenu melé-im, mefiḳim mizzan el–zan;
tsonénu ma-alifoṭ merubbaṿoṭ, beḥutsoṭénu.
Allufénu mesubbalim; én–perets ve-én yotséṭ;
ve-én tsevaḥah birḥoṿoṭénu.
Ashré ha‘am shekakhah lo;
ashré ha‘am she-Adonai Elohav.

קמד לְדָוִ֨ד ׀ בָּר֤וּךְ יְיָ֨ ׀ צוּרִ֗י
הַֽמְלַמֵּ֣ד יָדַ֣י לַקְרָ֑ב אֶ֝צְבְּעוֹתַ֗י לַמִּלְחָמָֽה׃
חַסְדִּ֣י וּמְצוּדָתִי֮ מִשְׂגַּבִּ֪י וּֽמְפַלְטִ֫י לִ֥י
מָ֭גִנִּי וּב֣וֹ חָסִ֑יתִי הָרוֹדֵ֖ד עַמִּ֣י תַחְתָּֽי׃
יְיָ֗ מָֽה־אָ֭דָם וַתֵּדָעֵ֑הוּ בֶּן־אֱ֝נ֗וֹשׁ וַתְּחַשְּׁבֵֽהוּ׃
אָ֭דָם לַהֶ֣בֶל דָּמָ֑ה יָ֝מָ֗יו כְּצֵ֣ל עוֹבֵֽר׃
יְיָ הַט־שָׁמֶ֣יךָ וְתֵרֵ֑ד גַּ֖ע בֶּהָרִ֣ים וְיֶעֱשָֽׁנוּ׃
בְּר֣וֹק בָּ֭רָק וּתְפִיצֵ֑ם שְׁלַ֥ח חִ֝צֶּ֗יךָ וּתְהֻמֵּֽם׃
שְׁלַ֥ח יָדֶ֗יךָ מִמָּ֫ר֥וֹם
פְּצֵ֣נִי וְ֭הַצִּילֵנִי מִמַּ֣יִם רַבִּ֑ים מִ֝יַּ֗ד בְּנֵ֣י נֵכָֽר׃
אֲשֶׁ֣ר פִּ֭יהֶם דִּבֶּר־שָׁ֑וְא וִ֝ימִינָ֗ם יְמִ֣ין שָֽׁקֶר׃
אֱֽלֹהִ֗ים שִׁ֣יר חָ֭דָשׁ אָשִׁ֣ירָה לָּ֑ךְ
בְּנֵ֥בֶל עָ֝שׂ֗וֹר אֲזַמְּרָה־לָּֽךְ׃
הַנּוֹתֵ֥ן תְּשׁוּעָ֗ה לַמְּלָ֫כִ֥ים
הַ֭פּוֹצֶה אֶת־דָּוִ֥ד עַבְדּ֗וֹ מֵחֶ֥רֶב רָעָֽה׃
פְּצֵ֥נִי וְהַצִּילֵנִי֮ מִיַּ֪ד בְּֽנֵי־נֵ֫כָ֥ר
אֲשֶׁ֣ר פִּ֭יהֶם דִּבֶּר־שָׁ֑וְא וִ֝ימִינָ֗ם יְמִ֣ין שָֽׁקֶר׃
אֲשֶׁ֤ר בָּנֵ֨ינוּ ׀ כִּנְטִעִים֮ מְגֻדָּלִ֪ים בִּנְעוּרֵ֫יהֶ֥ם
בְּנוֹתֵ֥ינוּ כְזָוִיֹּ֑ת מְ֝חֻטָּב֗וֹת תַּבְנִ֥ית הֵיכָֽל׃
מְזָוֵ֣ינוּ מְלֵאִים֮ מְפִיקִ֥ים מִזַּ֗ן אֶ֫ל־זַ֥ן
צֹאונֵ֣נוּ מַ֭אֲלִיפוֹת מְרֻבָּב֗וֹת בְּחוּצוֹתֵֽינוּ׃
אַלּוּפֵ֗ינוּ מְֽסֻבָּ֫לִ֥ים
אֵֽין־פֶּ֭רֶץ וְאֵ֣ין יוֹצֵ֑את וְאֵ֥ין צְ֝וָחָ֗ה בִּרְחֹבֹתֵֽינוּ׃
אַשְׁרֵ֣י הָ֭עָם שֶׁכָּ֣כָה לּ֑וֹ
אַֽשְׁרֵ֥י הָ֝עָ֗ם שֶׁיְיָ אֱלֹהָֽיו׃

Shabbaṭ's End

As Shabbaṭ winds down, we precede ʿAryiṭ with a series of psalms. Traditions vary as to the full selection, in most communities said quietly at home as a personal meditation before the service. The most notable is Psalm 119, the Alfa Béta, a mega-acrostic with a full stanza for each letter. The public and communal service, however, begins here, with psalm 144.

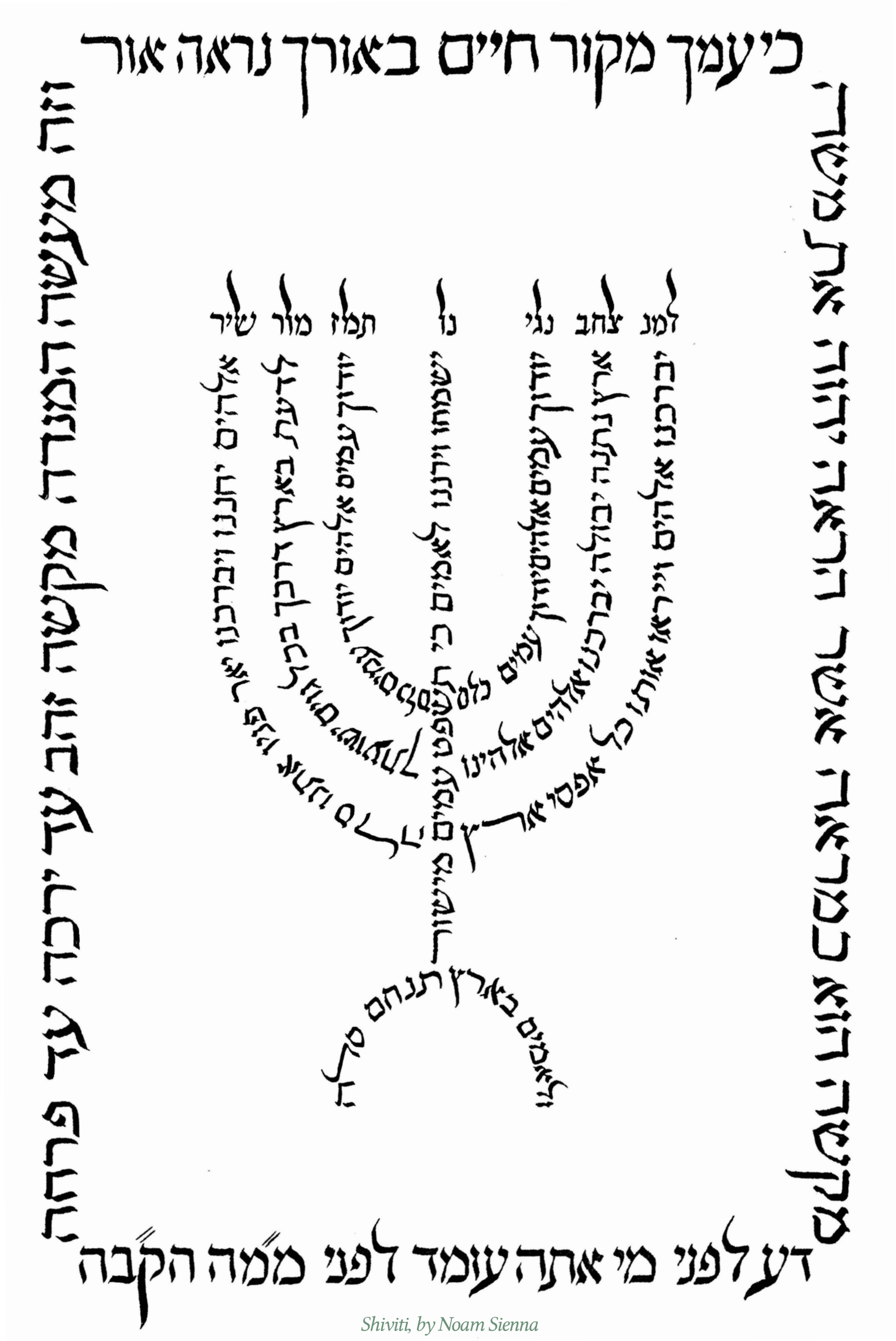
A human is so ephemeral, their days pass like a shadow. Much of this psalm focuses on parnassah (livelihood), fitting to transfer us back into the week. Yet, the reminder of human frailty is also part of entering a new week. Whereas Shabbaṭ is seen as a space safe from the normal injuries of life, going back to the week means also reminding ourselves of the mystery of faith: that such frail beings can be so holy.

Lamnatsséaḥ bin-ginoṭ

סז: א לַמְנַצֵּ֥חַ בִּנְגִינֹ֗ת מִזְמ֥וֹר שִֽׁיר׃
ב אֱֽלֹהִ֗ים יְחָנֵּ֥נוּ וִיבָרְכֵ֑נוּ
יָ֤אֵ֥ר פָּנָ֖יו אִתָּ֣נוּ סֶֽלָה׃
ג לָדַ֣עַת בָּאָ֣רֶץ דַּרְכֶּ֑ךָ בְּכָל־גּ֝וֹיִ֗ם יְשׁוּעָתֶֽךָ׃
ד יוֹד֖וּךָ עַמִּ֥ים ׀ אֱלֹהִ֑ים י֝וֹד֗וּךָ עַמִּ֥ים כֻּלָּֽם׃
ה יִ֥שְׂמְח֥וּ וִירַנְּנ֗וּ לְאֻמִּ֥ים כִּֽי־תִשְׁפֹּ֣ט עַמִּ֣ים
מִישֹׁ֑ר וּלְאֻמִּ֓ים ׀ בָּאָ֖רֶץ תַּנְחֵ֣ם סֶֽלָה׃
ו יוֹד֖וּךָ עַמִּ֥ים ׀ אֱלֹהִ֑ים י֝וֹד֗וּךָ עַמִּ֥ים כֻּלָּֽם׃
ז אֶ֭רֶץ נָתְנָ֣ה יְבוּלָ֑הּ יְ֝בָרְכֵ֗נוּ אֱלֹהִ֥ים אֱלֹהֵֽינוּ׃
ח יְבָרְכֵ֥נוּ אֱלֹהִ֑ים וְיִֽירְא֥וּ א֝וֹת֗וֹ
כָּל־אַפְסֵי־אָֽרֶץ׃

1 For the conductor of strings, a psalm and a song: 2 *Elohim*, be gracious to us and bless us – May Your face shine on us, *selah*. 3 To know Your ways on Earth, and Your salvation among all nations. 4 Let nations thank You, *Elohim*, let all the nations thank You. 5 Be happy and sing, Oh nations, for THEY will judge nations justly and be merciful to the communities of Earth, *selah*. 6 Let nations thank You, *Elohim*, let all the nations thank You. 7 Earth has given its produce! Bless us, *Elohim*, our *Elohim*! 8 May *Elohim* bless us, and may all of Earth stand in awe of THEM.

mizmor shir. Elohim
yeḥonnénu viỵarekhénu,
ya-ér panav ittanu
selah. Lada‘aṭ ba-arets
darkekha, bekhol–goyim
yeshu‘atekha. Yodukha
‘ammim Elohim, yodukha
‘ammim kullam. Yismeḥu
virannenu le-ummim ki–
ṭishpot ‘ammim mishor, ul-
ummim ba-arets tanḥém
selah. Yodukha ‘ammim
Elohim, yodukha ‘ammim
kullam. Erets naṭenah
yeỵulahh, yeỵarkhénu
Elohim Elohénu.
Yeỵarekhénu Elohim,
veyire-u oṭo
kol–afsé–arets.


כי עמך מקור חיים באורך נראה אור
וזה מעשה המנרה מקשה זהב עד ירכה עד פרחה
דע לפני מי אתה עומד לפני ממ״ה הקב״ה
למנ צחב נגי נת מזמ מור שיר

Shiviti, by Noam Sienna

On Ḥol haMo‘ẹd, some substitute the festive psalm, see pages 546-558.

A Song of Ascents.

Look: all those who serve יהוה, bless יהוה, those who stand in יהוה's house throughout the night. They shall lift their holy hands and bless יהוה. May יהוה be blessed from Tsiyyon, the One who makes Heaven and Earth.

Some insert "יהוה" here rather than beneath

With complete peace I shall lie down to sleep, for You, יהוה, allow me to dwell alone in safety. Help me to know the path of life, and the fullness of joy found in Your presence, the bliss found when close to You. Would that Yisraél's deliverance come out of Tsiyyon! When *Elohim* returns those captive of Their people, then Ya‘aḳoṿ shall exalt, and Yisraél shall be glad. יהוה commands love by day, but at night Their song is with me – a prayer to the *Él* of my lives. And the righteous' deliverance is from יהוה, who is their strength in times of trouble. יהוה helps them and delivers them from the wicked – They saves them because they take refuge in Them. Be strong and bold-hearted, all those who hope for יהוה.

Some omit the above and begin here

יהוה of Legions is with us, Ya‘aḳoṿ's *Elohim* is a fortress for us. יהוה of Legions, happy are those who trust in You. יהוה saves, the Sovereign who answers us on the day that we call.

Shir hama‘aloṭ:

hinnéh barekhu eṭ–Aḍonai kol–‘aṿḍé Aḍonai, ha‘omeḍim beṿéṭ–Aḍonai baléloṭ. Se-u yeḍékhem ḳoḍesh, uṿarekhu eṭ–Aḍonai. Yeṿarekhekha Aḍonai miTsiyyon, ‘oséh shamayim va-arets.

***Beshalom yaḥdav** eshkeṿah ve-ishan, ki–Attah Aḍonai leṿaḍaḍ laṿetaḥ toshiṿéni. Toḍi‘éni oraḥ ḥayyim, soṿa' semaḥoṭ eṭ–panekha, ne‘imoṭ biminekha ne-tsaḥ. Mi–yittén mitsSiyyon yeshu‘oṭ Yisraél beshuṿ Elohim sheṿuṭ ‘ammo, yagél Ya‘aḳoṿ yismaḥ Yisraél. (Yomam yetsavveh Aḍonai ḥasdo, uṿalaylah shiroh ‘immi, tefillah le-Él ḥayyai.) Uṭ-shu‘aṭ tsaddiḳim mé-Aḍonai, ma‘uzzam be‘éṭ tsarah. Vaya'zerém Aḍonai vayefalletém, yefalletém méresha‘im veyoshi‘ém ki ḥasu ṿo. (Ḥizku veyaméts leṿaṿkhem, kol–hamyaḥalim lAḍonai.)*

Aḍonai Tseṿa-oṭ ‘immanu, misgaṿ–lanu Elohé Ya‘aḳoṿ selah. Aḍonai Tseṿa-oṭ ashré aḍam boṭéaḥ bakh. Aḍonai hoshi‘ah hamelekh ya‘anénu ṿeyom kor-énu.

Aryiṭ continues with Ḳaddish on page 154.

On Ḥol haMoʿeḍ, some substitute the festive psalm, see pages 547-559.

שִׁ֥יר הַֽמַּֽ֫עֲל֥וֹת

הִנֵּ֤ה ׀ בָּרְכ֣וּ אֶת־יְ֭יָ כָּל־עַבְדֵ֣י יְיָ֑
הָעֹמְדִ֥ים בְּבֵית־יְ֝יָ֗ בַּלֵּילֽוֹת׃
שְׂאֽוּ־יְדֵכֶ֥ם קֹ֑דֶשׁ וּ֝בָרְכוּ אֶת־יְיָֽ׃
יְבָרֶכְךָ֣ יְ֭יָ מִצִּיּ֑וֹן עֹ֝שֵׂ֗ה שָׁמַ֥יִם וָאָֽרֶץ׃

Some insert יְיָ צְבָאוֹת here rather than beneath

בְּשָׁל֣וֹם יַחְדָּו֮ אֶשְׁכְּבָ֪ה וְאִ֫ישָׁ֥ן
כִּֽי־אַתָּ֣ה יְיָ֣ לְבָדָ֑ד לָ֝בֶ֗טַח תּוֹשִׁיבֵֽנִי׃
תּֽוֹדִיעֵנִי֮ אֹ֤רַח חַ֫יִּ֥ים
שֹׂ֣בַע שְׂ֭מָחוֹת אֶת־פָּנֶ֑יךָ
נְעִמ֗וֹת בִּימִינְךָ֣ נֶ֑צַח.
מִ֥י־יִתֵּ֣ן מִצִּיּוֹן֮ יְשׁ֤וּעַ֫ת יִשְׂרָ֥אֵל
בְּשׁ֣וּב יְ֭יָ שְׁב֣וּת עַמּ֑וֹ
יָגֵ֥ל יַ֝עֲקֹ֗ב יִשְׂמַ֥ח יִשְׂרָאֵֽל׃
(יוֹמָ֤ם ׀ יְצַוֶּ֬ה יְיָ֨ ׀ חַסְדּ֗וֹ
וּ֭בַלַּיְלָה שִׁירֹ֣ה עִמִּ֑י תְּ֝פִלָּ֗ה לְאֵ֣ל חַיָּֽי׃)
וּתְשׁוּעַ֣ת צַ֭דִּיקִים מֵיְיָ֑
מָ֝עוּזָּ֗ם בְּעֵ֣ת צָרָֽה׃
וַֽיַּעְזְרֵ֥ם יְיָ֮ וַיְפַלְּטֵ֥ם
יְפַלְּטֵ֣ם מֵ֭רְשָׁעִים וְיוֹשִׁיעֵ֑ם כִּי חָ֥סוּ בֽוֹ.
(חִ֭זְקוּ וְיַאֲמֵ֣ץ לְבַבְכֶ֑ם כָּל־הַ֝מְיַחֲלִ֗ים לַיְיָֽ׃)

Some omit the above and begin here

יְיָ צְבָא֣וֹת עִמָּ֑נוּ
מִשְׂגָּֽב־לָ֨נוּ אֱלֹהֵ֖י יַעֲקֹ֣ב סֶֽלָה׃
יְיָ צְבָא֑וֹת אַ֝שְׁרֵ֗י אָדָ֗ם בֹּטֵ֥חַ בָּֽךְ׃
יְיָ֥ הוֹשִׁ֑יעָה הַ֝מֶּ֗לֶךְ יַעֲנֵ֥נוּ בְיוֹם־קָרְאֵֽנוּ׃

ʿArvịṭ

those who stand in יהוה's house throughout the night. Unsurprisingly, a major theme of ʿArvịṭ is the night – the danger, the uncertainty, the spiritual distance from Light. As a result, several of the texts which characterise ʿArvịṭ emphasise the nature of darkness and nighttime. Here, a quote from Tehillim 134 praises those served in the Temple during the night.

With complete peace I shall lie down to sleep. Sleep in particular poses grave spiritual dangers. According to the Sages, sleep is one 60th of death (the smallest conceivable yet meaningful fraction in a system influenced by the Babylonian base-12 numerical system). While we sleep, our soul leaves the body to explore the non-material realms – an opportunity for enlightenment but also an exposure to the dangerous forces of darkness.

Arvịṭ continues with Ḳaddish on page 155.

Resume here, after the Amidah

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

Return, יהוה, for good – and comfort Your servants! Sustain us with Your love in the morning and we shall sing and rejoice all of our days. We have rejoiced in our days of oppression, we have seen evil years. Your deed shall be seen by Your servants and Your beauty by their children. The pleasure of Adonai our *Elohim* will be upon us: establish the work of our hands, the work of our hands, establish them.

The dweller in lofty secret, the one who lodges in the shadow of Shaddai: say to יהוה, THEY is my refuge and my fortress, my *Elohim*, in whom I trust. For THEY shall save you from the snapping trap and the disastrous plague. In THEIR pinions THEY shall shade you, and beneath THEIR wings hide you. THEIR truth is an armoured shield. Do not fear the dread of night, nor the arrow that

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: Amén)
Be'alma di–ṿera khir'uṭéhh, veyamlikh malkhuṭéhh, veyatsmaḥ purḳanéhh viḳaréṿ meshiḥéhh. (K: Amén) Beḥayyékhon uṿyomékhon uṿḥayyé ḍekhol–Béṭ Yisraél ba'agala uṿizman ḳariṿ, ve-imru: amén.

(K: Amén, yehé sheméhh rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh le'alam le'almé 'almayya yiṭbarakh veyishtabbaḥ, veyiṭpa-ar, veyiṭromam, veyiṭnassé, veyiṭhaddar, veyiṭ'alleh, veyiṭ-hallal sheméhh deḲuḍesha Berikh Hu. (K: Amén) Le'élla min kal–birkhaṭa shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran be'alma, ve-imru: amén. (K: Amén)

Shuṿah Adonai 'ad–maṭai vehinnaḥém 'al–'aṿaḍekha. Sabbe'énu ṿaboḳer ḥasdekha, unrannenah venismeḥah bekhol–yaménu. Sammeḥénu kimoṭ 'iniṭanu shenoṭ ra-inu ra'ah. Yéra-eh el–'aṿaḍekha fa'olekha vahadarekha 'al–benéhem. Vihi no'am Adonai Elohénu 'alénu uma'aséh yaḍénu konenah 'alénu uma'aséh yaḍénu konenéhu.

Yoshéṿ beséṭer 'elyon, betsél Shaddai yiṭlonan. Omar lAdonai Maḥsi umtsudaṭi, Elohai eṿtaḥ–bo. Ki hu yatssilekha mippaḥ yaḳush miḍeṿer havoṭ. Be-eṿraṭo yasekh lakh vaṭaḥaṭ–kenafav teḥseh tsinnah vesoḥérah amitto. Lo–tira mipaḥaḍ laylah méḥéts ya'uf yomam. Miḍeṿer ba-ofel yahalokh miketeṿ yashuḍ tsahorayim. Yippol mitsiddekha elef urṿaṿah miminekha élekha lo yiggash.

Resume here, after the Amidah

יִתְגַּדַּל וְיִתְקַדַּשׁ שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)
יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחָמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

שׁוּבָה יְיָ עַד־מָתָי וְהִנָּחֵם עַל־עֲבָדֶיךָ:
שַׂבְּעֵנוּ בַבֹּקֶר חַסְדֶּךָ וּנְרַנְּנָה וְנִשְׂמְחָה בְּכָל־יָמֵינוּ:
שַׂמְּחֵנוּ כִּימוֹת עִנִּיתָנוּ שְׁנוֹת רָאִינוּ רָעָה:
יֵרָאֶה אֶל־עֲבָדֶיךָ פָעֳלֶךָ וַהֲדָרְךָ עַל־בְּנֵיהֶם:
וִיהִי ׀ נֹעַם אֲדֹנָי אֱלֹהֵינוּ עָלֵינוּ
וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנָה עָלֵינוּ וּמַעֲשֵׂה יָדֵינוּ כּוֹנְנֵהוּ:

יֹשֵׁב בְּסֵתֶר עֶלְיוֹן בְּצֵל שַׁדַּי יִתְלוֹנָן:
אֹמַר לַיְיָ מַחְסִי וּמְצוּדָתִי אֱלֹהַי אֶבְטַח־בּוֹ:
כִּי הוּא יַצִּילְךָ מִפַּח יָקוּשׁ מִדֶּבֶר הַוּוֹת:
בְּאֶבְרָתוֹ ׀ יָסֶךְ לָךְ וְתַחַת־כְּנָפָיו תֶּחְסֶה
צִנָּה וְסֹחֵרָה אֲמִתּוֹ:
לֹא־תִירָא מִפַּחַד לָיְלָה מֵחֵץ יָעוּף יוֹמָם:
מִדֶּבֶר בָּאֹפֶל יַהֲלֹךְ מִקֶּטֶב יָשׁוּד צָהֳרָיִם:
יִפֹּל מִצִּדְּךָ ׀ אֶלֶף וּרְבָבָה מִימִינֶךָ אֵלֶיךָ לֹא יִגָּשׁ:
רַק בְּעֵינֶיךָ תַבִּיט וְשִׁלֻּמַת רְשָׁעִים תִּרְאֶה:

‘Arviṭ

We have rejoiced in our days of oppression, we have seen evil years. *There is something unquestionably Jewish about the sentiment here, which doesn't eschew times of persecution, nor celebrate them (in a spirit of martyrdom) but rather suggests a stubborn persistence in prayer and praise.*

Even in wicked times, we have continued to recite the words of the Siddur – in some years they have been said in joy, in some years in anger. Regardless of the circumstances, the Siddur is unchanging. Today, many find this itself limiting and oppressive – however there is also something liberating about acknowledging that we have said these words before, and said them in even worse times than these, and knowing that we will continue to do so, no matter what.

flies by day, nor the plague that goes about in the gloom, nor the calamity that swells up at noon. A thousand shall fall by your side, ten thousand just on your right, without even touching you. Only in your eyes will you see the repayment of the wicked. For you, 'יהוה is my lofty fortress' – there you have made your retreat. No evil will exploit you, disease won't approach your tent. For Their messengers will be commanded about you, to guard you, in all your ways. Upon their palms they will lift you up so that you foot won't strike upon a stone. You will trample the leopard and the cobra, tread upon the lion and the crocodile. [Says the Divine]: "Because they love me, I will protect them – I will raise them up since they know my name. They shall call me and I will answer. I will be with them in suffering. I will deliver them from it and honour them. I will sustain them with long life and I will show them my salvation."

For You are sacred, dwelling amidst the praises of Yisraél . The angels call to one another and say:

"Holy
(in high Heavens, home of the Shekhinah*),*
Holy
(on Earth, work of Their might),
Holy
(forever and ever for eternity)
is יהוה of Legions, the entire world is full of
Their glory!"

Then a spirit lifted me,
and behind me I heard a mighty voice
(of praising ones, saying):
"Blessed be the glory of יהוה
from Their place!"

"יהוה shall rule *(upright)* forever and ever!"

Raḳ be'énekha ṭabbit veshillumaṭ resha'im tir-eh. Ki–Attah Adonai maḥsi 'elyon samta me'onekha. Lo–ṭe-unneh élekha ra'ah venega' lo–yiḳraṿ be-aholekha. Ki malakhav yetsavveh–lakh lishmorkha bekhol–derakhekha. 'Al–kapayim yissa-unekha pen–tiggof ba-eṿen raglekha. 'Al–shaḥal vefeṭen tiḍrokh tirmos kefir veṭannin. Ki ṿi ḥashaḳ va-afalletéhu asagevéhu ki–yada' shemi. Yiḳra-éni ve-e'enéhu 'immo–anokhi ṿetsarah aḥalletséhu va-akhabbeḍéhu. Orekh yamim asebbi'éhu ve-ar-éhu bishu'aṭi.

Ve-Attah ḳaḍosh yoshéṿ tehilloṭ Yisraél.

Veḳara zeh el–zeh ve-amar:

"Ḳaḍosh, Ḳaḍosh, Ḳaḍosh
Aḍonai Tseṿa-oṭ,
melo khol–ha-arets keṿoḍo"

Umḳabbelin dén min dén, ve-amerin:
"Ḳaddish (bishmé meroma 'illa-ah béṭ shekhinettéh),
Ḳaddish ('al ar'a 'oṿaḍ geṿurtéhh),
Ḳaddish (le'alam ul'almé 'almayya),
Aḍonai Tseṿa-oṭ, malya khol–ar'a ziv yekaréhh."

Vatissa-éni ruaḥ,
va-eshma' aḥarai kol ra'ash gaḍol:

"Barukh keṿoḍ–Aḍonai mimeḳomo"

Untalaṭni ruḥa, ushma'iṭ baṭrai ḳal zia' saggi
(dimshabeḥin ve-amerin):
"Berikh yeḳara ḍa-Aḍonai
mé-aṭar béṭ Shekhinettéh."

"Aḍonai yimlokh le'olam va'eḍ"

"Aḍonai malkhuṭéhh (ka-ém)
le'alam ul'almé 'almayya."

כִּֽי־אַתָּ֣ה יְ֣יָ מַחְסִ֑י עֶ֝לְי֗וֹן שַׂ֣מְתָּ מְעוֹנֶֽךָ:
לֹֽא־תְאֻנֶּ֣ה אֵלֶ֣יךָ רָעָ֑ה וְ֝נֶ֗גַע לֹא־יִקְרַ֥ב בְּאָהֳלֶֽךָ:
כִּ֣י מַ֭לְאָכָיו יְצַוֶּה־לָּ֑ךְ לִ֝שְׁמָרְךָ֗ בְּכׇל־דְּרָכֶֽיךָ:
עַל־כַּפַּ֥יִם יִשָּׂא֑וּנְךָ פֶּן־תִּגֹּ֖ף בָּאֶ֣בֶן רַגְלֶֽךָ:
עַל־שַׁ֣חַל וָפֶ֣תֶן תִּדְרֹ֑ךְ תִּרְמֹ֖ס כְּפִ֣יר וְתַנִּֽין:
כִּ֣י בִ֣י חָ֭שַׁק וַאֲפַלְּטֵ֑הוּ אֲ֝שַׂגְּבֵ֗הוּ כִּֽי־יָדַ֥ע שְׁמִֽי:
יִקְרָאֵ֨נִי ׀ וְֽאֶעֱנֵ֗הוּ עִמּֽוֹ־אָנֹכִ֥י בְצָרָ֑ה
אֲ֝חַלְּצֵ֗הוּ וַאֲכַבְּדֵֽהוּ:
אֹ֣רֶךְ יָ֭מִים אַשְׂבִּיעֵ֑הוּ וְ֝אַרְאֵ֗הוּ בִּישׁוּעָתִֽי:

וְאַתָּה קָדוֹשׁ יוֹשֵׁב תְּהִלּוֹת יִשְׂרָאֵל.

וְקָרָא זֶה אֶל־זֶה וְאָמַר:

”קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כׇל־הָאָרֶץ כְּבוֹדוֹ.“

וּמְקַבְּלִין דֵּין מִן דֵּין, וְאָמְרִין:
”קַדִּישׁ (בִּשְׁמֵי מְרוֹמָא עִלָּאָה בֵּית שְׁכִינְתֵּהּ),
קַדִּישׁ (עַל אַרְעָא עוֹבַד גְּבוּרְתֵּהּ),
קַדִּישׁ (לְעָלַם וּלְעָלְמֵי עָלְמַיָּא)
יְיָ צְבָאוֹת, מַלְיָא כׇל־אַרְעָא זִיו יְקָרֵהּ.“

וַתִּשָּׂאֵנִי רוּחַ,
וָאֶשְׁמַע אַחֲרַי קוֹל רַעַשׁ גָּדוֹל:
”בָּרוּךְ כְּבוֹד־יְיָ מִמְּקוֹמוֹ.“

וּנְטָלַתְנִי רוּחָא,
וּשְׁמַעִית בַּתְרַי קָל זִיעַ סַגִּיא (דִּמְשַׁבְּחִין וְאָמְרִין):
”בְּרִיךְ יְקָרָא דַייָ מֵאֲתַר בֵּית שְׁכִינְתֵּהּ.“

”יְיָ יִמְלֹךְ לְעֹלָם וָעֶד.“

”יְיָ מַלְכוּתֵהּ (קָאֵם) לְעָלַם וּלְעָלְמֵי עָלְמַיָּא.“

‘Arvịt

Here, in UVa leTsiyyon, as elsewhere, traditional siddurim provide Aramaic translations (and commentaries) of several of the critical passages. This was meant to aid comprehension. Long before siddurim were published with full translations into the vernacular (much less transliterations into other alphabets), the Sages paid a great deal of attention to the fact that the worshipper needed to understand what it was that they were saying. The Aramaic remnants, here in blue, are a record of that process of trying to make the words of prayer understandable and intelligble to people for whom Hebrew may not have been a fluent, or a first, language. In the same vein we now include English translations, Romanisations, as well as notes – all to make sure that one understands what it is they are saying.

יהוה, *Elohim* of our ancestors Aṿraham, Yitsḥak and Yisraél, forever preserve this as the inward thought in the heart of Your people and direct their hearts toward You. For They, being merciful, forgives mistakes and does not destroy. Indeed, many times They has averted Their anger and not awoken Their wrath at all. For You, יהוה are good and forgiving, and abounding in mercy to all who call upon You. Your righteousness is everlasting, and Your teaching is truth. You have given truth to Ya'aḳoṿ and love to Aṿraham, as you swore to our ancestors in ancient days. Blessed Liege, who day after day bears our burden, the *Él* who is our salvation, *selah.*

יהוה of Legions is with us, the *Elohim* of Ya'aḳoṿ shall be our refuge forever. יהוה of Legions, happy is the person who trusts in You. יהוה save us, Sovereign who answers on the day we call.

Blessed is our *Elohim* who has created us for Their glory, separating us from the erring, giving us the Torah of truth, and implanting within us eternal life. May They open our hearts through Their Torah and set in them such love and reverence for Them that we shall perform Their will and serve Them with a perfect heart, and labour not in vain nor bring forth disaster. May it be Your will, יהוה, our *Elohim* and *Elohim* of our ancestors, that we keep your ordinances and your *mitsvoṭ* in this world, and be worthy of inheriting goodness and blessing in the life of the world-that-is-coming. Grant me to sing Your praise and not be silent, יהוה, my *Elohim* I would praise You forever. יהוה desired for Their goodness to enlarge Their teaching in utmost beauty. Those who know You put their trust in You, for You, יהוה has not forsaken those who seek You. יהוה, our Liege, how glorious is Your name in all the Earth! Be strong and let your heart be courageous, all those who hope in יהוה.

Aḍonai Elohé Aṿraham, Yitsḥaḳ veYisraél, aṿoṭénu shomrah–zoṭ le'olam, leyétser maḥsheṿoṭ leṿaṿ 'ammekha, vehakhén leṿaṿam élekha. Vehu raḥum, yekhappér 'avon velo yashḥiṭ, vehirbah lehashiṿ appo, velo ya'ir kol–ḥamaṭo. Ki–Attah Aḍonai toṿ vesallaḥ, veraṿ–ḥeseḍ lekhol–ḳore-ekha. Tsiḍḳaṭekha tseḍeḳ le'olam, veṭoraṭekha emeṭ. Tittén emeṭ leYa'aḳoṿ, ḥeseḍ leAṿraham, *asher–nishba'ta la-aṿoṭénu mimé ḳeḍem. Barukh Aḍonai, yom yom ya'amas–lanu ha-Él yeshu'aṭénu, selah.*

Aḍonai Tseṿa-oṭ 'immanu,
misgaṿ–lanu, Elohé Ya'aḳoṿ selah.
Aḍonai Tseṿa-oṭ ashré aḍam boṭéaḥ bakh.
Aḍonai hoshi'ah, hamelekh
ya'anénu ṿeyom ḳor-énu.

Barukh Elohénu, shebera-anu likhṿoḍo, vahiṿdilanu min–hato'im venaṭan lanu toraṭ emeṭ, veḥayyé 'olam nata' beṭokhénu. Hu yiftaḥ libbénu beṭoraṭo veyasém belibbénu ahaṿaṭo veyir-aṭo la'asoṭ retsono ul'oṿdo beléṿaṿ shalém. Lema'an lo niga' lariḳ, velo néléḍ labehalah. Yehi ratson milefanekha, Aḍonai Elohénu vÉlohé aṿoṭénu, shenishmor ḥukkekha umitsvoṭekha ba'olam hazeh. Venizkeh venihyeh venirash toṿah uṿrakhah leḥayyé ha'olam haba. Lema'an yezammerkha khaṿoḍ velo yiddom, Aḍonai Elohai le'olam odeka. Aḍonai ḥaféts lema'an tsiḍḳo, yagdil torah veyaddir. Veyiṿteḥu ṿekha yoḍe'é shemekha, ki lo–'azaṿta doreshekha Aḍonai. Aḍonai aḍonénu mah–addir shimkha ṿekhol–ha-arets. Ḥizḳu veya-améts leṿaṿkhem kol–hameyaḥalim lAḍonai.

יְיָ אֱלֹהֵי אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיִשְׂרָאֵל
שָׁמְרָה־זֹּאת לְעוֹלָם,
לְיֵצֶר מַחְשְׁבוֹת לְבַב עַמֶּךָ, וְהָכֵן לְבָבָם אֵלֶיךָ.
וְהוּא רַחוּם, יְכַפֵּר עָוֺן וְלֹא יַשְׁחִית,
וְהִרְבָּה לְהָשִׁיב אַפּוֹ, וְלֹא יָעִיר כָּל־חֲמָתוֹ.
כִּי־אַתָּה יְיָ טוֹב וְסַלָּח, וְרַב־חֶסֶד לְכָל־קֹרְאֶיךָ.
צִדְקָתְךָ צֶדֶק לְעוֹלָם, וְתוֹרָתְךָ אֱמֶת.
תִּתֵּן אֱמֶת לְיַעֲקֹב, חֶסֶד לְאַבְרָהָם,
אֲשֶׁר־נִשְׁבַּעְתָּ לַאֲבוֹתֵינוּ מִימֵי קֶדֶם.
בָּרוּךְ אֲדֹנָי, יוֹם ׀ יוֹם יַעֲמָס־לָנוּ,
הָאֵל יְשׁוּעָתֵנוּ סֶלָה.

יְיָ צְבָאוֹת עִמָּנוּ, מִשְׂגָּב־לָנוּ, אֱלֹהֵי יַעֲקֹב סֶלָה.
יְיָ צְבָאוֹת אַשְׁרֵי אָדָם בֹּטֵחַ בָּךְ.
יְיָ הוֹשִׁיעָה, הַמֶּלֶךְ יַעֲנֵנוּ בְיוֹם קָרְאֵנוּ.

בָּרוּךְ אֱלֹהֵינוּ,

שֶׁבְּרָאָנוּ לִכְבוֹדוֹ, וְהִבְדִּילָנוּ מִן־הַתּוֹעִים,
וְנָתַן לָנוּ תּוֹרַת אֱמֶת, וְחַיֵּי עוֹלָם נָטַע בְּתוֹכֵנוּ.
הוּא יִפְתַּח לִבֵּנוּ בְּתוֹרָתוֹ וְיָשֵׂם בְּלִבֵּנוּ אַהֲבָתוֹ
וְיִרְאָתוֹ לַעֲשׂוֹת רְצוֹנוֹ וּלְעָבְדוֹ בְּלֵבָב שָׁלֵם.
לְמַעַן לֹא נִיגַע לָרִיק, וְלֹא נֵלֵד לַבֶּהָלָה.
יְהִי רָצוֹן מִלְּפָנֶיךָ, יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
שֶׁנִּשְׁמֹר חֻקֶּיךָ וּמִצְוֺתֶיךָ בָּעוֹלָם הַזֶּה. וְנִזְכֶּה
וְנִחְיֶה וְנִירַשׁ טוֹבָה וּבְרָכָה לְחַיֵּי הָעוֹלָם הַבָּא.
לְמַעַן יְזַמֶּרְךָ כָבוֹד וְלֹא יִדֹּם, יְיָ אֱלֹהַי לְעוֹלָם
אוֹדֶךָּ. יְיָ חָפֵץ לְמַעַן צִדְקוֹ, יַגְדִּיל תּוֹרָה וְיַאְדִּיר.
וְיִבְטְחוּ בְךָ יוֹדְעֵי שְׁמֶךָ, כִּי לֹא־עָזַבְתָּ דֹרְשֶׁיךָ
יְיָ. יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ.
חִזְקוּ וְיַאֲמֵץ לְבַבְכֶם, כָּל־הַמְיַחֲלִים לַייָ.

‘Arvit

... truth to Ya‘aḳov and love to Avraham. The correspondence suggested here (and elsewhere) between the Patriarchs and certain middoṭ (attributes) is something that became quite key to Kabbalah.

In particular, Avraham is always associated with the sefirah of Ḥesed (love), while his son Yitsḥak (here absent) is connected to Gevurah/ Paḥad (Might/Fear) and his grandson, Ya‘aḳov is labelled with the attribute of Tiferet (beauty) or Emeṭ (truth). This tripartite division of the patriarchal symbolism can be read in many ways, but one is the obvious generational implication. From love, one comes to understand restriction and limit – and in the combination of these achieves harmony and truth. Thesis, antithesis, synthesis. Avraham, Yitsḥak, Ya‘aḳov.

Said only with a minyan

Exalted and hallowed

is THEIR great name *(Community: Amén)* in the world which is made according to THEIR will, and may THEY establish THEIR kingdom, and may THEIR salvation blossom and THEIR anointed come soon. *(C: Amén)*
In our lives and days and the life of all the House of Yisraél, speedily and very soon, and we say: amén.

(C: Amén, may THEIR great name be blessed forever and ever, and to all eternity blessed)

May THEIR great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted, and extolled and honoured and adored and lauded be the name of the Blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May you accept

(C: Mercifully and willfully receive our prayers)
the prayer and supplication
of the whole House of Yisraél
before their Parent in Heaven,
and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above,
graciously make peace upon us as well,
and upon all the people Yisraél,
and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (*Kahal: Amén*)
Be‘alma di–ṿera khir‘uṭéhh, veyamlikh
malkhuṭéhh, veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (*K: Amén*) *Beḥayyékhon*
uṿyomékhon uṿḥayyé ḍekhol–Béṭ Yisraél
ba‘agala uṿizman ḳariṿ, ve-imru: amén.

(*K: Amén, yehé sheméhh rabba meṿarakh*
le‘alam le‘almé ‘almayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh le‘alam le‘almé
‘almayya yiṭbarakh, veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé, veyiṭ-haddar,
veyiṭ‘alleh, veyiṭ-hallal sheméhh deḲuḍesha
Berikh Hu. (*K: Amén*) *Le‘élla min kal–birkhaṭa*
shiraṭa tishbeḥaṭa veneḥemaṭa da-amiran
be‘alma, ve-imru: amén. (*K: Amén*)

Tiṭḳabbal

(K: Ḳabbél beraḥamim uṿratson eṭ–tefillaṭénu)
Tseloṭehon uṿa‘uṭehon
dekhol–Béṭ Yisraél
ḳoḍam Aṿuhon deṾishmayya
ve-imru: amén. (*K: Amén*)

Yehé shelama rabba min Shemayya,
(*K: Ḥayyim*) *ḥayyim vesava’ vishu‘ah*
veneḥamah veshézava urfu-ah ug̣-ullah
usliḥah vekhapparah verevaḥ vehatssalah
lanu ulkhol–‘ammo Yisraél, ve-imru: amén.
(*K: Amén*)

‘Oseh shalom bimromav,
hu ṿeraḥamav ya‘aseh shalom ‘alénu,
ve‘al kol–Yisraél, ve-imru: amén. (*K: Amén*)

Kaddish Titkabbal

This version of the Kaddish is the 'full Kaddish' which typically comes after the recitation of the 'Amidah to separate it from the concluding material that follows.

This Kaddish, and all of the others as well, are primarily in Aramaic, a dialect of which was the primary spoken language for Jewish communities during the Tannaitic and Amoraic periods (1st-6th centuries). Because Aramaic would have been better understood than Hebrew by a majority of listeners, and because understanding the text was critical to praying with kavvanah (intention), it has been preserved in that vernacular. The one part that is an exception is the last line, 'Oseh Shalom. This is in Hebrew and may signify that it was added later, or that it was important to utilise leshon hakodesh (the language of holiness) as well.

❦ Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ, וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ, וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל שְׁמֵהּ דְּקוּדְשָׁא
בְּרִיךְ הוּא. (ק: אָמֵן) לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תֻּשְׁבְּחָתָא וְנֶחֱמָתָא דַּאֲמִירָן בְּעָלְמָא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

תִּתְקַבַּל

(ק: קַבֵּל בְּרַחֲמִים וּבְרָצוֹן אֶת־תְּפִלָּתֵנוּ)
צְלוֹתְהוֹן וּבָעוּתְהוֹן דְּכָל־בֵּית יִשְׂרָאֵל
קֳדָם אֲבוּהוֹן דְּבִשְׁמַיָּא,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא וּרְפוּאָה
וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה וְרֶוַח וְהַצָּלָה
לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ,
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

❧ In synagogue, some insert Havdalah before this psalm. It can be found in home ceremonies on page 778.

A Pilgrim Song

I lift my eyes up to the mountains
From where will my help come?
My help is from יהוה,
who makes Heaven and Earth.
May They not suffer your foot to slip, May They who guards you never slumber. Indeed, neither slumbers nor sleeps,
does the Guardian of Yisraél.
It is יהוה who guards you,
It is יהוה right next to you,
so the sun's heat in the day
does not harm you,
nor the moon's light at night.
יהוה will guard you from all evil,
and protect your very life.
יהוה will guard your going out
and your coming in, from now until always.

Shir laMaʿaloṭ:

Essa ʿénai el–heharim,
mé-ayin yaṿo ʿezri?
ʿEzri méʿim Aḍonai
ʿoséh shamayim va-arets.
Al yittén lamot raglekha,
al yanum shomerekha;
Hinnéh lo yanum
velo yishan,
shomér Yisraél.
Aḍonai shomerekha,
Aḍonai tsillekha
ʿal–yaḍ yeminekha;
yomam hashemesh
lo yakkekkah
veyaréaḥ balaylah.
Aḍonai yishmorkha mikol–raʿ
yishmor eṭ–nafshekha;
Aḍonai yishmor–tséṭekha
uṿo-ekha
méʿattah
veʿaḍ ʿolam.

Shir laMa'alot

Other psalms for an occasion may be substituted. During the 'Omer, count the day here on page 667.

Tehillim 121 is a text well known from several occasions. It is like the cadence material that concludes a movement of a symphony – it summarises many of the themes we have already encountered in different words and in a way that can help the worshipper to reflect on 'Arviṭ. Central is the idea that the Divine is not absent, and is always present to protect us. Guarding us, sheltering us, never slumbering and never sleeping – THEY is described as taking an intensely personal interest in individuals, 'protecting your very life.' Especially at this moment of anxiety, the reassurances of Psalm 121 are a welcome reminder that Divinity does not disappear when it becomes dark.

❧ In synagogue, some insert Havdalah before this psalm. It can be found in home ceremonies on page 779.

קבא שִׁיר לַֽמַּעֲלוֹת

אֶשָּׂא עֵינַי אֶל־הֶהָרִים
מֵאַיִן יָבֹא עֶזְרִי׃
עֶזְרִי מֵעִם יְיָ
עֹשֵׂה שָׁמַיִם וָאָרֶץ׃
אַל־יִתֵּן לַמּוֹט רַגְלֶךָ
אַל־יָנוּם שֹׁמְרֶךָ׃
הִנֵּה לֹא־יָנוּם וְלֹא יִישָׁן
שׁוֹמֵר יִשְׂרָאֵל׃
יְיָ שֹׁמְרֶךָ
יְיָ צִלְּךָ עַל־יַד יְמִינֶךָ׃
יוֹמָם הַשֶּׁמֶשׁ לֹא־יַכֶּכָּה
וְיָרֵחַ בַּלָּיְלָה׃
יְיָ יִשְׁמָרְךָ מִכָּל־רָע
יִשְׁמֹר אֶת־נַפְשֶׁךָ׃
יְיָ יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ
מֵעַתָּה וְעַד־עוֹלָם׃

Said only with a minyan

Exalted and hallowed

is Their great name *(Community: Amén)* in the
world which is made according to Their will,
and may They establish Their kingdom,
and may Their salvation blossom
and Their anointed come soon. *(C: Amén)*
In our lives and days
and the life of all the House of Yisraél,
speedily and very soon, and we say: amén.

(C: Amén, may Their great name be blessed
forever and ever, and to all eternity blessed)

May Their great name be blessed forever and ever, and to all eternity blessed and praised and glorified and exalted and extolled and honoured and adored and lauded be the name of the blessed Holy One *(C: Amén)* above and beyond all the blessings, songs, praises and consolations which are uttered in the world, and we say: amén. *(C: Amén)*

May there be tremendous peace from Heaven, *(C: Life)* life, abundance, salvation and comfort, help, healing, redemption, forgiveness and atonement, relief and salvation, for us and for all Their people Yisraél, and we say: amén. *(C: Amén)*

May the One who makes peace above, graciously make peace upon us as well, and upon all Yisraél, and we say: amén. *(C: Amén)*

Yiṭgaddal veyiṭḳaddash

sheméhh rabba. (Kahal: Amén)
Beʿalma di–ṿera khirʿuṭéhh,
veyamlikh malkhuṭéhh,
veyatsmaḥ purḳanéhh
viḳaréṿ meshiḥéhh. (K: Amén)
Beḥayyékhon uṿyomékhon
uṿḥayyé ḍekhol–béṭ Yisraél
baʿaḡala uṿizman ḳariṿ, ve-imru: amén.

(K: Amén yehé sheméhh rabba meṿarakh
leʿalam leʿalmé ʿalmayya yiṭbarakh)

Yehé sheméhh rabba meṿarakh
leʿalam leʿalmé ʿalmayya yiṭbarakh
veyishtabbaḥ, veyiṭpa-ar,
veyiṭromam, veyiṭnassé,
veyiṭhaddar, veyiṭʿalleh, veyiṭhallal
sheméhh deḳuḍesha berikh hu. (K: Amén)
Leʿélla min kal–birkhaṭa
shiraṭa tishbeḥaṭa veneḥemaṭa
da-amiran beʿalma,
ve-imru: amén. (K: Amén)

Yehé shelama rabba min shemayya,
(K: Ḥayyim) ḥayyim vesaṿaʾ vishuʿah
veneḥamah veshézaṿa urfu-ah
uḡ-ullah usliḥah vekhapparah verevaḥ
vehatssalah lanu ulkhol–ʿammo Yisraél,
ve-imru: amén. (K: Amén)

ʿOseh shalom bimromav,
hu ṿeraḥamav yaʿaseh shalom
ʿalénu, veʿal kol–Yisraél,
ve-imru: amén. (K: Amén)

Kaddish Yehé Shelama

This Ḳaddish is the one designated for mourners to recite. But why should this be a mourners prayer? It does not mention death or bereavement at all.

The answer lies not in the text but in its requirement to be said with a minyan. Directly at the time when it is all too easy for someone to be at their most lonely – of course due to sadness, but also inherently, due to perhaps losing someone you lived with or are accustomed to being regularly in contact with – one is obligated to say a prayer daily which requires being in a room with nine other adult Jews. This small push, just to leave the house at a time when that can be all too difficult, means that life goes on, and it is that bit harder to slip through the cracks and fall into isolation from your community.

MOURNERS STAND

Said only with a minyan

יִתְגַּדַּל וְיִתְקַדַּשׁ

שְׁמֵהּ רַבָּא. (קהל: אָמֵן)
בְּעָלְמָא דִּי־בְרָא כִרְעוּתֵהּ,
וְיַמְלִיךְ מַלְכוּתֵהּ,
וְיַצְמַח פֻּרְקָנֵהּ
וִיקָרֵב מְשִׁיחֵהּ. (ק: אָמֵן)
בְּחַיֵּיכוֹן וּבְיוֹמֵיכוֹן
וּבְחַיֵּי דְכָל־בֵּית יִשְׂרָאֵל,
בַּעֲגָלָא וּבִזְמַן קָרִיב, וְאִמְרוּ: אָמֵן.

(ק: אָמֵן, יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ)

יְהֵא שְׁמֵהּ רַבָּא מְבָרַךְ
לְעָלַם לְעָלְמֵי עָלְמַיָּא יִתְבָּרַךְ
וְיִשְׁתַּבַּח וְיִתְפָּאַר וְיִתְרוֹמַם וְיִתְנַשֵּׂא
וְיִתְהַדָּר וְיִתְעַלֶּה וְיִתְהַלָּל
שְׁמֵהּ דְּקוּדְשָׁא בְּרִיךְ הוּא (ק: אָמֵן)
לְעֵלָּא מִן כָּל־בִּרְכָתָא
שִׁירָתָא תִּשְׁבְּחָתָא וְנֶחֱמָתָא
דַּאֲמִירָן בְּעָלְמָא, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

יְהֵא שְׁלָמָא רַבָּא מִן שְׁמַיָּא, (ק: חַיִּים)
חַיִּים וְשָׂבָע וִישׁוּעָה וְנֶחָמָה וְשֵׁיזָבָא
וּרְפוּאָה וּגְאֻלָּה וּסְלִיחָה וְכַפָּרָה
וְרֶוַח וְהַצָּלָה לָנוּ וּלְכָל־עַמּוֹ יִשְׂרָאֵל,
וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל, וְאִמְרוּ: אָמֵן. (ק: אָמֵן)

Said only with a minyan, until ‘Alénu

Let us bless
– יהוה –
the One who blesses!

(C: Blessed is יהוה, who blesses,
forever and ever)

Blessed is יהוה who blesses
forever and ever.

It is upon us to praise the Liege of all, to give greatness to the maker of creation. For we have not been made like the other nations of the Earth, and we have not been allocated like other families on the planet. For They has not given them a share like ours, nor a lot like ours. For they bow to vanity and emptiness and pray to an *Él* which cannot save,

Thus we bow before the Sovereign,
Ruler of Rulers, the Holy Blessed One.

For They has arrayed the Heavens and founded the Earth. Their glorious abode is in worlds above, and the *Shekhinah* Their strength in the highest heights. They is our *Elohim* and there is no other, Our Sovereign is true, and nothing else exists, as it says in the Torah: “And you shall know this day, and take it to heart, that יהוה is *Elohim* in Heaven above and on Earth below, **there is no other.**”

Barekhu
eṭ–Aḍonai hameṿorakh

(K: *Barukh Aḍonai hameṿorakh*
le‘olam va‘eḍ)

Barukh Aḍonai hameṿorakh
le‘olam va‘eḍ.

*‘**Alénu** leshabbéaḥ la-aḍon hakol,*
laṭéṭ geḍullah leyotsér beréshiṭ,
shelo ‘asanu kegoyé ha-aratsoṭ, velo
samanu kemishpeḥoṭ ha-aḍamah,
shelo sam ḥelḳénu kahem,
vegoralénu kekhol–hamonam,
shehém mishtaḥavim laheṿel variḳ,
umiṭpallelim el–Él lo yoshia’,

Va-anahnu mishtaḥavim lifné
melekh malkhé hamelakhim
haḲaḍosh Barukh Hu.

Shehu noteh shamayim veyoséḍ
arets, umoshaṿ yeḳaro bashamayim
mima‘al, ushkhinaṭ ‘uzzo begoṿhé
meromim. Hu Elohénu ve-én ‘oḍ
aḥér, emeṭ Malkénu ve-efes zulaṭo,
kakkaṭuṿ baṬorah: “Veyaḍa’ta
hayom vahashéṿoṭa el leṿavekha,
ki Aḍonai hu ha-Elohim
bashamayim mima‘al
ve‘al–ha‘arets mitaḥaṭ
***én ‘oḍ**.”*

Said only with a minyan, until עָלֵינוּ

בָּרְכוּ

אֶת־יְיָ הַמְבֹרָךְ

(ק: בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד)

בָּרוּךְ יְיָ הַמְבֹרָךְ לְעוֹלָם וָעֶד.

עָלֵינוּ לְשַׁבֵּחַ לַאֲדוֹן הַכֹּל,
לָתֵת גְּדֻלָּה לְיוֹצֵר בְּרֵאשִׁית,
שֶׁלֹּא עָשָׂנוּ כְּגוֹיֵי הָאֲרָצוֹת,
וְלֹא שָׂמָנוּ כְּמִשְׁפְּחוֹת הָאֲדָמָה,
שֶׁלֹּא שָׂם חֶלְקֵנוּ כָּהֶם, וְגֹרָלֵנוּ כְּכָל הֲמוֹנָם,
שֶׁהֵם מִשְׁתַּחֲוִים לְהֶבֶל וָרִיק,
וּמִתְפַּלְּלִים אֶל־אֵל לֹא יוֹשִׁיעַ,
וַאֲנַחְנוּ מִשְׁתַּחֲוִים לִפְנֵי מֶלֶךְ מַלְכֵי
הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא.

שֶׁהוּא נוֹטֶה שָׁמַיִם וְיֹסֵד אָרֶץ,
וּמוֹשַׁב יְקָרוֹ בַּשָּׁמַיִם מִמַּעַל,
וּשְׁכִינַת עֻזּוֹ בְּגָבְהֵי מְרוֹמִים.
הוּא אֱלֹהֵינוּ וְאֵין עוֹד אַחֵר,
אֱמֶת מַלְכֵּנוּ וְאֶפֶס זוּלָתוֹ,
כַּכָּתוּב בַּתּוֹרָה:
"וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל לְבָבֶךָ,
כִּי יְיָ הוּא הָאֱלֹהִים בַּשָּׁמַיִם מִמַּעַל,
וְעַל־הָאָרֶץ מִתָּחַת,
אֵין עוֹד."

STAND

Barekhu

The Barekhu is recited both at the beginning and the end of the service. Lest anyone came late to the minyan and missed the original call to worship, a second one is inserted here.

* * *

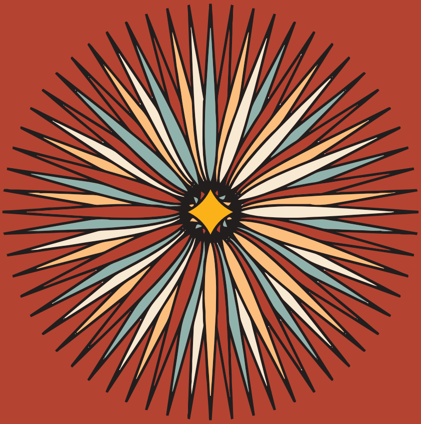
'Alénu

This paragraph, known by its first word, 'Alénu (Upon us) was originally written for the liturgy of Rosh haShanah where it appears in Musaf, but proved to be so popular that it was included in the daily worship.

Some communities do not just bow in the middle line, but rather do a full prostration on the floor.

Occasions

מועדים



Occasions

The material provided here includes a variety of different texts and rituals performed on festivals (in particular the three pilgrimage festivals or ḥaggim) and other celebratory days. It was historically very common to print a separate prayer book (most frequently called a maḥzor) which would be used on the Shalosh Regalim. Here, in the interest of space and efficiency, we've put the different materials needed in sequence in this section.

The liturgy of the Shalosh Regalim tends to centre around the symbolism of the unique role of the Jewish people, the 'chosenness' of which we often speak. The opening to the middle of the Amidah is:

> אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים, אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ, וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
> וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ, וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ, וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ עָלֵינוּ קָרָאתָ.
>
> *You have chosen us from amongst all the nations, loved us and desired us. You have elevated us above all other languages and sanctified us with Your commandments. You, our Sovereign, have brought us close to perform Your service, and You have called us through Your great and sacred name.*

In that spirit we mark the festivals of the year both as obligation and celebration, acknowledging the special privilege and responsibility that comes with Divine favour.

Bless, my soul, יהוה, יהוה my *Elohim* You are very great - you have dressed in splendour and beauty! You adorn yourself with light like a shift and spread out the sky like a curtain. You place the beams of your attic in the water, you make the clouds your vessel, you walk upon the wings of the wind. You make the winds your messengers, a fire's flame ministers to You. You founded the Earth upon its base, never to tremble for ever. You covered the deep like a cloak, standing the waters upon the mountains. At Your beck and call they fled, from Your thunderous voice they raced away. The mountains arose and the valleys sank down - right to the place You founded for them. You set a border which can never be crossed, so that they do not return to cover the Earth. You cause springs to burst forth into streams, running between the mountains. They slake the thirst of every animal, even the wild donkeys are quenched. Upon the rivers the birds dwell, they sing from among the branches. You water the mountains from above – all Earth is satiated by the fruit of Your labour. You cause grass to psring up for livestock and vegetation for human consumption, for people to bring bread forth from the Earth. Wine too, which gladdens human hearts, brightening the face more than oil, and bread which sates a person's mind. יהוה's trees get their fill, the cedars of Levanon which They planted. There the birds nest, while the stork builds her house among pines. The high nountains are for the wild goats, while the rocky highlands are a refuge for hyraxes. You appoint the moon for each season, and the sun whose setting is known. You make darkness, night-time when all the nocturnal creatures of the forest creep about. Young lions roar for their prey,

Barekhi nafshi eṭ–Adonai; Adonai Elohai
gaḏalta me-od; hoḍ vehaḍar laṿashta.
ʻOteh–or kashalmah; noteh shamayim
kayriʻah. Hamekareh ỵamayim ʻaliyoṭav;
hasam–ʻaỵim rekhuṿo; hamehallékh
ʻal–kanfé–ruaḥ. ʻOseh mal-akhav ruḥoṭ;
meshareṭav ésh lohet. Yasaḍ–erets ʻal–
mekhoneha; bal–timmot ʻolam vaʻeḍ.
Tehom kaleṿush kissiṭo; ʻal–harim yaʻamḍu
mayim. Min–gaʻaraṭekha yenusun; min–ḳol
raʻamkha yéḥafézun. Yaʻalu harim yéreḍu
ṿekaʻoṭ; el–meḳom ze yasaḏta lahem.
Geṿul–samta bal–yaʻaṿorun; bal–yeshuṿun
lekhassoṭ ha-arets. Hameshalléaḥ ma’yanim
baneḥalim; bén harim yehallékhun. Yasheḳu
kol–ḥayṭo saḍai; yisberu fera-im tsema-am.
ʻAléhem ʻof–hashamayim yishkon; mibén
ʻofayim yittenu–ḳol. Mashkeh harim
méʻaliyoṭav; miperi maʻasekha tisba’
ha-arets. Matsmiaḥ ḥatsir labehémah,
veʻéseṿ laʻaṿoḍaṭ ha-aḍam; lehotsi leḥem
min–ha-arets. Veyayin yesammaḥ leṿaṿ–
enosh, lehats-hil panim mishamen; veleḥem
leṿaṿ–enosh yisʻaḍ. Yisbeʻu ʻatsé Adonai;
arzé leṿanon asher nata’. Asher–sham
tsipporim yeḳannénu; ḥasiḍah beroshim
béṭaḥh. Harim hageṿoḥim layeʻélim;
selaʻim maḥseh lashefannim. ʻAsah
yaréaḥ lemoʻaḍim; shemesh yaḍa’ meṿo-o.
Tasheṭ–ḥoshekh vihi laylah; bo–ṭirmos kol–
ḥayṭo–yaʻar. Hakefirim sho-agim lataref;
ulṿaḳḳésh mé-él okhlam.

Additional Psalms

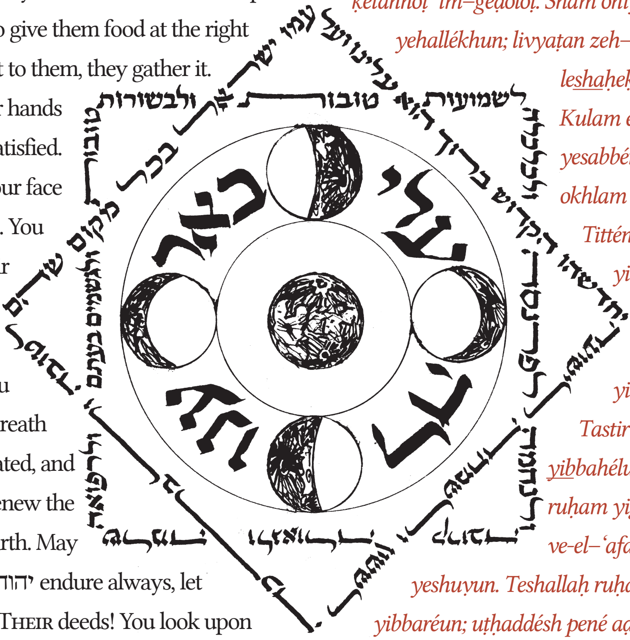
The following pages have psalms for special occasions. These are sung to te'amim at the very start of the evening service, a core part of the festive liturgies. They are also added to the morning Zemirot, and replace the Shir shel Yom.

Rosh Ḥodesh Psalm

This long passage utilises some of the most robust natural imagery in the Tana"kh. The waters, the mountains, the rivers, the sun, all animals – all live dependent on the source of all Life. Fascinatingly, this psalm has a very close corrollary in the Great Hymn to the Aten, penned by 13th century BCE renegade Pharaoh Akhenaten, who proposed a monotheistic reform of Ancient Egyptian religion. His reform, while widespread, was short-lived – and its gains were quickly reversed. About a century later Moses's story (and ours) begins in the same context.

קד **בָּרְכִי נַפְשִׁי** אֶת־יְיָ
יְיָ אֱלֹהַי גָּדַלְתָּ מְּאֹד הוֹד וְהָדָר לָבָשְׁתָּ׃
עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה׃
הַמְקָרֶה בַמַּיִם עֲלִיּוֹתָיו
הַשָּׂם־עָבִים רְכוּבוֹ הַמְהַלֵּךְ עַל־כַּנְפֵי־רוּחַ׃
עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט׃
יָסַד־אֶרֶץ עַל־מְכוֹנֶיהָ בַּל־תִּמּוֹט עוֹלָם וָעֶד׃
תְּהוֹם כַּלְּבוּשׁ כִּסִּיתוֹ עַל־הָרִים יַעַמְדוּ מָיִם׃
מִן־גַּעֲרָתְךָ יְנוּסוּן מִן־קוֹל רַעַמְךָ יֵחָפֵזוּן׃
יַעֲלוּ הָרִים יֵרְדוּ בְקָעוֹת
אֶל־מְקוֹם זֶה ׀ יָסַדְתָּ לָהֶם׃
גְּבוּל־שַׂמְתָּ בַּל־יַעֲבֹרוּן
בַּל־יְשׁוּבוּן לְכַסּוֹת הָאָרֶץ׃
הַמְשַׁלֵּחַ מַעְיָנִים בַּנְּחָלִים בֵּין הָרִים יְהַלֵּכוּן׃
יַשְׁקוּ כָּל־חַיְתוֹ שָׂדָי יִשְׁבְּרוּ פְרָאִים צְמָאָם׃
עֲלֵיהֶם עוֹף־הַשָּׁמַיִם יִשְׁכּוֹן
מִבֵּין עֳפָאיִם יִתְּנוּ־קוֹל׃
מַשְׁקֶה הָרִים מֵעֲלִיּוֹתָיו
מִפְּרִי מַעֲשֶׂיךָ תִּשְׂבַּע הָאָרֶץ׃
מַצְמִיחַ חָצִיר ׀ לַבְּהֵמָה
וְעֵשֶׂב לַעֲבֹדַת הָאָדָם
לְהוֹצִיא לֶחֶם מִן־הָאָרֶץ׃
וְיַיִן ׀ יְשַׂמַּח לְבַב־אֱנוֹשׁ לְהַצְהִיל פָּנִים מִשָּׁמֶן
וְלֶחֶם לְבַב־אֱנוֹשׁ יִסְעָד׃
יִשְׂבְּעוּ עֲצֵי יְיָ אַרְזֵי לְבָנוֹן אֲשֶׁר נָטָע׃
אֲשֶׁר־שָׁם צִפֳּרִים יְקַנֵּנוּ

seeking their food from *Él*. The sun rises and they gather back in their dens, slinking away. Humans go forth to work, labouring until evening. How many are Your deeds, יהוה - all of them have been done with wisdom - the Earth is full of Your creations. This - the Great Wide Sea, there are many sea creatures, innumerable ones, both small and big. There the ships go, there is Livyatan, who You made to play with. All of them wait upon You, for You to give them food at the right time. You give it to them, they gather it. You open Your hands and all are well-satisfied. You hide Your face and they vanish. You withdraw their breath and they all return back to dust. You send forth a breath and they are created, and through it You renew the surface of the Earth. May the honour of יהוה endure always, let יהוה rejoice in all Their deeds! You look upon the Earth and it shakes! You touch the mountains and they begin to smoulder! I will sing about יהוה as long as I live! I will chant praise to my *Elohim* as long as I'm here. Let my discussion mix unto Them - I will rejoice in my יהוה. Let those who err disappear from the Earth, let the wicked be no more! Bless my soul, יהוה, Praised is *Yahh*!



Tizraḥ hashemesh yé-aséfun; me'onoṭam yirbatsun. Yétsé aḍam lefa'olo; vela'ayoḍaṭo 'aḍé–'arey. Mah–rabu ma'asekha Aḍonai, kulam beḥokhmah 'asiṭa male-ah ha-arets ḳinyanekha. Zeh hayam gaḍol urḥav yaḍayim; sham–remes ve-én mispar; ḥayoṭ ḳetannoṭ 'im–geḍoloṭ. Sham oniyyoṭ yehallékhun; livyaṭan zeh–yatsarta leshaḥeḳ–bo. Kulam élekha yesabbérun; laṭéṭ okhlam be'itto. Tittén lahem yilḳotun; tiftaḥ yaḍekha yisbe'un toy. Tastir panekha yibbahélun; toséf ruḥam yigva'un ve-el–'afaram yeshuyun. Teshallaḥ ruḥakha yibbaréun; uṭḥaddésh pené aḍamah. Yehi kheyoḍ Adonai le'olam; yismaḥ Adonai bema'asav. Hamabbit la-arets vatir'aḍ; yigga' beharim veye'eshanu. Ashirah lAdonai beḥayyai; azammerah lÉlohai be'oḍi. Ye'eray 'alav siḥi; anokhi esmaḥ bAdonai. Yittammu ḥatta-im min–ha-arets, ursha'im 'oḍ énam, barekhi nafshi eṭ–Adonai hallelu-Yahh.

חֲ֝סִידָ֗ה בְּרוֹשִׁ֥ים בֵּיתָֽהּ:
הָרִ֣ים הַ֭גְּבֹהִים לַיְּעֵלִ֑ים
סְ֝לָעִ֗ים מַחְסֶ֥ה לַשְׁפַנִּֽים:
עָשָׂ֣ה יָ֭רֵחַ לְמוֹעֲדִ֑ים שֶׁ֝מֶשׁ יָדַ֥ע מְבוֹאֽוֹ:
תָּֽשֶׁת־חֹ֭שֶׁךְ וִ֣יהִי לָ֑יְלָה
בּֽוֹ־תִ֝רְמֹשׂ כָּל־חַיְתוֹ־יָֽעַר:
הַ֭כְּפִירִים שֹׁאֲגִ֣ים לַטָּ֑רֶף וּלְבַקֵּ֖שׁ מֵאֵ֣ל אָכְלָֽם:
תִּזְרַ֣ח הַ֭שֶּׁמֶשׁ יֵאָֽסֵפ֑וּן וְאֶל־מְ֝עוֹנֹתָ֗ם יִרְבָּצֽוּן:
יֵצֵ֣א אָדָ֣ם לְפָעֳל֑וֹ וְלַעֲבֹדָת֣וֹ עֲדֵי־עָֽרֶב:
מָֽה־רַבּ֬וּ מַעֲשֶׂ֨יךָ ׀ יְיָ֗
כֻּ֭לָּם בְּחָכְמָ֣ה עָשִׂ֑יתָ מָלְאָ֥ה הָ֝אָ֗רֶץ קִנְיָנֶֽךָ:
זֶ֤ה ׀ הַיָּ֗ם גָּד֢וֹל וּרְחַ֫ב יָדָ֥יִם
שָֽׁם־רֶ֭מֶשׂ וְאֵ֣ין מִסְפָּ֑ר
חַיּ֥וֹת קְ֝טַנּ֗וֹת עִם־גְּדֹלֽוֹת:
שָׁ֭ם אֳנִיּ֣וֹת יְהַלֵּכ֑וּן לִ֝וְיָתָ֗ן זֶה־יָצַ֥רְתָּ לְשַֽׂחֶק־בּֽוֹ:
כֻּ֭לָּם אֵלֶ֣יךָ יְשַׂבֵּר֑וּן לָתֵ֖ת אָכְלָ֣ם בְּעִתּֽוֹ:
תִּתֵּ֣ן לָ֭הֶם יִלְקֹט֑וּן תִּפְתַּ֥ח יָ֝דְךָ֗ יִשְׂבְּע֥וּן טֽוֹב:
תַּסְתִּ֥יר פָּנֶיךָ֮ יִבָּהֵ֫ל֥וּן
תֹּסֵ֣ף ר֭וּחָם יִגְוָע֑וּן וְאֶל־עֲפָרָ֥ם יְשׁוּבֽוּן:
תְּשַׁלַּ֣ח ר֭וּחֲךָ יִבָּרֵא֑וּן וּ֝תְחַדֵּ֗שׁ פְּנֵ֣י אֲדָמָֽה:
יְהִ֤י כְב֣וֹד יְיָ לְעוֹלָ֑ם יִשְׂמַ֖ח יְיָ בְּמַעֲשָֽׂיו:
הַמַּבִּ֣יט לָ֭אָרֶץ וַתִּרְעָ֑ד יִגַּ֖ע בֶּהָרִ֣ים וְיֶעֱשָֽׁנוּ:
אָשִׁ֣ירָה לַיְיָ בְּחַיָּ֑י אֲזַמְּרָ֖ה לֵאלֹהַ֣י בְּעוֹדִֽי:
יֶעֱרַ֣ב עָלָ֣יו שִׂיחִ֑י אָ֝נֹכִ֗י אֶשְׂמַ֥ח בַּיְיָ:
יִתַּ֤מּוּ חַטָּאִ֨ים ׀ מִן־הָאָ֡רֶץ וּרְשָׁעִ֤ים ׀ ע֬וֹד אֵינָ֗ם
בָּרְכִ֣י נַ֭פְשִׁי אֶת־יְיָ הַֽלְלוּ־יָֽהּ:

Rosh Ḥodesh Psalm

On the right is a piece for Rosh Ḥodesh by Noam Sienna. Already by Talmudic times, this holiday was associated in particular with women (TY Ta'aniṭ 1:6), perhaps drawing an analogy between women's bodily experiences and the moon's monthly cycles of change.

This piece weaves those threads together by depicting the cycles of the moon within a design taken from the decorated drums of Miryam and the Israelite women depicted in medieval Sefaradi haggadot. Between the moons is a biblical song sung by the Israelites in the desert (Numbers 21:17): "Arise, O well — sing to it!" This well might be imagined as Miryam's Well, which according to the midrash followed the Israelites through the desert. The rise and flow of the waters, like the transformation of the moon from stage to stage, encourages us to see each new month as a renewed wellspring of blessing.

Thank יהוה for They is good, for Their love lasts forever. Those who יהוה redeemed will say so – they who They redeemed from the hand of the enemy. From east and west, from the north and from the sea, They gathered them up. They who had wandered in the wilderness, deserted, finding no road leading to a city. They were hungry and thirsty and their breath faded within them. Then they cried out to יהוה in their trouble and They delivered them from their distresses. They led them on a direct route to an inhabited city. Let these who have been saved give thanks to יהוה, for Their love, and for the wonders They does for humanity. For They has sated the weak of breath and filled up the hungry with goodness. These, who sat in deepest gloom, shadowed by death, bound in misery and in iron –because they rebelled against the words of *Él* and were in contempt of the High Council. Therefore, They humbled them with labour – they stumbled and there was no helper, but they cried out to יהוה in their distress and They saved them from trouble, bringing them out of darkness and out from under death's shadow, and snapped their bands asunder. Let these who have been saved give thanks to יהוה, for Their love, and for the wonders They does for humanity. For They has smashed brass doors and sliced up iron bars, crazed by their transgressions and afflicted by their iniquities. Their bodies abhorred all food and they drew near to the gates of death – but they cried out to יהוה in their distress and They saved them from trouble. They sent their word and healed them by it, and delivered them from out their graves. Let these who have been saved give thanks to יהוה, for Their love, and for the wonders They does for humanity. They shall offer the sacrifices of thanks, and declare Their deeds in song. Those who sail the sea in ships, who do business across the oceans, they have seen the deeds of יהוה and

Hoḍu lAdonai ki–toṿ; ki le῾olam ḥasdo. Yomeru ge-ulé Adonai; asher ge-alam, miyad–tsar. Umé-aratsoṭ, ḳibbetsam; mimizraḥ umima῾araṿ; mitsafon umiyam. Ta῾u ṿamiḍbar bishimon darekh; ῾ir moshaṿ, lo matsa-u. Re῾éṿim gam–tsemé-im; nafsham, bahem tiṭ῾attaf. Vayits῾aḳu el–Adonai batsar lahem; mimetsuḳoṭéhem, yatssilém. Vayadrikhem bederekh yesharah; lalekheṭ, el–῾ir moshaṿ. Yoḍu lAdonai ḥasdo; venifle-oṭav, liṿné aḍam. Ki–hisbia’ nefesh shoḳéḳah; venefesh re῾éṿah, milé–toṿ. Yoshevé hoshekh vetsalmaveṭ; asiré ῾oni uṿarzel. Ki–himru imré–Él; ve῾atsaṭ ῾elyon na-atsu. Veyakhna’ be῾amal libbam; koshlu, ve-én ῾ozer. Vayiz῾aḳu el–Adonai batsar lahem; mimetsuḳotéhem, yoshi῾ém. Yotsi-ém méhoshekh vetsalmaveṭ; umoseroṭéhem yenattéḳ. Yoḍu lAdonai ḥasdo; venifle-oṭav, liṿné aḍam. Ki–shibbar dalṭoṭ nehosheṭ; uṿriḥé ṿarzel giddéa’. Evilim miderekh pish῾am; umé῾avonotéhem, yiṭ῾anu. Kol–okhel teṭa῾éṿ nafsham; vayaggi῾u, ῾aḍ–sha῾aré maveṭ. Vayiz῾aḳu el–Adonai batsar lahem; mimetsuḳoṭéhem, yoshi῾ém. Yishlaḥ deṿaro veyirpa-ém; vimallét, misheḥiṭoṭam. Yodu lAdonai ḥasdo; venifle-oṭav, liṿné aḍam. Veyizbeḥu ziṿḥé ṭoḍah; visapperu ma῾asav berinnah. Yordé hayam ba-oniyyoṭ; ῾osé melakhah, bemayim rabbim. Hémmah ra-u ma῾asé Adonai; venifle-oṭav, bimtsulah. Vayomer, vaya῾améḍ ruaḥ se῾arah;

קז הֹדוּ לַיְיָ כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ׃
יֹאמְרוּ גְּאוּלֵי יְיָ אֲשֶׁר גְּאָלָם מִיַּד־צָר׃
וּמֵאֲרָצוֹת קִבְּצָם מִמִּזְרָח וּמִמַּעֲרָב מִצָּפוֹן וּמִיָּם׃
תָּעוּ בַמִּדְבָּר בִּישִׁימוֹן דָּרֶךְ עִיר מוֹשָׁב לֹא מָצָאוּ׃
רְעֵבִים גַּם־צְמֵאִים נַפְשָׁם בָּהֶם תִּתְעַטָּף׃
וַיִּצְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם מִמְּצוּקוֹתֵיהֶם יַצִּילֵם׃
וַיַּדְרִיכֵם בְּדֶרֶךְ יְשָׁרָה לָלֶכֶת אֶל־עִיר מוֹשָׁב׃
יוֹדוּ לַיְיָ חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃
כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֵקָה וְנֶפֶשׁ רְעֵבָה מִלֵּא־טוֹב׃
יֹשְׁבֵי חֹשֶׁךְ וְצַלְמָוֶת אֲסִירֵי עֳנִי וּבַרְזֶל׃
כִּי־הִמְרוּ אִמְרֵי־אֵל וַעֲצַת עֶלְיוֹן נָאָצוּ׃
וַיַּכְנַע בֶּעָמָל לִבָּם כָּשְׁלוּ וְאֵין עֹזֵר׃
וַיִּזְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם מִמְּצֻקוֹתֵיהֶם יוֹשִׁיעֵם׃
יוֹצִיאֵם מֵחֹשֶׁךְ וְצַלְמָוֶת וּמוֹסְרוֹתֵיהֶם יְנַתֵּק׃
יוֹדוּ לַיְיָ חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃
כִּי־שִׁבַּר דַּלְתוֹת נְחֹשֶׁת וּבְרִיחֵי בַרְזֶל גִּדֵּעַ׃
אֱוִלִים מִדֶּרֶךְ פִּשְׁעָם וּמֵעֲוֺנֹתֵיהֶם יִתְעַנּוּ׃
כָּל־אֹכֶל תְּתַעֵב נַפְשָׁם וַיַּגִּיעוּ עַד־שַׁעֲרֵי מָוֶת׃
וַיִּזְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם מִמְּצֻקוֹתֵיהֶם יוֹשִׁיעֵם׃
יִשְׁלַח דְּבָרוֹ וְיִרְפָּאֵם וִימַלֵּט מִשְּׁחִיתוֹתָם׃
יוֹדוּ לַיְיָ חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָם׃
וְיִזְבְּחוּ זִבְחֵי תוֹדָה וִיסַפְּרוּ מַעֲשָׂיו בְּרִנָּה׃
יוֹרְדֵי הַיָּם בָּאֳנִיּוֹת עֹשֵׂי מְלָאכָה בְּמַיִם רַבִּים׃
הֵמָּה רָאוּ מַעֲשֵׂי יְיָ וְנִפְלְאוֹתָיו בִּמְצוּלָה׃
וַיֹּאמֶר וַיַּעֲמֵד רוּחַ סְעָרָה וַתְּרוֹמֵם גַּלָּיו׃

Pesaḥ Psalm

Psalm 107 is the psalm for Pesaḥ. Considered one of the historical psalms (that is, written in response to real events), it testifies to the ways in which the Divine stepped into save people, even those unworthy of saving, and is framed by the refrain, Let these who have been saved give thanks to יהוה*, for THEIR love, and for the wonders THEY does for humanity. Due to the symbolism in particular of the second half, this psalm is frequently used in maritime ceremonies and is beloved by sailors and naval personnel. We get an unusually detailed description of a disaster at sea and a testimonial that even amidst crashing waves, those who called out to* יהוה *were saved. This combination – of testimonial narrative with exhortations to gratitude – is somewhat unusual. Many psalms feature one aspect or the other, but few combine them together so deftly. (cont.)*

Their wonders, hidden in the depths. For They spoke, and raised a stormwind, lifting up the waves. They were lifted up to the sky and pushed into the depths, their spirit drifted away in fear. Reeling to and fro, staggering like a drunk – all of their wisdom was swallowed up – but they cried out to יהוה in their distress and They saved them from trouble. They calmed the storm and stilled the waves, leading them to their desired port. Let these who have been saved give thanks to יהוה, for Their love, and for the wonders They does for humanity. Let the nation's assembly exalt Them, and praise Them where the elders meet. They turns rivers into wilderness and watersprings into thirsty ground, a fruitful land into a salted waste – if there is wickedness that dwells within it. Yet, They can also turn a wilderness into a pool of water, and a dry land into one gushing with springs. They can settle the hungry there, to build a habitable city, sowing fields, planting vineyards, yielding abundant fruit. They bless them and multiply them, not allowing their cattle to decrease. But once more, this produce will be diminished and dwindle through oppression, evil, and sorrow. They pours contempt onto politicans, causing them to wander in the waste, where there is no path. At the same time, They sets the needy on high, saving them from affliction and making their families the flock. The upright see this, and are glad, the mouth that speaks iniquity is stopped up. Whoever is wise, observe these things – let them contemplate the mercies of יהוה!

For the conductor. David's song, to be sung:

Let *Elohim* arise and scatter Their enemies, let all that hate Them flee before Them! Blow them away, as smoke is blown away; melt them as wax is melted before fire – let the wicked perish before *Elohim*. But, let the righteous be glad, and exult before *Elohim*, let

vateromém gallav. Ya‘alu shamayim yérdu
ṭehomoṭ; nafsham, bera‘ah ṭiṭmogag̣.
Yaḥoggu veyanu‘u kashikkor; vekhol–
ḥokhmaṭam, tiṭbala’. Vayits‘aḳu el–Adonai
batsar lahem; umimetsuḳotéhem, yotsi-ém.
Yaḳém se‘arah liḍmamah; vayeḥeshu,
galléhem. Vayismeḥu khi–yishtoḳu;
vayanḥém, el–meḥoz ḥeftsam. Yoḍu lAdonai
ḥasdo; venifle-oṭav, liṿné aḍam. Viromemuhu
biḳhal–‘am uṿmoshaṿ zeḳénim yehaleluhu.
Yashém neharoṭ lemidbar; umotsa-é mayim,
letsimma-on. Erets peri limléḥah; méra‘aṭ,
yoshṿé ṿahh. Yasém miḍbar la-agam–
mayim; ve-erets tsiyyah, lemotsa-é mayim.
Vayosheṿ sham re‘éṿim vaykhonenu, ‘ir
moshaṿ. Vayizre‘u saḍoṭ vayitte‘u kheramim;
vaya‘asu, peri ṭeṿu-ah. Vayṿarakhém
vayyirbu me-od; uṿhemtam, lo yam‘it.
Vayim‘atu vayashoḥu; mé‘otser ra‘ah
veyagon. Shofékh buz ‘al–neḍiṿim; vayaṭ‘ém,
beṭohu lo–ḍarekh. Vaysaggéṿ eṿyon mé‘oni;
vayasem katson, mishpaḥoṭ. Yir-u yesharim
veyismaḥu; vekhol–‘avlah, ḳafetsah piha.
Mi–ḥakham veyishmor–élleh; veyiṭbonenu,
ḥasdé Adonai.

Lamnatsseaḥ leḌaviḍ, mizmor shir:

Yaḳum Elohim yafutsu oyṿav; veyanusu
mesan-av, mipanav. Ḳehindof ‘ashan, tindof;
ḳehimmés donag̣ mipené–ésh; yoṿeḍu resha‘im,
mipené Elohim. Vetsaddiḳim, yismeḥu
ya‘altsu, lifné Elohim, veyasisu ṿesimḥah.

יַֽעֲלוּ שָׁמַיִם יֵרְדוּ תְהוֹמוֹת נַפְשָׁם בְּרָעָה תִתְמוֹגָֽג׃
יָחוֹגּוּ וְיָנוּעוּ כַּשִּׁכּוֹר וְכָל־חָכְמָתָם תִּתְבַּלָּֽע׃
וַֽיִּצְעֲקוּ אֶל־יְיָ בַּצַּר לָהֶם וּמִמְּצֽוּקֹתֵיהֶם יוֹצִיאֵֽם׃
יָקֵם סְעָרָה לִדְמָמָה וַיֶּחֱשׁוּ גַּלֵּיהֶֽם׃
וַיִּשְׂמְחוּ כִֽי־יִשְׁתֹּקוּ וַיַּנְחֵם אֶל־מְחוֹז חֶפְצָֽם׃
יוֹדוּ לַייָ חַסְדּוֹ וְנִפְלְאוֹתָיו לִבְנֵי אָדָֽם׃
וִֽירֹמְמוּהוּ בִּקְהַל־עָם וּבְמוֹשַׁב זְקֵנִים יְהַֽלְלֽוּהוּ׃
יָשֵׂם נְהָרוֹת לְמִדְבָּר וּמֹצָאֵי מַיִם לְצִמָּאֽוֹן׃
אֶרֶץ פְּרִי לִמְלֵחָה מֵרָעַת יֹשְׁבֵי בָֽהּ׃
יָשֵׂם מִדְבָּר לַאֲגַם־מַיִם וְאֶרֶץ צִיָּה לְמֹצָאֵי מָֽיִם׃
וַיּוֹשֶׁב שָׁם רְעֵבִים וַיְכוֹנְנוּ עִיר מוֹשָֽׁב׃
וַיִּזְרְעוּ שָׂדוֹת וַיִּטְּעוּ כְרָמִים וַיַּעֲשׂוּ פְּרִי תְבֽוּאָה׃
וַיְבָרְכֵם וַיִּרְבּוּ מְאֹד וּבְהֶמְתָּם לֹא יַמְעִֽיט׃
וַיִּמְעֲטוּ וַיָּשֹׁחוּ מֵעֹצֶר רָעָה וְיָגֽוֹן׃
שֹׁפֵךְ בּוּז עַל־נְדִיבִים וַיַּתְעֵם בְּתֹהוּ לֹא־דָֽרֶךְ׃
וַיְשַׂגֵּב אֶבְיוֹן מֵעוֹנִי וַיָּשֶׂם כַּצֹּאן מִשְׁפָּחֽוֹת׃
יִרְאוּ יְשָׁרִים וְיִשְׂמָחוּ וְכָל־עַוְלָה קָפְצָה פִּֽיהָ׃
מִי־חָכָם וְיִשְׁמָר־אֵלֶּה וְיִתְבּוֹנְנוּ חַסְדֵי יְיָֽ׃

סח לַמְנַצֵּחַ לְדָוִד מִזְמוֹר שִֽׁיר׃
יָקוּם אֱלֹהִים יָפוּצוּ אוֹיְבָיו
וְיָנוּסוּ מְשַׂנְאָיו מִפָּנָֽיו׃
כְּהִנְדֹּף עָשָׁן תִּנְדֹּף כְּהִמֵּס דּוֹנַג מִפְּנֵי־אֵשׁ
יֹאבְדוּ רְשָׁעִים מִפְּנֵי אֱלֹהִֽים׃
וְצַדִּיקִים יִשְׂמְחוּ יַעַלְצוּ לִפְנֵי אֱלֹהִים
וְיָשִׂישׂוּ בְשִׂמְחָֽה׃

Pesaḥ Psalm

(cont.) The main idea is aptly summed up in the conclusion: if you're wise, look around at all the ways in which the Divine has acted to rescue those who call upon Them. One who contemplates these facts earnestly cannot help but shout out praise and gratitude.

Shavu'oṭ Psalm

Psalm 68, like Psalm 107 above, is sometimes used in pieces elsewhere in the Siddur, but is infrequently recited in its entirety. Like many other psalms, it imagines the Divine in militaristic terms, scattering foreign rulers and reigning from a mountain fortress.

them rejoice with happiness. Sing unto *Elohim*, chant Their name! Extol They who rides upon the heavens with the name of *Yahh*, exult before Them! They is a parent to orphans and a judge for widows – *Elohim*, in Their sacred abode. *Elohim* brings singles into a household, brings prisoners forth to prosperity – but those who rebel will dwell in a parched land. *Elohim* – You went forth before Your people, Your steps guiding through the desert, *selah*. The Earth trembled, the skies dropped down before *Elohim*, this is at Sinai, before *Elohim*, the *Elohim* of Yisraél. *Elohim*, you poured out a gushing rain –when Your inheritance was weary, You confirmed it. Your flock settled there, and You prepared Your goodness for the poor, *Elohim*. Our Liege will give a saying, assembling a great army. Kings of great armies will flee! Flee! The one who rests at home will divide the spoils. When you lie among the sheepfolds, the wings of the dove will be covered with silver, her primary feathers shimmering with beaten gold. When *Shaddai* scatters these kings, then it will snow on Tsalmon. The mountain of *Elohim* is the mountain of Bashan – it is a mountain of many peaks, the mountain of Bashan. Why look away from this many-peaked mountain? This is the mountain *Elohim* has picked for Their abode – indeed, יהוה will dwell there forever. The chariots of *Elohim* number in the millions, our Liege sits upon them at Sinai, in sanctity. You have ascended on high, You have returned captives, You have received gifts from humanity – but the rebellious too have sought you to dwell there, *Yahh Elohim*. Blessed be our

Shiru(!) lÉlohim, zammeru shemo; solu, larokhév ba‘araṿoṭ, beYahh shemo, ve‘ilzu lefanav. Aṿi yeṭomim veḍayyan almanoṭ; Elohim, bim‘on ḳodsho. Elohim(!) moshiṿ yeḥiḍim(!) bayṭah, motsi asirim bakosharoṭ; akh sorarim, shokhnu tseḥiḥah. Elohim, betséṭekha lifné ‘ammekha; betsa’dekha ṿishimon selah. Erets ra‘ashah(!) af–shamayim natefu, mipené Elohim; zeh Sinai; mipené Elohim, Elohé Yisraél. Geshem neḍaṿoṭ tanif Elohim; naḥalaṭekha venil-ah, attah khonantahh. Ḥayyaṭekha yasheṿu–ṿahh; takhin betoṿaṭekha le‘ani Elohim. Aḍonai yitten–omer; hamṿasseroṭ, tsaṿa raṿ. Malkhé tseṿaoṭ yiddoḍun yiddoḍun; unvaṭ bayiṭ, teḥalléḳ shalal. Im–tishkeṿun, bén shefattayim; kanfé yonah neḥpah ṿakesef; ve-eṿroteha, biraḳraḳ ḥaruts. Befarés Shaddai, melakhim bahh, tashlég betsalmon. Har–Elohim har–Bashan; har gaṿnunnim, har–Bashan. Lammah(!) teratsseḍun, harim gavnunnim; hahar, ḥamaḍ Elohim leshiṿto; af–Adonai, yishkon lanetsaḥ. Rekheṿ Elohim ribbotayim alfé shin-af; Aḍonai ṿam, Sinai bakodesh. ‘Aliṭa lamarom(!), shaviṭa sheṿi, lakahta mattanoṭ ba-adam; ve-af sorerim, lishkon(!) Yahh Elohim. Barukh adonai, yom(!), yom ya‘amos–lanu, ha-Él yeshu‘aténu selah.

שִׁירוּ ׀ לֵאלֹהִים זַמְּרוּ שְׁמוֹ
סֹלּוּ לָרֹכֵב בָּעֲרָבוֹת בְּיָהּ שְׁמוֹ וְעִלְזוּ לְפָנָיו׃
אֲבִי יְתוֹמִים וְדַיַּן אַלְמָנוֹת אֱלֹהִים בִּמְעוֹן קָדְשׁוֹ׃
אֱלֹהִים ׀ מוֹשִׁיב יְחִידִים ׀ בַּיְתָה
מוֹצִיא אֲסִירִים בַּכּוֹשָׁרוֹת
אַךְ סוֹרְרִים שָׁכְנוּ צְחִיחָה׃
אֱלֹהִים בְּצֵאתְךָ לִפְנֵי עַמֶּךָ בְּצַעְדְּךָ בִישִׁימוֹן סֶלָה׃
אֶרֶץ רָעָשָׁה ׀ אַף־שָׁמַיִם נָטְפוּ מִפְּנֵי אֱלֹהִים
זֶה סִינַי מִפְּנֵי אֱלֹהִים אֱלֹהֵי יִשְׂרָאֵל׃
גֶּשֶׁם נְדָבוֹת תָּנִיף אֱלֹהִים
נַחֲלָתְךָ וְנִלְאָה אַתָּה כוֹנַנְתָּהּ׃
חַיָּתְךָ יָשְׁבוּ־בָהּ תָּכִין בְּטוֹבָתְךָ לֶעָנִי אֱלֹהִים׃
אֲדֹנָי יִתֶּן־אֹמֶר הַמְבַשְּׂרוֹת צָבָא רָב׃
מַלְכֵי צְבָאוֹת יִדֹּדוּן יִדֹּדוּן וּנְוַת בַּיִת תְּחַלֵּק שָׁלָל׃
אִם־תִּשְׁכְּבוּן בֵּין שְׁפַתָּיִם כַּנְפֵי יוֹנָה נֶחְפָּה בַכֶּסֶף
וְאֶבְרוֹתֶיהָ בִּירַקְרַק חָרוּץ׃
בְּפָרֵשׂ שַׁדַּי מְלָכִים בָּהּ תַּשְׁלֵג בְּצַלְמוֹן׃
הַר־אֱלֹהִים הַר־בָּשָׁן הַר גַּבְנֻנִּים הַר־בָּשָׁן׃
לָמָּה ׀ תְּרַצְּדוּן הָרִים גַּבְנֻנִּים
הָהָר חָמַד אֱלֹהִים לְשִׁבְתּוֹ אַף־יְיָ יִשְׁכֹּן לָנֶצַח׃
רֶכֶב אֱלֹהִים רִבֹּתַיִם אַלְפֵי שִׁנְאָן
אֲדֹנָי בָם סִינַי בַּקֹּדֶשׁ׃
עָלִיתָ לַמָּרוֹם ׀ שָׁבִיתָ שֶּׁבִי לָקַחְתָּ מַתָּנוֹת בָּאָדָם
וְאַף סוֹרְרִים לִשְׁכֹּן ׀ יָהּ אֱלֹהִים׃
בָּרוּךְ אֲדֹנָי יוֹם ׀ יוֹם יַעֲמָס־לָנוּ הָאֵל יְשׁוּעָתֵנוּ סֶלָה׃

Shavu'oṭ Psalm

The mountain of Elohim is the mountain of Bashan... Note there seems to be some confusion about which mountain is the holy mountain here. A mountain in Bashan (today, western Jordan) is identified as the divine abode, but then Sinai is mentioned as well. This may reflect an attempt to collapse several different distinct religious practices (and locations) into one, by equating them.

It's also very possible to see here an attempt to combine together the imagery and myth of the primary deities of the pre-Israelite Canaanite pantheon: Él (the noble, ruling, father-god) and Ba'al (the young, violent, warrior-god).

Liege each and every day, the burden is ours – for the *Él* who is our salvation, *selah.* For us, *Él* is our saviour, and death emerges from יהוה our Liege. Surely, *Elohim* will smash the heads of Their enemies, scalping the hair from those who carry guilt. Our Liege said: ‘From Bashan I will return, I will return from the depths of the sea – so that your foot will wade through blood and your dogs’ tongues will drink from your enemies. They have seen the paths of *Elohim*, the ways in which my *Él*, my Sovereign is sacred. The singers go first, the musicians follow after, in the midst of girls playing drums. Among the chorus they bless *Elohim*, יהוה, from the source of Yisraél. There is Binyamin, the youngest, ruling over the leaders of Yehudah and their council, the leaders of Zevulun and Naftali. Your *Elohim* has commanded your strength – be strong and *Elohim* will act for us. Out from Your sanctuary upon Yerushalayim, there foreign kings will bring tributes to you. Rebuke the beast of reeds, the community of bulls, the nations of calves – all of them submit themselves to the power of silver, but They has scattered the peoples who delight in war. Noble emissaries shall come from Mitsrayim, and Kush will stretch out a hand to *Elohim*. Sing to *Elohim*, all kingdoms of the Earth, chant to our Liege, *selah* – to They, the one who rides upon the ancient heavens, Their voice is a mighty boom. Ascribe strength to *Elohim* whose majesty is over Yisraél and whose strength is in the skies. *Elohim* from Your sanctuary is awe-inspiring, the *Él* of Yisraél gives strength and power to the people – blessed be *Elohim*!

Ha-Él(!) lanu, Él lemosha‘oṭ; ve-lÉlohim adonai; lamaveṭ, totsa-oṭ. Akh–Elohim, yimḥats, rosh oyeṿav; ḳoḍḳoḍ shé‘ar; miṭhallékh, ba-ashamav. Amar adonai miBashan ashiv; ashiv, mimetsuloṭ yam. Lema‘an(!), timḥats raglekha, beḍam; leshon kelaṿekha; mé-oyeṿim minéhu. Ra-u halikhoṭekha Elohim; halikhoṭ Éli malki ṿaḳodesh. Ḳiddemu sharim aḥar nogenim; beṭokh ‘alamoṭ, toféfoṭ. Bemaḳhéloṭ barekhu Elohim; Adonai, mimeḳor Yisraél. Sham Binyamin(!), tsa‘ir, roḍém, saré Yehuḍah rigmaṭam; saré Zeṿulun, saré Naftali. Tsivvah Elohekha, ‘uzzekha; ‘uzzah Elohim; zu, pa‘alta lanu. Méhékhalekha ‘al–Yerushalayim; lekha yoṿilu melakhim shai. Ge‘ar ḥayyaṭ ḳaneh, ‘aḍaṭ abbirim(!), be‘eglé ‘ammim, miṭrappés beratsé–khasef; bizzar ‘amim ḳeraṿoṭ yeḥpatsu. Ye-eṭayu ḥashmannim mini Mitsrayim; kush tarits yaḍav, lÉlohim. Mamlekhoṭ ha-arets shiru lÉlohim; zammeru aḍonai selah. Larokhéṿ bishmé shemé–ḳeḍem; hén yittén beḳolo, ḳol ‘oz. Tenu ‘oz, lÉlohim; ‘al–Yisraél ga-avaṭo; ve‘uzzo, basheḥaḳim. Nora Elohim, mimiḳdashekha; Él Yisraél, hu noṭén(!), ‘oz; veta‘atsumoṭ la‘am, barukh Elohim.

Shavu‘oṭ Psalm

Noble emissaries shall come from Mitsrayim, and Kush will stretch out a hand to Elohim. This verse reflects the perception of power at the time – that is, the great kingdoms of Egypt (Mitsrayim) and Ethiopia (Kush) are evoked as symbols of reverence to the Divine.

This verse actually had a significant influence on contemporary Ethiopia due to this. Kush will stretch out a hand to Elohim, **“ኢትዮጵያ ታበድ አደዊሃ ሃበ አግዚአብሐር”** *was used in the coat of arms of Emperor Haile Selassie, and was also formerly used as the national motto of Ethiopia.*

הָאֵ֤ל ׀ לָנוּ֮ אֵ֤ל לְמוֹשָׁ֫עוֹת
וְלֵיְיָ֥ אֲדֹנָ֑י לַ֝מָּ֗וֶת תּוֹצָאֽוֹת׃
אַךְ־אֱלֹהִ֗ים יִמְחַץ֮ רֹ֤אשׁ אֹ֫יְבָ֥יו
קָדְקֹ֥ד שֵׂעָ֑ר מִ֝תְהַלֵּ֗ךְ בַּאֲשָׁמָֽיו׃
אָמַ֣ר אֲ֭דֹנָי מִבָּשָׁ֣ן אָשִׁ֑יב אָ֝שִׁ֗יב מִמְּצֻל֥וֹת יָֽם׃
לְמַ֤עַן ׀ תִּֽמְחַ֥ץ רַגְלְךָ֗ בְּ֫דָ֥ם
לְשׁ֥וֹן כְּלָבֶ֑יךָ מֵאֹיְבִ֥ים מִנֵּֽהוּ׃
רָא֣וּ הֲלִיכוֹתֶ֣יךָ אֱלֹהִ֑ים
הֲלִיכ֓וֹת אֵלִ֖י מַלְכִּ֣י בַקֹּֽדֶשׁ׃
קִדְּמ֣וּ שָׁ֭רִים אַחַ֣ר נֹגְנִ֑ים בְּת֥וֹךְ עֲ֝לָמ֗וֹת תּוֹפֵפֽוֹת׃
בְּֽ֭מַקְהֵלוֹת בָּרְכ֣וּ אֱלֹהִ֑ים יְ֝יָ֗ מִמְּק֥וֹר יִשְׂרָאֵֽל׃
שָׁ֤ם בִּנְיָמִ֨ן ׀ צָעִ֡יר רֹדֵ֗ם שָׂרֵ֣י יְ֭הוּדָה רִגְמָתָ֑ם
שָׂרֵ֥י זְ֝בֻל֗וּן שָׂרֵ֥י נַפְתָּלִֽי׃
צִוָּ֣ה אֱ֭לֹהֶיךָ עֻזֶּ֑ךָ עוּזָּ֥ה אֱלֹהִ֑ים ז֝֗וּ פָּעַ֥לְתָּ לָּֽנוּ׃
מֵ֭הֵיכָלֶךָ עַל־יְרוּשָׁלָ͏ִ֑ם לְךָ֤ יוֹבִ֖ילוּ מְלָכִ֣ים שָֽׁי׃
גְּעַ֬ר חַיַּ֪ת קָנֶ֡ה עֲדַ֤ת אַבִּירִ֨ים ׀ בְּעֶגְלֵ֬י עַמִּ֗ים
מִתְרַפֵּ֥ס בְּרַצֵּי־כָ֑סֶף בִּזַּ֥ר עַ֝מִּ֗ים קְרָב֥וֹת יֶחְפָּֽצוּ׃
יֶאֱתָ֣יוּ חַ֭שְׁמַנִּים מִנִּ֣י מִצְרָ֑יִם
כּ֥וּשׁ תָּרִ֥יץ יָ֝דָ֗יו לֵאלֹהִֽים׃
מַמְלְכ֣וֹת הָ֭אָרֶץ שִׁ֣ירוּ לֵאלֹהִ֑ים זַמְּר֖וּ אֲדֹנָ֣י סֶֽלָה׃
לָ֭רֹכֵב בִּשְׁמֵ֣י שְׁמֵי־קֶ֑דֶם הֵ֥ן יִתֵּ֥ן בְּ֝קוֹל֗וֹ ק֣וֹל עֹֽז׃
תְּנ֥וּ עֹ֗ז לֵֽאלֹ֫הִ֥ים עַל־יִשְׂרָאֵ֥ל גַּאֲוָת֑וֹ וְ֝עֻזּ֗וֹ בַּשְּׁחָקִֽים׃
נ֤וֹרָא אֱלֹהִ֗ים מִֽמִּקְדָּ֫שֶׁ֥יךָ
אֵ֤ל יִשְׂרָאֵ֗ל ה֤וּא נֹתֵ֨ן ׀ עֹ֖ז
וְתַעֲצֻמ֥וֹת לָעָ֗ם בָּר֥וּךְ אֱלֹהִֽים׃

For the conductor, Maskil, of Koraḥ’s children.

Just as a hart pants after streams of water, so too my body thirsts for You, *Elohim*. My soul is thirsty for *Elohim*, for the living *Él!* When will I come and appear before the face of *Elohim*? My tears have been my sustenance day and night, when they taunt me all day, saying ‘Where is your *Elohim* now?’ These things I will recall and my soul will pour out from within me: how I journeyed with the crowd, leading them to the house of *Elohim* with a joyful voice, grateful for the throng making pilgrimage together.

What has depressed you my soul, so you moan within me? Wait for *Elohim*, for They is still before us, as salvation.

My soul within me is depressed for I remember You from the land of the Yardén and from the Ḥermon mountains, from the hill of Mitsar. One deep calls to another, calling with the voice of Your cataracts, all the waves of sound and echoes have passed over me. By day, יהוה will command love and mercy, and at night, Their song will be with me, a prayer to the *Él* who lives. I will say unto *Él*, my rock, ‘Why have you forgotten me? Why am I mourning under the oppression of the enemy?’ My enemies taunt me, it feels like they are crushing my bones – when they say to me all day long, ‘Where is your *Elohim* now?’

What has depressed you my soul? Why do you moan within me? Wait for *Elohim*, for They is still before us, as salvation. My *Elohim*!

Judge me, *Elohim*! Plead my case before

Lamnatsséaḥ Maskil liṿné–Ḳoraḥ.

Ke-ayyal, taʻarog̣ ʻal–afiḳé–mayim; kén nafshi taʻarog̣ élekha Elohim. Tsame-ah nafshi(!), lÉlohim, le-Él ḥai; maṭai aṿo; ve-éra-eh, pené Elohim. Hayeṭah–li dimʻaṭi leḥem yomam valaylah; be-emor élai kol–hayom, ayyéh Elohekha. Élleh ezkerah(!) ve-eshpekhah, ʻalai(!) nafshi, ki eʻeṿor(!) basakh, eddaddém, ʻad–bét Elohim; beḳol–rinnah veṭodah, hamon ḥogég. Mah–tishtoḥaḥi(!) nafshi, vatehemi ʻalai; hoḥili lÉlohim, ki–ʻod oḍennu, yeshuʻoṭ panav. Elohai, ʻalai, nafshi tishtoḥaḥ; ʻal–kén, ezkarekha mé-erets yardén; veḥermonim, méhar mitsʻar. Tehom–el–tehom ḳoré leḳol tsinorekha; kol–mishbarekha vegallekha, ʻalai ʻaṿaru. Yomam(!) yetsavveh Adonai(!), ḥasdo, uṿalaylah shiru ʻimmi; tefillah, le-Él ḥayyai. Omerah(!), le-Él salʻi, lamah shekhaḥtani; lammah–ḳoḍér élékh, belaḥats oyéṿ. Beretsaḥ(!), beʻatsmoṭai, ḥérfuni tsorerai; be-omram élai kol–hayyom, ayyéh Elohekha. Mah–tishtoḥaḥi(!) nafshi, umah–tehemi ʻalai; hoḥili lÉlohim ki–ʻod oḍennu, yeshuʻoṭ panai, vÉlohai.

Shofténi Elohim, veriṿah riṿi,

מב לַמְנַצֵּ֗חַ מַשְׂכִּ֥יל לִבְנֵי־קֹֽרַח׃
כְּאַיָּל֮ תַּעֲרֹ֪ג עַל־אֲפִֽיקֵי־מָ֥יִם
כֵּ֤ן נַפְשִׁ֨י תַעֲרֹ֖ג אֵלֶ֣יךָ אֱלֹהִֽים׃
צָמְאָ֬ה נַפְשִׁ֨י ׀ לֵאלֹהִים֮ לְאֵ֪ל חָ֥י
מָתַ֥י אָב֑וֹא וְ֝אֵרָאֶ֗ה פְּנֵ֣י אֱלֹהִֽים׃
הָיְתָה־לִּ֬י דִמְעָתִ֣י לֶ֭חֶם יוֹמָ֣ם וָלָ֑יְלָה
בֶּאֱמֹ֥ר אֵלַ֥י כָּל־הַ֝יּ֗וֹם אַיֵּ֥ה אֱלֹהֶֽיךָ׃
אֵ֤לֶּה אֶזְכְּרָ֨ה ׀ וְאֶשְׁפְּכָ֬ה עָלַ֨י ׀ נַפְשִׁ֗י
כִּ֤י אֶעֱבֹ֨ר ׀ בַּסָּךְ֮ אֶדַּדֵּ֗ם עַד־בֵּ֥ית אֱלֹהִ֑ים
בְּקוֹל־רִנָּ֥ה וְ֝תוֹדָ֗ה הָמ֥וֹן חוֹגֵֽג׃
מַה־תִּשְׁתּ֬וֹחֲחִ֨י ׀ נַפְשִׁי֮ וַתֶּהֱמִ֪י עָ֫לָ֥י
הוֹחִ֣ילִי לֵ֭אלֹהִים כִּי־ע֥וֹד אוֹדֶ֗נּוּ יְשׁוּע֥וֹת פָּנָֽיו׃
אֱֽלֹהַ֗י עָלַי֮ נַפְשִׁ֪י תִשְׁתּ֫וֹחָ֥ח
עַל־כֵּ֗ן אֶ֭זְכׇּרְךָ מֵאֶ֣רֶץ יַרְדֵּ֑ן
וְ֝חֶרְמוֹנִ֗ים מֵהַ֥ר מִצְעָֽר׃
תְּהוֹם־אֶל־תְּה֣וֹם ק֭וֹרֵא לְק֣וֹל צִנּוֹרֶ֑יךָ
כׇּֽל־מִשְׁבָּרֶ֥יךָ וְ֝גַלֶּ֗יךָ עָלַ֥י עָבָֽרוּ׃
יוֹמָ֤ם ׀ יְצַוֶּ֬ה יְיָ֨ ׀ חַסְדּ֗וֹ וּ֭בַלַּיְלָה שִׁירֹ֣ה עִמִּ֑י
תְּ֝פִלָּ֗ה לְאֵ֣ל חַיָּֽי׃
אוֹמְרָ֤ה ׀ לְאֵ֥ל סַלְעִי֮ לָמָ֪ה שְׁכַ֫חְתָּ֥נִי
לָֽמָּה־קֹדֵ֥ר אֵלֵ֗ךְ בְּלַ֣חַץ אוֹיֵֽב׃
בְּרֶ֤צַח ׀ בְּֽעַצְמוֹתַ֗י חֵרְפ֥וּנִי צוֹרְרָ֑י
בְּאׇמְרָ֥ם אֵלַ֥י כׇּל־הַ֝יּ֗וֹם אַיֵּ֥ה אֱלֹהֶֽיךָ׃
מַה־תִּשְׁתּ֬וֹחֲחִ֨י ׀ נַפְשִׁי֮ וּֽמַה־תֶּהֱמִ֪י עָ֫לָ֥י
הוֹחִ֣ילִי לֵ֭אלֹהִים כִּי־ע֣וֹד אוֹדֶ֑נּוּ
יְשׁוּעֹ֥ת פָּ֝נַ֗י וֵאלֹהָֽי׃
מג שׇׁפְטֵ֤נִי אֱלֹהִ֨ים ׀ וְרִ֥יבָה רִיבִ֗י

Sukkot Psalms

Psalm 42 and Psalm 43 are the psalms for Sukkoṭ – Sukkoṭ is unique in having two psalms, but they are a pair that are often read into each other, partially bound together by a shared refrain: What has depressed you, my soul?...

It is often imagined that this psalm was penned by David during one of the times he was in hiding and thus unable to make the traditional pilgrimage to the Temple for one of the festivals. The combination of recollection, remembering the past experience of leading the singing and dancing with the pilgrims, and the emotive tone of the language – led this to be read and used as a poem of mourning long after Daviḍ's time. Although his exile was short-lived, many have read these two psalms in light of the long exile of the Diaspora(s).

a nation who has no compassion! Deliver me from the deceitful and unjust man! For You are the *Elohim* of my strength – so why have You ditched me? Why am I mourning constantly under the oppression of the enemy? Send out Your light and Your truth and they will guide me, they will bring me to Your sacred mountain and to Your dwelling places. Then I will come to the altar of *Elohim*, to *Él* who is my ultimate joy, and I will praise You upon the harp *Elohim*, my *Elohim*. What has depressed you my soul? Why do you moan within me? Wait for *Elohim*, for They is still before us, as salvation. My *Elohim*!

For the conductor, upon a Sheminiṭ,
a song by Daviḍ.

Help, יהוה, for the pious are all gone! The believers all fall among these mortals! Every person speaks lies and falsehoods with their neighbour, with broken lips and a deceitful heart they speak. May יהוה cut off all those lying lips and exaggerating tongues – who have said, 'our tongue will make us mighty, our lips are our own, who is master over us?' 'For the oppression of the poor, for the sighing of the needy –now I will arise', says יהוה, 'I will place in safety the one whom they all mock.' The words of יהוה are pure words – like silver refined in a crucible here on Earth, purified and refined seven times over. You, יהוה, will guard them. Preserve us from this generation until forevermore. The wicked surround us on every side, here where vileness is exalted by human beings.

migoi lo–ḥasiḍ; mé-ish–mirmah ve‘avlah ṭefalleténi. Ki–attah(!), Elohé ma‘uzzi, lamah zenaḥtani; lammah–ḳoḍér eṭhallékh, belaḥats oyéṿ. Shelaḥ–orekha va-amittekha hémmah yanḥuni; yeṿi-uni el–har–ḳodshekha, ve-el–mishkenoṭekha. Ve-avo-ah (!) el–mizbaḥ Elohim, el–Él, simḥaṭ gili; ve-oḍekha bekhinnor, Elohim Elohai. Mah–tishtoḥaḥi(!) nafshi, umah–tehemi ‘alai; hoḥili lÉlohim ki–‘od oḍennu, yeshu‘oṭ panai, vÉlohai.

Lamnatsséaḥ ‘al–haSheminiṭ, mizmor leḌaviḍ.

Hoshi‘ah Adonai ki–gamar ḥasiḍ. Ki–fassu emunim, mibené aḍam. Shav(!) yedabberu, ish et–ré‘éhu; sefaṭ ḥalaḳoṭ; beléṿ valéṿ yeḍabéru. Yakhréṭ Adonai kol–sifṭé ḥalaḳoṭ; lashon, meḍabbereṭ geḍoloṭ. Asher ameru(!), lilshonénu nagbir sefaṭénu iṭṭanu; mi aḍon lanu. Mishoḍ ‘aniyyim, mé-anḳaṭ eṿyonim; ‘attah aḳum yomar Adonai; ashiṭ beyésha’, yafiaḥ lo. Imaroṭ Adonai, amaroṭ tehoroṭ; kesef tsarof ba‘alil la-arets; mezuḳḳaḳ, shiv‘aṭayim. Attah–Adonai tishmerém; titsserennu(!), min–haddor zu le‘olam. Saṿiṿ, resha‘im yiṭhallakhon; kerum zulluṭ, liṿné adam.

מִגּוֹי לֹא־חָסִיד
מֵאִישׁ־מִרְמָה וְעַוְלָה תְפַלְּטֵנִי:
כִּי־אַתָּה ׀ אֱלֹהֵי מָעוּזִּי לָמָה זְנַחְתָּנִי
לָמָּה־קֹדֵר אֶתְהַלֵּךְ בְּלַחַץ אוֹיֵב:
שְׁלַח־אוֹרְךָ וַאֲמִתְּךָ הֵמָּה יַנְחוּנִי
יְבִיאוּנִי אֶל־הַר־קָדְשְׁךָ וְאֶל־מִשְׁכְּנוֹתֶיךָ:
וְאָבוֹאָה ׀ אֶל־מִזְבַּח אֱלֹהִים אֶל־אֵל שִׂמְחַת גִּילִי
וְאוֹדְךָ בְכִנּוֹר אֱלֹהִים אֱלֹהָי:
מַה־תִּשְׁתּוֹחֲחִי ׀ נַפְשִׁי וּמַה־תֶּהֱמִי עָלָי
הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדֶנּוּ
יְשׁוּעֹת פָּנַי וֵאלֹהָי:

יב לַמְנַצֵּחַ עַל־הַשְּׁמִינִית מִזְמוֹר לְדָוִד:
הוֹשִׁיעָה יְיָ כִּי־גָמַר חָסִיד
כִּי־פַסּוּ אֱמוּנִים מִבְּנֵי אָדָם:
שָׁוְא ׀ יְדַבְּרוּ אִישׁ אֶת־רֵעֵהוּ
שְׂפַת חֲלָקוֹת בְּלֵב וָלֵב יְדַבֵּרוּ:
יַכְרֵת יְיָ כָּל־שִׂפְתֵי חֲלָקוֹת לָשׁוֹן מְדַבֶּרֶת גְּדֹלוֹת:
אֲשֶׁר אָמְרוּ ׀ לִלְשֹׁנֵנוּ נַגְבִּיר שְׂפָתֵינוּ אִתָּנוּ
מִי אָדוֹן לָנוּ:
מִשֹּׁד עֲנִיִּים מֵאַנְקַת אֶבְיוֹנִים עַתָּה אָקוּם יֹאמַר
יְיָ אָשִׁית בְּיֵשַׁע יָפִיחַ לוֹ: אֲמָרוֹת יְיָ אֲמָרוֹת
טְהֹרוֹת כֶּסֶף צָרוּף בַּעֲלִיל לָאָרֶץ מְזֻקָּק שִׁבְעָתָיִם:
אַתָּה־יְיָ תִּשְׁמְרֵם תִּצְּרֶנּוּ ׀ מִן־הַדּוֹר זוּ לְעוֹלָם:
סָבִיב רְשָׁעִים יִתְהַלָּכוּן כֻּרֻם זֻלּוּת לִבְנֵי אָדָם:

Shemini ‘Atseret Psalm

...upon a Sheminiṭ. Like many psalms, this one includes notes about how to play it on musical instruments. However, we have a limited understanding of what those instruments may have been like. The note here, about a Sheminiṭ is unclear, but it has led to the common practice of reciting this psalm on the holiday of Shemini Atsereṭ.

Likely the only connection between the two is the number eight (shemoneh). Most scholars assume that the term refers to an eight-stringed lyre or harp. It is often assumed to be a mid-range instrument, although there is a connection with the Alamot (itself a reference to young women, and thus assumed to have a soprano tone). Others imagine that it refers to a musical ensemble – eight musicians, perhaps all playing different instruments.

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of

Aṿraham, Sarah
Yitsḥak, Riṿḳah,
Ya‘aḳoṿ, Raḥel and Lé-ah

Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors’ piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of THEIR name.

Sovereign who helps
and recalls and saves and protects,
B O W
Blessed are You, יהוה,
who protects Aṿraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṭekha

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṭénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya‘aḳoṿ vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él ‘Elyon gomél
ḥasaḍim toṿim, ḳonéh hakol,
vezokhér ḥasḍé aṿoṭ, uméṿi go-él
liṿné ṿenéhem, lema‘an shemo
be-ahaṿah.

Melekh ‘ozér
ufoḳéḍ umoshia’ umagén,
Barukh Attah Aḍonai
magén Aṿraham

Sarah, Riṿḳah, Raḥel and Lé-ah – The four Immahoṭ (Matriarchs). A growing custom is to amend the ‘Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṭ, from Mi Shebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

…and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

STAND

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

Yom Toṿ ‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

In summer
(ie, from minḥah 1st day Pesaḥ)
who causes
the dew
to fall.

In winter
(ie, from minḥah Shémini Atsereṭ)
who causes
the wind to blow
and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

You are trusted
to revive the dead.
Blessed are You, יהוה,
who revives the dead.

Attah gibbor le'olam Aḍonai
meḥayyéh méṭim Attah
raṿ lehoshia'

moriḍ
hatal.

mashshiṿ haruaḥ
umoriḍ hageshem.

(K: *Livrakhah.*)

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné 'afar.
Mi khamokha ba'al geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu'ah.

Vene-eman Attah
lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.

Yom Tov ‘Amidah

...powerful...

This second blessing describes THEIR might in the world around us. That is brought to our minds in two ways: by reflecting on the patterns of nature, and by considering the cycles of life and death. Reviving the dead is given agricultural significance, and salvation is discussed as a plant which needs tending. This is an important association, for it is a reminder that Judaism sees evidence of THEIR being in the cycles of nature. With every flower that returns to life, every season that turns the wheel of the year further, we get a glimpse of the cosmic natural order – in which our death and life will cycle and return just as the other creatures which share our environment do.

Kavvanah: consider a flower which shrivels and dies only to return the next year. What in our lives is tended by the cycles of salvation?

STAND

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִֽׁיעַ

✾ *In summer* *(ie, from minḥah 1st day Pesaḥ)*	✾ *In winter* *(ie, from minḥah Shémini Atsereṭ)*
מוֹרִיד הַטָּל.	מַשִּׁיב הָרֽוּחַ וּמוֹרִיד הַגֶּֽשֶׁם.

(ק: לִבְרָכָה)

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמֽוֹךָ בַּֽעַל גְּבוּרוֹת
וּמִי דּֽוֹמֶה לָּךְ,
מֶֽלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִֽיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

❦ Said only in the Reader's repetition

We shall sanctify
and extol,
just like the tranquil secret
dialogue of the holy angels,
who triplicate Your sanctity, as it is
written by Your prophet:
BOW BOW BOW
"And they called, one to another, and said:"
RIGHT LEFT

(Community:)
"Holy
Holy
Holy
יהוה of Legions, the
entire world is full
of Their glory!"

Opposite them, others praise and say:

(Community:)
"Blessed is the glory of
יהוה in Their place!"

In Your holy words it is
written that they say:

(Community:)
"יהוה shall rule forever,
the *Elohim* of Tsiyyon,
For every generation,
Praise *Yahh!*"

Naḳdishakh vena'aritsakh,
keno'am siaḥ soḍ sarfé ḳoḍesh,
hamshalleshim lekha ḳeḍushah,
vekhén katuv 'al–yaḍ nevi-akh:
"Veḳara zeh el–zeh ve-amar:"

"Ḳaḍosh
Ḳaḍosh
Ḳaḍosh
Aḍonai Tseṿa-ot,
melo khol-ha-arets
keṿoḍo"

Le'ummatam
meshabbeḥim ve-omerim:

"Barukh keṿoḍ
Aḍonai mimeḳomo"

Uṿḍivré ḳoḍshekha
katuṿ lémor:

"Yimlokh Aḍonai le'olam,
Elohayikh Tsiyyon,
leḍor vaḍor,
haleluYahh"

‘Amidah

The Ḳedushshah, originating in Merkayah mysticism, is a re-enactment of angelic prayer. The Ḥazzan acts as the stage directions, and the Ḳahal chant the script, filling in the lines of angels when given their cues. We are choreographed, too – it is traditional to bounce up onto the balls of one’s feet as one chants. Standing focused in the Divine presence during the ‘Amidah, with nothing in mind other than prayer, is just a little taste of angelic life – and, other that on Kippur, this little taste is enough, and after it is completed we land back on Earth as humans.

Kavvanah from Rabbi Josh Hearshen, OVS: The first Ḳadosh, think about your relationship with the Divine. The second Ḳadosh, think of your relationship with other people. The last Ḳadosh, think of your relationship with yourself. Each of these unique relationships make you who you are, and each is sacred.

STAND

Said only in the Reader’s repetition

נַקְדִּישְׁךָ וְנַעֲרִיצְךָ,

כְּנֹעַם שִׂיחַ סוֹד שַׂרְפֵי קֹדֶשׁ,
הַמְשַׁלְּשִׁים לְךָ קְדֻשָּׁה,
וְכֵן כָּתוּב עַל־יַד נְבִיאֶךָ:
ימין שמאל
”וְקָרָא זֶה אֶל־זֶה וְאָמַר“

(קהל:)
”קָדוֹשׁ
קָדוֹשׁ
קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)
”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

(קהל:)
”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן, לְדֹר וָדֹר,
הַלְלוּיָהּ“

You are holy and Your name is holy –
the holy ones praise You every day, *selah*.

Blessed are You, יהוה,
the Holy *Él*.

You have chosen us from amongst all the nations, loved us and desired us. You have elevated us above all other languages and sanctified us with Your commandments. You, our Sovereign, have brought us close to perform Your service, and You have called us through Your great and sacred name.

Said on Saturday evenings

You have informed us of Your just laws and taught us to do them – the statutes You desire. You have given them to us, יהוה, our *Elohim*, in love – moral rules and true teachings, commandments and statutes which are good. You have guided us to seasons of joy, occasions of sanctity, and voluntary pilgrimages. You have bequeathed to us the sanctity of Shabbaṭ and the honour of festivals and pilgrimages.

Attah ḳaḍosh veshimkha ḳaḍosh,
uḳḍoshim bekhol–yom
yehalelukha, selah.

Barukh Attah Aḍonai
ha-Él haḳaḍosh.

Attah beḥartanu mikol–haʻamim,
ahaṿta oṭanu veratsiṭa banu,
veromamtanu mikol–haleshonoṭ,
veḳiddashtanu bemitsvoṭekha,
veḳéraṿtanu malkenu laʻaṿoḍaṭekha
veshimkha hagaḍol vehaḳaḍosh
ʻalénu ḳaraṭa.

(Vatoḍiʻénu mishpeté tsiḍḳekha,
vatelammedénu laʻasoṭ bahem ḥuḳḳé
retsonekha, vatitten lanu Adonai
Elohénu be-ahaṿah mishpatim
yesharim veṭoroṭ emeṭ, ḥuḳḳim
umitsvoṭ toṿim, vatanḥilénu zemanné
sason umoʻadé ḳodesh veḥagé neḍaṿah,
vatorishénu ḳedushshaṭ shabbaṭ
ukhṿoḍ moʻéḍ vaḥag̣ig̣aṭ haregel.

Yom Tov ʻAmidah

...chosen us...

A single blessing about Yom Tov replaces the thirteen middle blessings of the ʻAmidah, the same one in each festive service except Musaf. As mentioned in the introduction to the Moʻadim section, it is centred on our chosenness as people.

The special choice of the people Yisraél means that we have benefits (celebrating on the festivals, being ʻseen' by the Divine), but also that we have responsibilities (to sanctify the Divine name just as they are sanctified by it).

Over the following pages, peruse teachings from different Sefaradi ḥakhamim about this chosenness, and the implications on our obligations to each other, and the world.

STAND

אַתָּה קָדוֹשׁ וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ. סֶּלָה.

בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ.

Said on Saturday evenings

וַתּוֹדִיעֵנוּ מִשְׁפְּטֵי צִדְקֶךָ,
וַתְּלַמְּדֵנוּ לַעֲשׂוֹת בָּהֶם חֻקֵּי רְצוֹנֶךָ,
וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
מִשְׁפָּטִים יְשָׁרִים וְתוֹרוֹת אֱמֶת,
חֻקִּים וּמִצְוֹת טוֹבִים,
וַתַּנְחִילֵנוּ זְמַנֵּי שָׂשׂוֹן
וּמוֹעֲדֵי קֹדֶשׁ וְחַגֵּי נְדָבָה,
וַתּוֹרִישֵׁנוּ קְדֻשַּׁת שַׁבָּת
וּכְבוֹד מוֹעֵד וַחֲגִיגַת הָרֶגֶל.

Between the sanctity of Shabbaṭ
and that of Yom Tov, you have
differentiated, just as you have between
the seventh day and the six days of
the week. You have separated them
and sanctified them, as You have Your
people, Yisraél through Your sanctity.

You have given us in love,
יהוה our *Elohim,*
On Shabbaṭ
(Shabbaṭot for rest and)
occasions for joy,
festivals and times of rejoicing:
On Shabbaṭ
(this day of Shabbaṭ, and)

this day

On Pesaḥ	*On Shavu‘oṭ*	*On Sukkoṭ*	*On Shemini ‘Atseret*
of the Festival of Matssoṭ,	of the Festival of Shavu‘oṭ,	of the Festival of Sukkoṭ,	eight, a festival of *‘atseret,*

this holiday, a sacred event,

the time of our freedom	the time of the Torah’s giving	the time of our rejoicing	the time of our rejoicing

lovingly marking out the sanctity,
a memory of the exodus
from Mitsrayim.

Bén keḍushshaṭ shabbaṭ likḍushshaṭ
yom toṿ hiṿdalta,ve-eṭ yom hashevi‘i
mishéshet yemé hama‘aseh hikdashta,
vehiṿdalta vehikdashta eṭ ‘ammekha
Yisraél bikdushaṭakh.)

Vatitten–lanu
Adonai Elohénu be-ahaṿah
(shabbaṭoṭ limnuḥah u-)
mo‘aḍim lesimḥah,
ḥaggim uzmannim lesason:
(et yom hashabbaṭ hazeh, ve-)

et yom

Ḥag haMatssoṭ	*Ḥag haShavu‘oṭ*	*Ḥag haSukkoṭ*	*shemini, ḥag ‘atseret*

hazeh,

et yom toṿ
miḳra ḳodesh hazeh,

zeman ḥeruṭénu	*zeman mattan toraṭénu*	*zeman simḥaṭénu*	*zeman simḥaṭénu*

be-ahaṿah miḳra ḳodesh,
zekher litsi-at Mitsrayim.

Yom Tov ‘Amidah

“The Torah doesn’t excuse someone from their responsibilities towards others; on the contrary, it obligates them to fulfill an even greater and heavier responsibility: to bring Creation close to the Torah in peaceful ways. There’s no ability under this remit to seek out personal honour, monetary gain, or any other goal except for the single aim of the Torah itself: joy in meriting to be obligated by it.”

[Ḥakham Avraham Daḥan]

This idea, that the single aim of the Torah is to feel ‘joy in meriting to be obligated by it’ is a summary of Shalosh Regalim. Yes, we celebrate – but we are celebrating how much work we have to do. We are celebrating the unique role and responsibility which we have undertaken, and relishing in the burden of being in partnership and covenant with the Divine.

STAND

בֵּין קְדֻשַּׁת שַׁבָּת
לִקְדֻשַּׁת יוֹם טוֹב הִבְדַּלְתָּ,
וְאֶת־יוֹם הַשְּׁבִיעִי
מִשֵּׁשֶׁת יְמֵי הַמַּעֲשֶׂה הִקְדַּשְׁתָּ,
וְהִבְדַּלְתָּ וְהִקְדַּשְׁתָּ
אֶת־עַמְּךָ יִשְׂרָאֵל בִּקְדֻשָּׁתֶךָ:

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
On Shabbat
(שַׁבָּתוֹת לִמְנוּחָה וּ)
מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן,
On Shabbat
(אֶת־יוֹם הַשַּׁבָּת הַזֶּה, וְ)
אֶת־יוֹם

On Pesaḥ	*On Shavu‘ot*	*On Sukkoṭ*	*On Shemini ‘Atseret*
חַג הַמַּצּוֹת	חַג הַשָּׁבוּעוֹת	חַג הַסֻּכּוֹת	שְׁמִינִי, חַג עֲצֶרֶת

הַזֶּה,

אֶת־יוֹם טוֹב
מִקְרָא קֹדֶשׁ הַזֶּה,

זְמַן חֵרוּתֵנוּ	זְמַן מַתַּן תּוֹרָתֵנוּ	זְמַן שִׂמְחָתֵנוּ	זְמַן שִׂמְחָתֵנוּ

בְּאַהֲבָה מִקְרָא קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.

Our *Elohim* and
Elohim of our ancestors,
lift and bring,
carry, make seen and desired,
make heard, make recalled,
and make remembered
our memory
and the memory of our ancestors;
the memory of Yerushalayim, Your city;
and the memory of the Mashiaḥ,
descendant of Daviḍ, Your servant;
and the memory of all of Your people,
the House of Yisraél; for deliverance,
goodness, grace, love, mercy,
on this day

On Shabbaṭ
(of Shabbaṭ, and on this day)

On Pesaḥ	*On Shavu‘oṭ*	*On Sukkoṭ*	*On Shemini ‘Atseret*
of the Festival of Matssoṭ,	of the Festival of Shavu‘oṭ,	of the Festival of Sukkoṭ,	eight, a festival of *‘atseret*,

on this holiday, a sacred event,
to be merciful to us and to save us.
Remember us, יהוה our *Elohim*, today for
good, and recall us today for blessing,
and save us today for a good life.
With salvation and mercy, be
generously gracious upon us, and
forgive and absolve us, and save us,
for it is toward you our eyes look.
For You are a Sovereign *Él*,
gracious and merciful.

Elohénu vÉlohé aṿoṭénu,
ya‘aleh veyaṿo,
yaggia’, yéra-eh veyératseh,
yishshama’, yippaḳéḍ, veyizzakhér
zikhronénu
vezikhron aṿoṭénu
zikhron Yerushalayim ‘irakh
vezikhron Mashiaḥ miBéṭ–Daviḍ
‘aṿdakh, vezikhron kol–‘ammekha
Béṭ–Yisraél, lefanekha liflétah, letoṿah,
leḥén leḥeseḍ ulraḥamim
beyom
(hashabbaṭ hazeh, uṿyom)

Ḥag haMatssoṭ	*Ḥag haShavu‘oṭ*	*Ḥag haSukkoṭ*	*shemini, ḥag ‘atseret*

hazeh,
beyom toṿ miḳra ḳodesh hazzeh,
leraḥém bo ‘alénu ulhoshi‘énu.
Zokhrénu Aḍonai Elohénu
bo letoṿah (K: *Amén*),
ufoḳḍénu ṿo liṿrakhah (K: *Amén*),
vehoshi‘énu ṿo leḥayyim toṿim (K: *Amén*).
Ṿiḍṿar yeshu‘ah veraḥamim,
ḥus veḥonnénu vaḥamol veraḥém
‘alénu vehoshi‘énu,
ki élekha ‘énénu, ki Él melekh
ḥannun veraḥum Attah.

Yom Tov ʻAmidah

"The world is filled
with remembering and forgetting
like sea and
dry land.

Sometimes memory
is the solid ground we stand on,
sometimes memory
is the sea that covers all things
like the Flood. And
forgetting
is the dry land
that saves,
like
Ararat"

-Yehuḍah Amiḥai

STAND

אֱלֹהֵֽינוּ וֵֽאלֹהֵי אֲבוֹתֵֽינוּ,
יַֽעֲלֶה וְיָבֹא,
יַגִּֽיעַ, יֵֽרָאֶה וְיֵֽרָצֶה,
יִשָּׁמַע, יִפָּקֵד, וְיִזָּכֵר
זִכְרוֹנֵֽנוּ
וְזִכְרוֹן אֲבוֹתֵֽינוּ,
זִכְרוֹן יְרוּשָׁלַֽיִם עִירָךְ
וְזִכְרוֹן מָשִֽׁיחַ מִבֵּית־דָּוִד עַבְדָּךְ,
וְזִכְרוֹן כָּל־עַמְּךָ בֵּית יִשְׂרָאֵל
לְפָנֶֽיךָ לִפְלֵיטָה, לְטוֹבָה,
לְחֵן לְחֶֽסֶד וּלְרַֽחֲמִים
בְּיוֹם

On Shabbaṭ
(הַשַּׁבָּת הַזֶּה, וּבְיוֹם)

❧ On Pesaḥ	❧ On Shavu'ot	❧ On Sukkoṭ	❧ On Shemini 'Atseret
חַג הַמַּצּוֹת	חַג הַשָּׁבוּעוֹת	חַג הַסֻּכּוֹת	שְׁמִינִי, חַג עֲצֶֽרֶת

הַזֶּה,
בְּיוֹם טוֹב מִקְרָא קֹֽדֶשׁ הַזֶּה,
לְרַחֵם בּוֹ עָלֵֽינוּ וּלְהוֹשִׁיעֵֽנוּ.
זָכְרֵֽנוּ יְיָ אֱלֹהֵֽינוּ בּוֹ לְטוֹבָה (ק: אָמֵן),
וּפָקְדֵֽנוּ בוֹ לִבְרָכָה (ק: אָמֵן),
וְהוֹשִׁיעֵֽנוּ בוֹ לְחַיִּים טוֹבִים (ק: אָמֵן).
בִּדְבַר יְשׁוּעָה וְרַֽחֲמִים, חוּס וְחָנֵּֽנוּ,
וַֽחֲמֹל וְרַחֵם עָלֵֽינוּ וְהוֹשִׁיעֵֽנוּ,
כִּי אֵלֶֽיךָ עֵינֵֽינוּ,
כִּי אֵל מֶֽלֶךְ חַנּוּן וְרַחוּם אָֽתָּה.

Lift us up, יהוה, our *Elohim*,
to the blessing of Your festivals –
to live, lived in happiness and peace,
just as You desire it and as You said,
that with this blessing You'd bless us.
Selah.

Some add on Shabbaṭ
(Our *Elohim* and that of our ancestors,
please desire our rest!)

Sanctify us with Your commands!
Place our portion within Your Torah!
Satiate us with Your goodness!
Gladden our souls with Your salvation!
Purify our hearts to serve You truthfully!
Bequeath to us, יהוה, our *Elohim*
with *On Shabbaṭ* (love and desire,) joy and happiness,
On Shabbaṭ (Shabbaṭot and) Your sacred festivals,
and all Yisraél shall rejoice in You
and sanctify Your name.

Blessed are You, יהוה,
who sanctifies *On Shabbaṭ* (the Shabbaṭ,)
Yisraél and festive times.

Desire, יהוה our *Elohim*, Your people
Yisraél and their prayers with favour.
And restore the service of Your
sanctuary, and the people of Yisraél, and

Vehassi-enu Adonai Elohénu
eṭ birkaṭ mo‘aḍekha
leḥayyim besimḥah uṿshalom,
ka-asher ratsiṭa ve-amarta
leṿarekhénu kén teṿarekhénu selah.

(Elohénu vÉlohé aṿoṭénu, retséh na bimnuḥaṭénu,)
Ḳaddeshénu bemitsvoṭekha,
sim ḥelḳénu beṭoraṭakh,
sabbe‘énu mituṿakh,
saméaḥ nafshénu bishu‘atakh,
vetahér libbénu le‘ovdekha ṿe-emeṭ,
vehanḥilénu Adonai Elohénu
(be-ahaṿah uṿratson) besimḥah uṿsason
(shabbaṭoṭ u-) mo‘aḍé ḳodshekha,
veyismeḥu bekha kol–Yisraél
meḳaddeshé shemekha.

Barukh Attah Adonai,
meḳaddésh
(haShabbaṭ ve-)Yisraél
vehazemannim.

Retséh Aḍonai Elohénu be‘ammekha
Yisraél veliṭfillaṭam she‘éh.
Vehashéṿ ha‘aṿoḍah liḍṿir béṭekha,

וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ
אֶת־בִּרְכַּת מוֹעֲדֶיךָ
לְחַיִּים בְּשִׂמְחָה וּבְשָׁלוֹם,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ
לְבָרְכֵנוּ כֵּן תְּבָרְכֵנוּ סֶלָה.

Some add on Shabbat
(אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה נָא בִמְנוּחָתֵנוּ,)
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ,
שִׂים חֶלְקֵנוּ בְּתוֹרָתֶךָ,
שַׂבְּעֵנוּ מִטּוּבָךְ,
שַׂמֵּחַ נַפְשֵׁנוּ בִּישׁוּעָתָךְ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
On Shabbat
(בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן
On Shabbat
(שַׁבָּתוֹת וּ)מוֹעֲדֵי קָדְשֶׁךָ,
וְיִשְׂמְחוּ בְךָ כָּל־יִשְׂרָאֵל
מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהֹוָה,
On Shabbat
מְקַדֵּשׁ (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,

STAND

Yom Tov ‘Amidah

“Jewish ethics are not designed for the intent of the good citizens of a heavenly Yerushalayim – but instead for the intent of the good Jewish patriots and non-Jewish citizens of this Yerushalayim here on Earth.”

[Ḥ. Eliyyahu Benamozegh]

“Each person, in that they are a human being, is beloved. There is no difference between races, genders, or nationalities . This affection is from the Divine who loves all humanity – for we are the precious ones to whom God is good to.”

[Ḥ. Avraham Sha‘ul Amir]

“As long as the sin of baseless hatred is found among us, we will never merit redemption”

[Ḥ. Ya‘akov Sukari]

with loving favour accept our offerings and prayers. May the service of Your people Yisraél ever find favour with You. May You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה,
who returns Their *Shekhinah*
to Tsiyyon.

B O W

We thank You,
for You are our *Elohim* and *Elohim* of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night.

Said during the Reader's repetition by the Ḳahal

We thank You, for You are יהוה our Elohim and Elohim of our ancestors, the Elohim of all flesh, our Creator and that of all creation. Blessings and thanks to Your great and holy name for you have enlivened us and sustained us. Continue to enliven us and grace us, gathering our exiles to your sacred precinct, so they may keep Your ordinances and do Your will, serving You with a whole heart, for this we thank You. Blessed is the Él of gratitude.

You are good, for your mercy never fails.
You are merciful, for Your love never ceased.
From forever we have set our hope on You.

ve-ishshé Yisraél, uṭfillaṭam mehérah be-ahaṿah ṭeḳabbél beratson. Uṭ-hi leratson tamiḍ ʻaṿoḍaṭ Yisraél ʻammekha. VeAttah beraḥamekha harabbim, taḥpots banu veṭirtsénu, veṭeḥezénah ʻénénu beshuṿekha leTsiyyon beraḥamim.

*Barukh Attah Aḍonai
hamaḥazir shekhinaṭo
leTsiyyon.*

Moḍim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé aṿoṭénu le'olam va'eḍ. Tsurénu tsur ḥayyénu, umagén yish'énu Attah hu. Leḍor vaḍor noḍeh lekha unsappér tehillaṭekha, 'al ḥayyénu hamesurim beyaḍekha, ve'al nishmoṭénu hapeḳuḍoṭ lakh, ve'al nissekha shebekhol–yom immanu. Ve'al nifle-oṭekha vetoṿoṭekha shebekhol–'éṭ 'ereṿ vaṿoḳer vetsahorayim.

Modim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé Aṿoṭénu, Elohé kol–basar, yotserénu yotsér Beréshiṭ. Berakhoṭ vehoda-ot leshimkha hagadol vehakadosh, 'al sheheḥe-yitanu vekiyyamtanu. Kén teḥayyénu uṭ-ḥonnénu, vete-esof galuyyoṭénu leḥatsrot kodshekha, lishmor ḥukkekha vela'asot retsonekha, ul'ovdekha belévav shalém, 'al she-anu modim lakh. Barukh Él hahoda-ot.

Hatoṿ ki lo khalu raḥamekha, hameraḥém ki lo ṭammu ḥasaḍekha, ki mé'olam ḳivvinu lakh.

‘Amiḍah

...grant us grace and delight in us, This introduces the first Ḥatimah of the ‘Amiḍah’s conclusion. The three blessings that follow (Shekhinah, Modim, Shalom) are the same in every ‘Amiḍah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish relationships with us – to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace **and** delight in us – the give and take of this thinking defines the beriṭ (covenant) which is Judaism.

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power, but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.

STAND

וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם מְהֵרָה
בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפָּץ בָּנוּ וְתִרְצֵנוּ, וְתֶחֱזֶינָה
עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

❧ Said during the Reader’s repetition by the Ḳahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָל־בָּשָׂר, יֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

B O W
Blessed are You, יהוה,
Your name is goodness and to
You we should be thankful.

❧ Said only in the Reader's repetition. In the absence of any Kohanim, or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.

Kohanim:

(Kohanim:)
Blessed are You, יהוה our
Elohim, Sovereign of the Universe,
who sanctifies us with the sanctity
of Aharon, and has commanded us
to bless THEIR people Yisraél
with love.

Veʻal kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu leʻolam vaʻeḍ,
vekhol haḥayyim yoḍukha selah.

Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ leʻolam ki toṿ.
Ha-Él, yeshuʻaṯénu veʻezraṯénu,
selah, ha-Él hatoṿ.
Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.

Kohanim

Barukh Attah Aḍonai
Elohénu melekh haʻolam
asher kiddeshanu bikḍushshaṭo
shel Aharon, vetsivvanu leṿarékh
eṭ ʻammo Yisraél
be-ahaṿah.

STAND

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

❧ *Said only in the Reader's repetition. In the absence of any Kohanim, or in some communities regardless, skip to "אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ" overleaf.*

כֹּהֲנִים

(כֹּהֲנִים:)
בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן,
וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

'Amidah

You that worry with travel plans,
read again the place in the Qur-an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.
You with lots of property, "They left
their gardens and the quietly running
streams."

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

Rumi

May יהוה
bless you and guard you.
(C: Amén)

May יהוה
shine THEIR face upon
you and grace you.
(C: Amén)

May יהוה
lift up THEIR face to you
and grant you
peace.
(C: Amén)

"And so they will link my name with the
Children of Yisraél, and I will bless them"

❧ *In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond* "Yes, may it be THEIR will" *to each one.*

Our *Elohim* and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:

Yeṿarekhekha
Aḍonai
veyishmerekha.

Ya-ér
Aḍonai
panav élekha
viḥunnekka.

Yissa
Aḍonai
panav élekha
veyasém lekha
shalom.

Vesamu eṭ–shemi ʻal–Bené Yisraél,
va-ani aṿarakhem.

(Elohénu vÉlohé aṿoṯénu, barekhénu
ṿaberakhah hameshulleshet
baTorah, haketuṿah ʻal–yeḍé
Mosheh ʻaṿdekha, ha-amurah mipi
Aharon uṿanav Kohanim ʻam
ḳeḍoshekha, ka-amur:)

‘Amidah

Birkat Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMidbar, where the Divine writes these blessings to be for “Aharon and his sons”.

It is always recited, but communities vary regarding whether the blessing is publicly performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbat, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families gather, parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.

STAND

יְבָרֶכְךָ
יהוה
וְיִשְׁמְרֶךָ:
(ק: אָמֵן)

יָאֵר
יהוה
פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:
(ק: אָמֵן)

יִשָּׂא
יהוה
פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם:
(ק: אָמֵן)

”וְשָׂמ֥וּ אֶת־שְׁמִ֖י עַל־בְּנֵ֣י יִשְׂרָאֵ֑ל וַאֲנִ֖י אֲבָרְכֵֽם:“

❧ *In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond* “כֵּן יְהִי רָצוֹן” *to each one.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַבְּרָכָה הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל־יְדֵי מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו כֹּהֲנִים עַם קְדוֹשֶׁךָ, כָּאָמוּר:

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Bless us, Our Parent, all of us
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*
Torah and life,
love and kindness,
justice and mercy,
blessing and peace.
And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

Sim shalom toṿah uṿrakhah,
ḥayyim, ḥén vaḥeseḍ
(tseḍakah) veraḥamim ʻalénu
veʻal kol–Yisraél ʻammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha naṭatta–lanu,
Aḍonai Elohénu:
Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍakah veraḥamim,
berakhah veshalom.
Vetoṿ beʻénékha (leṿarekhénu)
leṿarékh eṭ–(kol–)ʻammekha
Yisraél, beroṿ–ʻoz veshalom.

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʻammo Yisraél
bashalom,
amén.

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

STAND

‘Amiḍah

...together in the light of Your face... This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Tehillim 36:9: "In Your light do we see light," we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the ‘Amiḍah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.

This language also provides a link between Birkat Kohanim and the last blessing of the ‘Amiḍah here. Birkat Kohanim relies on the phraseology of 'lift up your face', 'have your face shine' etc. Thus here too we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.

My *Elohim,*

keep my tongue from speaking ill
and my lips from words of falsehood.
And those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ.*
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in THEIR mercy make
peace for us and all Yisraél, *amén.*
BOW LEFT *BOW RIGHT* *BOW*

Aloud, after completing the repetition:
May the name יהוה be blessed from now
until forever. From the rising of the sun, until
it goes down, may the name יהוה be praised.
יהוה our Liege, how powerful is Your name
upon all the Earth.

Elohai,

netsor leshoni méra'
vesifṭoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke'afar lakol–tihyeh.
Peṭaḥ libbi beṭoratekha,
ve-aḥaré mitsvotekha tirdof nafshi.
Vekhol–haḳamim 'alai lera'ah,
mehérah hafér 'atsaṭam
veḳalḳél maḥashaṿtam.
'Aséh lema'an shemakh,
'Aséh lema'an yeminakh,
'Aséh lema'an toraṭakh,
Aséh lema'an ḳeḍushshaṭakh.
Hoshi'ah, yeminekha va'anéni.
Yihyu leratson imré–fi,
vehegỵon libbi lefanekha,
Aḍonai tsuri veg̣o-ali.

'Oseh shalom bimromav
hu ỵeraḥamav
ya'aseh shalom 'alénu
ve'al kol–Yisraél, amén.

(Yehi shém Aḍonai meṿorakh, mé'attah
ve'aḍ 'olam. Mimizraḥ–shemesh'ad–
meṿo-o, mehullal shém Aḍonai.
Aḍonai Aḍonénu, mah–addir
shimkha bekhol ha-arets.)

‘Amiḍah

Having spent the ‘Amiḍah using the power of language to praise and extol, bless and request – traditionally one concludes the private and personal ‘Amiḍah with a private and personal prayer. Any words in which one finds meaning can be inserted here. Since many may struggle to put their thoughts into words, or be overly self-critical of their personal petitions, we do include an example, of the sort of personal prayer which should be appended to the ‘Amiḍah. This particular version is attributed by the Talmuḍ to Mar, son of Raṿina (one of the last compilers of the Amoraic material in the Talmud.) Following the recitation of Mar’s personal prayer (or your own that is inserted in place of it), we conclude the ‘Amiḍah by stepping backwards (just as we began by stepping forward) and asking one last time for peace.

STAND

אֱלֹהַי,
נְצוֹר לְשׁוֹנִי מֵרָע,
וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל־תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמָךְ,
עֲשֵׂה לְמַעַן יְמִינָךְ,
עֲשֵׂה לְמַעַן תּוֹרָתָךְ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתָךְ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take ***three***

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
ש מ א ל י מ י ן
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

Aloud, after completing the repetition:

(יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ מְהֻלָּל שֵׁם יְיָ:
יְיָ אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ)

❦ On Sukkoṭ

Blessed... who has sanctified us with Your *mitsvoṭ*, and instructed us to raise palms.

Blessed are You, יהוה our *Elohim*,
Sovereign of the Universe, who has
sanctified us with Your *mitsvoṭ*,
and commanded us

❦ When saying the half-Hallel
to recite
|
❦ When saying the Full-Hallel, or by some regardless
to complete

the Hallél.

Praise *Yahh*!

Praise, you servants of יהוה,
Praise the name of יהוה.
May the name יהוה be blessed
from now and evermore.
From the rising to the setting sun
the name of יהוה is praised.
Supreme above all nations is יהוה,
Their glory is over the Heavens.
Who is like יהוה, our *Elohim*,
Sitting in exaltation?
Looking upon both Heaven and Earth.
Who pulls the destitute from the dust,
who lifts the needy from the waste,
To set them with powerful people,
the leaders of Their people.
They makes the barren woman
dwell in her household,
as a joyful mother of children.
Praise *Yahh*!

(Barukh Attah Aḍonai Elohénu melekh ha'olam asher ḳiddeshanu bemitsvoṭav vetsivvanu 'al netilaṭ lulaṿ.)

Barukh Attah Aḍonai
Elohénu melekh ha'olam
asher ḳiddeshanu bemitsvoṭav
vetsivvanu
likro | *liġmor*
eṭ–haHallél.

HaleluYahh.

Halelu 'aṿḍé Aḍonai,
halelu eṭ–shém Aḍonai.
Yehi shém Aḍonai meṿorakh,
mé'attah ve'aḍ–olam.
Mimizraḥ–shemesh 'aḍ–meṿo-o,
mehullal shém Aḍonai.
Ram 'al–kol–goyim Aḍonai
'al–hashamayim keṿoḍo.
Mi kAḍonai Elohénu,
hamaġbihi lashaṿeṭ.
Hamashpili lir-oṭ
bashamayim uṿa-arets.
Mekimi mé'afar dal,
mé-ashpoṭ yarim eṿyon.
Lehoshiṿi 'im neḍiṿim,
'im neḍiṿé 'ammo.
Moshiṿi 'aḳereṭ habayiṭ,
ém habanim seméḥah,
haleluYahh.

Hallél

Hallél is a series of quotes from Tehillim, framed with blessings. Typically, Hallél is recited following the Shaḥariṭ ʻAmidah and before any Torah reading. It does not require a minyan, and so can be said by the individual worshipper as well. Hallél is also recited during the ʻArviṭ service on the first night(s) of Pesaḥ, as well as in the Haggadah. The Full-Hallél is recited on Shavuʻot, Sukkoṭ, Ḥanukkah, and the first two days of Pesaḥ. On Rosh Ḥodesh (and the remaining days of Pesaḥ), a ʻhalf-Hallél' is recited.

Who pulls the destitute from the dust, who lifts up the needy from the garbage – Here the Psalmist quotes Tefillaṭ Ḥannah (Hannah's prayer, found in Birkot haShaḥar). Tefillaṭ Ḥannah likely predates much of Tehillim (especially if we accept the attribution to David), and thus it serves in many ways as a template (cont.)

S T A N D

On Sukkoṭ

(בא״ה אמ״ה אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו
וְצִוָּֽנוּ עַל נְטִילַת לוּלָב)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו וְצִוָּֽנוּ

When saying the half-Hallel | *When saying the Full-Hallel, or by some regardless*

לִקְרֹא | לִגְמֹר

אֶת־הַהַלֵּל.

הַֽלְלוּיָהּ ׀

הַֽלְלוּ עַבְדֵי יְיָ הַֽלְלוּ אֶת־שֵׁם יְיָ׃
יְהִי שֵׁם יְיָ מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם׃
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבוֹאוֹ
מְהֻלָּל שֵׁם יְיָ׃
רָם עַל־כָּל־גּוֹיִם ׀ יְיָ
עַל הַשָּׁמַֽיִם כְּבוֹדוֹ׃
מִי כַּייָ אֱלֹהֵינוּ הַמַּגְבִּיהִי לָשָֽׁבֶת׃
הַמַּשְׁפִּילִי לִרְאוֹת בַּשָּׁמַֽיִם וּבָאָֽרֶץ׃
מְקִימִי מֵעָפָר דָּל
מֵאַשְׁפֹּת יָרִים אֶבְיוֹן׃
לְהוֹשִׁיבִי עִם־נְדִיבִים
עִם נְדִיבֵי עַמּוֹ׃
מוֹשִׁיבִי ׀ עֲקֶרֶת הַבַּיִת
אֵם־הַבָּנִים שְׂמֵחָה
הַֽלְלוּיָהּ׃

When Yisraél left Mitsrayim,
Yaʿaḳoṿ's house from a foreign people.
Yehuḍah became Their sanctuary,
Yisraél Their dominion.
The sea beheld it and fled,
The Yardén turned back.
The mountains skipped like rams,
The hills like lambs.
What troubles you, sea, to flee,
What ails you, Yardén, to turn back?
What is wrong, mountains,
that you are skipping like rams,
You hills like lambs?
The Earth trembles before the Liege,
before the *eloahh* of Yaʿaḳoṿ.
They who turns rock into a pool of
water, flint into a gushing fountain.

Omitted in the half-Hallel

Not for us, יהוה, not for us,
but for Yourself, give glory,
for Your mercy and Your truth.
Why should the nations say:
"Where, now, is their *Elohim*?"
When our *Elohim* is in the Heavens –
thus They does whatever They please.
Their idols are only silver or gold,
the work of human hands.
They have a mouth but cannot speak;
They have eyes but cannot see;
They have ears but cannot hear;

Betséṭ Yisraél miMitsrayim,
béṭ Yaʿaḳoṿ méʿam loʿéz.
Hayeṭah Yehuḍah leḳoḍsho,
Yisraél mamsheloṭav.
Hayam ra-ah vayanos,
haYardén yissoṿ le-aḥor.
Heharim rakeḍu khe-élim,
geṿaʿoṭ kiṿné tson.
Mah lekha hayam ki ṭanus,
haYardén tissoṿ le-aḥor.
Heharim tirḳeḍu khe-élim,
geṿaʿoṭ kiṿné tson.
Milifné aḍon ḥuli arets,
milifné eloahh Yaʿaḳoṿ.
Hahofekhi hatsur ag̣am mayim
ḥallamish lema'yeno mayim.

Lo lanu Aḍonai lo lanu,
ki leshimkha tén kaṿoḍ,
ʿal ḥasdekha ʿal amittekha.
Lammah yomeru hagoyim:
"Ayyéh nah Elohéhem?"
VÉlohénu ṿashamayim,
kol asher ḥaféts ʿasah.
ʿatsabbéhem kesef vezahaṿ,
maʿaséh yeḍé aḍam.
Peh lahem velo yeḍabbéru,
ʿénayim lahem velo yir-u.
Oznayim lahem velo ysihmaʿu,

Hallél

(cont.) ...for the spirit and sentiment of Tehillim. Themes such as Divine power and deliverance, relationships between Divine intervention and those who are most vulnerable, the inversion of expected human power relationships, the protection of the righteous are all present.

The mountains skipped like rams, and the hills like lambs! Following on from the inversion of human power relationships is the inversion of natural forces. Here, the Psalmist imagines that at the moment that יהוה intervened to free the children of Yisraél from Egypt, all of the natural world failed to behave as expected – rivers flowed backwards, mountains danced, and the Earth trembled. Building on the naturalistic miracle of the Splitting of the Sea, the Psalmist imagines all of nature inverted and interrupted by the presence of the Divine among the material world.

STAND

בְּצֵאת יִשְׂרָאֵל מִמִּצְרָיִם

בֵּית יַעֲקֹב מֵעַם לֹעֵז׃
הָיְתָה יְהוּדָה לְקׇדְשׁוֹ
יִשְׂרָאֵל מַמְשְׁלוֹתָי׃
הַיָּם רָאָה וַיָּנֹס
הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃
הֶהָרִים רָקְדוּ כְאֵילִים
גְּבָעוֹת כִּבְנֵי־צֹאן׃
מַה־לְּךָ הַיָּם כִּי תָנוּס
הַיַּרְדֵּן תִּסֹּב לְאָחוֹר׃
הֶהָרִים תִּרְקְדוּ כְאֵילִים
גְּבָעוֹת כִּבְנֵי־צֹאן׃
מִלִּפְנֵי אָדוֹן חוּלִי אָרֶץ
מִלִּפְנֵי אֱלוֹהַּ יַעֲקֹב׃
הַהֹפְכִי הַצּוּר אֲגַם־מָיִם
חַלָּמִישׁ לְמַעְיְנוֹ־מָיִם׃

Omitted in the half-Hallel

לֹא לָנוּ ׀ יְיָ לֹא לָנוּ
כִּי לְשִׁמְךָ תֵּן כָּבוֹד
עַל־חַסְדְּךָ עַל־אֲמִתֶּךָ׃
לָמָּה יֹאמְרוּ הַגּוֹיִם
אַיֵּה־נָא אֱלֹהֵיהֶם׃
וֵאלֹהֵינוּ בַשָּׁמָיִם
כֹּל אֲשֶׁר־חָפֵץ עָשָׂה׃
עֲצַבֵּיהֶם כֶּסֶף וְזָהָב
מַעֲשֵׂה יְדֵי אָדָם׃
פֶּה־לָהֶם וְלֹא יְדַבֵּרוּ
עֵינַיִם לָהֶם וְלֹא יִרְאוּ׃
אׇזְנַיִם לָהֶם וְלֹא יִשְׁמָעוּ

They have a nose but cannot smell;
They have hands but cannot feel;
They have feet but cannot walk;
They make no sound in their throat.
Just like them are those that make them,
and everyone who trusts in them.
Yisraél trusts instead in יהוה,
who is their help and shield.
The House of Aharon trusts instead in
יהוה, who is their help and shield!
Those who are in awe of יהוה trust in
יהוה, who is their help and shield.

יהוה has remembered us,
THEY will bless the house of Yisraél,
THEY will bless the house of Aharon.
THEY will bless all in awe of יהוה,
the small and the great.
May יהוה increase you,
you and your children.
Blessed are you to יהוה,
who makes Heaven and Earth.
The Heavens are heavens of יהוה, but
the Earth has been given to humanity.
The dead are unable to praise *Yahh*,
nor those who descend to silence.
But we can bless *Yahh*,
from now until forevermore.
Praise *Yahh*!

af lahem velo yeriḥun.
Yeḍéhem velo yemishun,
rag̣léhem velo yehallékhu,
lo yehgu big̣ronam.
Kemohem yihyu ‘oséhem,
kol–asher boṭéaḥ bahem.
Yisraél betaḥ bAḍonai
‘ezram umag̣innam hu.
Béṭ Aharon bitḥu ṿAḍonai,
‘ezram umag̣innam hu.
Yir-é Aḍonai bitḥu ṿAḍonai
‘ezram umag̣innam hu.

Aḍonai zekharanu yevarékh,
yeṿarékh eṭ–béṭ Yisraél,
yeṿarékh eṭ–béṭ Aharon.
Yeṿarékh yir-é Aḍonai,
haḳetannim ‘im–hageḍolim.
Yoséf Aḍonai ‘alékhem,
‘alékhem ve‘al benékhem.
Berukhim attem lAḍonai,
‘oséh shamayim va-arets.
Hashamayim shamayim lAḍonai,
veha-arets naṭan liṿné aḍam.
Lo haméṭim yehalelu Yahh, velo
kol–yorḍé ḍumah.
Va-anaḥnu neṿarékh Yahh,
mé‘attah ve‘aḍ olam,
haleluYahh.

אַ֣ף לָ֭הֶם וְלֹ֣א יְרִיחֽוּן׃
יְדֵיהֶ֤ם ׀ וְלֹ֬א יְמִישׁ֗וּן
רַ֭גְלֵיהֶם וְלֹ֣א יְהַלֵּ֑כוּ
לֹא־יֶ֝הְגּ֗וּ בִּגְרוֹנָֽם׃
כְּ֭מוֹהֶם יִהְי֣וּ עֹשֵׂיהֶ֑ם
כֹּ֖ל אֲשֶׁר־בֹּטֵ֣חַ בָּהֶֽם׃
יִ֭שְׂרָאֵל בְּטַ֣ח בַּייָ֑
עֶזְרָ֖ם וּמָגִנָּ֣ם הֽוּא׃
בֵּ֣ית אַ֭הֲרֹן בִּטְח֣וּ בַייָ֑
עֶזְרָ֖ם וּמָגִנָּ֣ם הֽוּא׃
יִרְאֵ֣י יְ֭יָ בִּטְח֣וּ בַייָ֑
עֶזְרָ֖ם וּמָגִנָּ֣ם הֽוּא׃

ייָ֮ זְכָרָ֪נוּ יְבָ֫רֵ֥ךְ
יְ֭בָרֵךְ אֶת־בֵּ֣ית יִשְׂרָאֵ֑ל
יְ֝בָרֵ֗ךְ אֶת־בֵּ֥ית אַהֲרֹֽן׃
יְ֭בָרֵךְ יִרְאֵ֣י ייָ֑
הַ֝קְּטַנִּ֗ים עִם־הַגְּדֹלִֽים׃
יֹסֵ֣ף ייָ֣ עֲלֵיכֶ֑ם
עֲ֝לֵיכֶ֗ם וְעַל־בְּנֵיכֶֽם׃
בְּרוּכִ֣ים אַ֭תֶּם לַייָ֑
עֹ֝שֵׂ֗ה שָׁמַ֥יִם וָאָֽרֶץ׃
הַשָּׁמַ֣יִם שָׁ֭מַיִם לַייָ֑
וְ֝הָאָ֗רֶץ נָתַ֥ן לִבְנֵי־אָדָֽם׃
לֹא־הַ֭מֵּתִים יְהַֽלְלוּ־יָ֑הּ
וְ֝לֹ֗א כָּל־יֹרְדֵ֥י דוּמָֽה׃
וַאֲנַ֤חְנוּ ׀ נְבָ֘רֵ֤ךְ יָ֗הּ
מֵעַתָּ֥ה וְעַד־ע֗וֹלָם הַֽלְלוּיָֽהּ׃

STAND

Hallél

Just like them are those that make them, and everyone who trusts in them. After reciting a litany of all the ways in which idols and statues fail to accurately represent the Divine, the Psalmist turns their dislike on those who make idols, and perhaps more critically, on those who trust in them. Just as idols have eyes but cannot see, ears but cannot hear, etc., those who practice idolatry are deprived of some of the basic aspects of existence. This has a parallel in the rabbinic statement that the 'wicked are like the dead even while they're alive, while the righteous are like the living even while they're dead' (Talmud Bavli Shabbat 13a).

...the small and the great. Spiritual power and potency bears no correlation with one's position in the material world. Righteousness is based on one's awe of יהוה *and not any social or material criteria.*

Omitted in the half-Hallel

I love יהוה for THEY listen,
to my supplicating voice.
THEY have inclined THEIR ear to me,
so I will cry out all my days.
The ropes of death strangled me,
the agony of *She-ol* seized me,
trouble and sorrow found me.
But I called upon the name יהוה:
“Please, יהוה, save my life!’
Gracious and just is יהוה,
our *Elohim* is merciful.
יהוה protects the simple,
I was brought low and THEY saved me.
Return, My Soul, to tranquility,
for יהוה has dealt kindly with you.
For THEY has saved my life from death,
my eyes from tears,
my foot from stumbling.
I shall yet walk before יהוה,
in the lands of the living.
I had faith even while I said:
“I am greatly afflicted!”
Only in my alarm did I say:
“How frail are human beings!”

How can I repay יהוה,
for all THEIR goodness toward me?
I will lift a cup of salvation,
and proclaim the name יהוה.
I will fulfill my vows to יהוה,
if only I could do so in the
presence of all THEIR people.

Ahaṿti ki yishma’ Aḍonai
eṭ–ḳoli taḥanunai.
Ki hittah ozno li
uṿyamai eḳra.
Afafuni ḥeṿlé maveṭ,
umtsaré she-ol metsa-uni,
tsarah veyag̣on emtsa.
Uṿshém Aḍonai eḳra,
annah Aḍonai malletah nafshi.
Ḥannun Aḍonai vetsaddiḳ,
vÉlohénu meraḥém.
Shomér peṭa-im Aḍonai,
dalloṭi veli yehoshia’.
Shuṿi nafshi limnuḥaykhi,
ki Aḍonai gamal ‘alaykhi.
Ki ḥillats-ta nafshi mimaveṭ,
eṭ–‘éni min–dim‘ah,
eṭ–rag̣li mideḥi.
Eṭhallékh lifné Aḍonai,
be-artsoṭ haḥayyim.
He-emanti ki aḍabbér,
“ani ‘aniṭi me-oḍ.”
Ani amarti ṿeḥofzi,
“kol–ha-aḍam kozéṿ.”

Mah ashiv lAḍonai,
kol–tag̣mulohi ‘alai.
Kos yeshu‘oṭ essa,
uṿshém Aḍonai eḳra.
Neḍarai lAḍonai ashallém,
neg̣ḍah–na lekhol–‘ammo.

Hallél

The ropes of death strangled me, the agony of She-ol seized me, trouble and sorrow found me. This description of the Psalmist's spiritual and physical pain is powerfully stated. Particularly because the Psalm opens by praising יהוה for They had listened, the retroactive recollection of one's past suffering shows us the natural overlap between physical pain, spiritual danger, and psychological torment. It is not a radical step to read this Psalm as describing one's past struggles with mental illness. When the author attempts to reassure themselves: *Return, My Soul, to tranquility* we can sense in that the effort to achieve psychological wellbeing and mental health, especially following an acute crisis. Thus, the Divine is not only with the simple, but also the afflicted, and, most importantly of all, listens.

STAND

Omitted in the half-Hallel

אָהַבְתִּי כִּי־יִשְׁמַע ׀ יְיָ
אֶת־קוֹלִי תַּחֲנוּנָי׃
כִּי־הִטָּה אָזְנוֹ לִי
וּבְיָמַי אֶקְרָא׃
אֲפָפוּנִי ׀ חֶבְלֵי־מָוֶת
וּמְצָרֵי שְׁאוֹל מְצָאוּנִי
צָרָה וְיָגוֹן אֶמְצָא׃
וּבְשֵׁם־יְיָ אֶקְרָא
אָנָּה יְיָ מַלְּטָה נַפְשִׁי׃
חַנּוּן יְיָ וְצַדִּיק
וֵאלֹהֵינוּ מְרַחֵם׃
שֹׁמֵר פְּתָאִים יְיָ
דַּלּוֹתִי וְלִי יְהוֹשִׁיעַ׃
שׁוּבִי נַפְשִׁי לִמְנוּחָיְכִי
כִּי יְיָ גָּמַל עָלָיְכִי׃
כִּי חִלַּצְתָּ ׀ נַפְשִׁי מִמָּוֶת
אֶת־עֵינִי מִן־דִּמְעָה
אֶת־רַגְלִי מִדֶּחִי׃
אֶתְהַלֵּךְ לִפְנֵי יְיָ
בְּאַרְצוֹת הַחַיִּים׃
הֶאֱמַנְתִּי כִּי אֲדַבֵּר
אֲנִי עָנִיתִי מְאֹד׃
אֲנִי אָמַרְתִּי בְחָפְזִי
כָּל־הָאָדָם כֹּזֵב׃

מָה־אָשִׁיב לַייָ
כָּל־תַּגְמוּלוֹהִי עָלָי׃
כּוֹס־יְשׁוּעוֹת אֶשָּׂא
וּבְשֵׁם יְיָ אֶקְרָא׃
נְדָרַי לַייָ אֲשַׁלֵּם
נֶגְדָה־נָּא לְכָל־עַמּוֹ׃

In the eyes of יהוה,
the death of the pious is costly.
I pray, יהוה, for I am Your servant,
I am the son of Your handmaid,
You have loosed my bonds.
To You I will offer a sacrifice
of thanksgiving,
and I will call upon the name יהוה.
I will fulfill my vows to יהוה,
if only I could do so in the
presence of all THEIR people.
in the courts of יהוה's house,
in the midst of you, Yerushalayim!
Praise *Yahh*!

Praise

יהוה, all the nations,
Laud THEM, all peoples.
For great is THEIR love of us,
and the truth of יהוה is forever,
Praise *Yahh*!

Give thanks to יהוה for THEY is good,
for THEIR mercy is everlasting. Give thanks...

Let Yisraél say:
for THEIR mercy is everlasting. Give thanks...

Let the house of Aharon say:
for THEIR mercy is everlasting. Give thanks...

Let those who are in awe of יהוה say:
for THEIR mercy is everlasting. Give thanks...

Yaḳar beʿéné Aḍonai,
hamaveṭah laḥasiḍav.
Annah Aḍonai ki ani aṿdekha,
ani ʿaṿdekha ben amaṭekha,
pittaḥta lemosérai.
Lekha ezbaḥ zeṿaḥ toḍah,
uṿshém Aḍonai eḳra.
Neḍarai lAḍonai ashallém
negḍah–na lekhol–ʿammo.
Beḥatsroṭ béṭ Aḍonai,
beṭokhékhi Yerushalayim,
haleluYahh.

Halelu

eṭ–Aḍonai kol–goyim,
shabeḥuhu kol–ha-ummim.
Ki g̣aṿar ʿalénu ḥasdo,
ve-emeṭ Aḍonai leʿolam,
haleluYahh.

Hoḍu lAḍonai ki toṿ,
ki leʿolam ḥasdo. ***Hoḍu...***

Yomar–na Yisraél,
ki leʿolam ḥasdo. ***Hoḍu...***

Yomeru–na ṿéṭ–Aharon
ki leʿolam ḥasdo. ***Hoḍu...***

Yomeru–na yir-é Aḍonai
ki leʿolam ḥasdo. ***Hoḍu...***

יְקָר בְּעֵינֵי יְיָ
הַמָּוְתָה לַחֲסִידָיו׃
אָנָּה יְיָ כִּי־אֲנִי עַבְדֶּךָ
אֲנִי עַבְדְּךָ בֶּן אֲמָתֶךָ
פִּתַּחְתָּ לְמוֹסֵרָי׃
לְךָ אֶזְבַּח זֶבַח תּוֹדָה
וּבְשֵׁם יְיָ אֶקְרָא׃
נְדָרַי לַייָ אֲשַׁלֵּם
נֶגְדָה־נָּא לְכָל־עַמּוֹ׃
בְּחַצְרוֹת ׀ בֵּית יְיָ
בְּתוֹכֵכִי יְרוּשָׁלָיִם
הַלְלוּיָהּ׃

הַלְלוּ
אֶת־יְיָ כָּל־גּוֹיִם
שַׁבְּחוּהוּ כָּל־הָאֻמִּים׃
כִּי גָבַר עָלֵינוּ ׀ חַסְדּוֹ
וֶאֱמֶת־יְיָ לְעוֹלָם
הַלְלוּיָהּ׃

הוֹדוּ לַייָ כִּי־טוֹב
כִּי לְעוֹלָם חַסְדּוֹ׃ הוֹדוּ...
יֹאמַר־נָא יִשְׂרָאֵל
כִּי לְעוֹלָם חַסְדּוֹ׃ הוֹדוּ...
יֹאמְרוּ נָא בֵית־אַהֲרֹן
כִּי לְעוֹלָם חַסְדּוֹ׃ הוֹדוּ...
יֹאמְרוּ נָא יִרְאֵי יְיָ
כִּי לְעוֹלָם חַסְדּוֹ׃ הוֹדוּ...

STAND

Hallél

I will fulfill my vows to יהוה. Considering that this Psalm seems to be a reflection on a past psychological trauma, we can surely relate to the impulse to make vows and bargains. Although perhaps 'bad theology,' most people's natural inclination when praying is to offer something of themselves, to promise to do something good (or to abstain from something bad). This impulse towards sacrifice is common, and to hear the Psalmist promise (twice, even) that they will fulfill the vows made during that moment of crisis shows a sense of covenant in the human-Divine relationship. Interestingly, in the second instance that this phrase is used, the author insists that they wish to be able to fulfill their vows publicly. To demonstrate to others a mitsvah is itself a mitsvah, and to lead others towards spiritual perfection is the best perfection we can hope for.

From the strait I called to *Yahh*,
Yahh answered me with liberation.
יהוה is with me, so I won’t fear,
what can a human do to me?
יהוה is with me as a helper,
so I will show my haters.
It’s better to trust יהוה than humans.
It’s better to trust יהוה than the powerful.
All the nations surround me,
but with the name of יהוה
I shall cut them down.
They surround me, totally surround me,
but with the name of יהוה
I shall cut them down.
They surround me like bees,
but they shall be quenched like a fire
of thorns, for with the name of יהוה
I shall cut them down.
They viciously sting me, that I might fall,
but יהוה will help me.
My strength and *Yahh*’s song,
shall be my deliverance.
A joyous sound of victory
shall be in the righteous’ tents,
The right hand of יהוה is valiant.
The right hand of יהוה is exalted,
the right hand of יהוה is valiant!
I shall not die, but live,
and so declare ***Yahh***’s deeds.
Yahh has surely chastened me,
but not given me over to death.
Open for me the gates of justice,
and I shall enter them to praise *Yahh*.
This is the gate of יהוה,
the righteous shall enter through it.

Min–hamétsar ḳaraṭi Yahh,
ʻanani ỵamerḥaỵ Yahh.
Aḍonai li lo ira,
mah yaʻaseh li aḍam.
Aḍonai li beʻozerai,
va-ani er-eh ỵesone-ai.
Toỵ laḥasoṭ bAḍonai,
mibetoaḥ ba-aḍam.
Toỵ laḥasoṭ bAḍonai,
mibetoaḥ binḍiỵim.
Kol–goyim seỵaỵuni,
beshém Aḍonai ki amilam.
Sabbuni gam seỵaỵuni,
beshém Aḍonai ki amilam.
Sabbuni khiḍỵorim,
doʻakhu ke-ésh kotsim,
beshém Aḍonai ki amilam.
Daḥoh ḍeḥiṭani linpol,
vAḍonai ʻazarani.
ʻOzzi vezimraṭ Yahh,
vayhi–li lishuʻah.
Ḳol–rinnah vishuʻah
be-aholé tsaddiḳim,
yemin Aḍonai ʻosah ḥayil.
Yemin Aḍonai romémah,
yemin Aḍonai ʻosah ḥayil.
Lo amuṭ ki eḥyeh,
va-asappér maʻasé ***Yahh***.
Yassor yisseranni Yahh,
velamaveṭ lo neṭanani.
Piṭḥu–li shaʻaré tseḍeḳ
aỵo ỵam oḍeh Yahh.
Zeh hashaʻar lAḍonai
tsaddiḳim yaỵo-u ỵo.

Hallél

From the strait. This passage, which has often been set to music, provides a beautiful image to frame the difference between being close to Divinity versus feeling far away. The position of trouble and sorrow is envisioned as being 'in a straight'– that is a tight and narrow space in which one cannot move. Similarly, the opposite, which is translated here as 'liberation' actually means 'wideness' – that is, a wide open space that affords freedom. The image of contrasting narrowness and width as representative of spiritual states is an incredibly powerful one. An additional intertextuality exists in that the name for Egypt, Mitsrayim, is this word 'métsar' (strait) in the dual form. This was probably based on geography (Egypt was historically based along two narrow strips of land on either side of the Nile), but it also suits the spiritual symbolism of release and redemption.

STAND

מִן־הַמֵּצַר קָרָאתִי יָּהּ
עָנָנִי בַמֶּרְחָב יָהּ:
יְיָ לִי לֹא אִירָא מַה־יַּעֲשֶׂה לִי אָדָם:
יְיָ לִי בְּעֹזְרָי וַאֲנִי אֶרְאֶה בְשֹׂנְאָי:
טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בָּאָדָם:
טוֹב לַחֲסוֹת בַּייָ מִבְּטֹחַ בִּנְדִיבִים:
כָּל־גּוֹיִם סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם:
סַבּוּנִי גַם־סְבָבוּנִי בְּשֵׁם יְיָ כִּי אֲמִילַם:
סַבּוּנִי כִדְבֹרִים דֹּעֲכוּ כְּאֵשׁ קוֹצִים
בְּשֵׁם יְיָ כִּי אֲמִילַם:
דַּחֹה דְחִיתַנִי לִנְפֹּל וַייָ עֲזָרָנִי:
עָזִּי וְזִמְרָת יָהּ וַיְהִי־לִי לִישׁוּעָה:
קוֹל ׀ רִנָּה וִישׁוּעָה בְּאָהֳלֵי צַדִּיקִים
יְמִין יְיָ עֹשָׂה חָיִל:
יְמִין יְיָ רוֹמֵמָה יְמִין יְיָ עֹשָׂה חָיִל:
לֹא־אָמוּת כִּי־אֶחְיֶה וַאֲסַפֵּר מַעֲשֵׂי
יָהּ:
יַסֹּר יִסְּרַנִּי יָּהּ וְלַמָּוֶת לֹא נְתָנָנִי:
פִּתְחוּ־לִי שַׁעֲרֵי־צֶדֶק
אָבֹא־בָם אוֹדֶה יָהּ:
זֶה־הַשַּׁעַר לַייָ
צַדִּיקִים
יָבֹאוּ
בוֹ:

I thank You for answering me,
and becoming my salvation. (x2)

The stone the builders rejected,
will become the cornerstone. (x2)

This has come to pass from יהוה,
it is wondrous to our eyes. (x2)

This is the day יהוה has made,
let us rejoice and be glad on it. (x2)

Please, יהוה, save us!
Please, יהוה, save us!

Please, יהוה, save us!
Please, יהוה, save us!

Please, יהוה, rescue us!
Please, יהוה, rescue us!

Please, יהוה, rescue us!
Please, יהוה, rescue us!

Oḍekha ki ʿanitani,
vatehi–li lishuʿah. (x2)

Even ma-asu habonim,
hayeṭah lerosh pinnah. (x2)

Mé-éṭ Aḍonai hayeṭah zoṭ,
hi niflaṭ beʿénénu. (x2)

Zeh–hayom ʿasah Aḍonai,
nagilah venismeḥah vo. (x2)

Anna Aḍonai hoshiʿah na.
Anna Aḍonai hoshiʿah na

Anna Aḍonai hoshiʿah na
Anna Aḍonai hoshiʿah na

Anna Aḍonai hatsliḥah na
Anna Aḍonai hatsliḥah na

Anna Aḍonai hatsliḥah na
Anna Aḍonai hatsliḥah na

אוֹדְךָ כִּי עֲנִיתָֽנִי
וַתְּהִי־לִי לִישׁוּעָה: (x2)

אֶֽבֶן מָֽאֲסוּ הַבּוֹנִֽים
הָֽיְתָה לְרֹאשׁ פִּנָּה: (x2)

מֵאֵת יְיָ הָֽיְתָה זֹּֽאת
הִיא נִפְלָאת בְּעֵינֵינוּ: (x2)

זֶה־הַיּוֹם עָשָׂה יְיָ֑
נָגִֽילָה וְנִשְׂמְחָה בוֹ: (x2)

אָנָּא יְיָ הוֹשִֽׁיעָה נָּא
אָנָּא יְיָ הוֹשִֽׁיעָה נָּא

אָנָּא יְיָ הוֹשִֽׁיעָה נָּא
אָנָּא יְיָ הוֹשִֽׁיעָה נָּא

אָנָּא יְיָ הַצְלִיחָה נָּא:
אָנָּא יְיָ הַצְלִיחָה נָּא:

אָנָּא יְיָ הַצְלִיחָה נָּא:
אָנָּא יְיָ הַצְלִיחָה נָּא:

STAND

Hallél

At its heart, Hallél is about a plea for deliverance, for the institution of the promises of inversion and protection which are made through the Torah. To that end, the climax of our recitation of Hallél is this series of verses which are repeated, first by the Shaliaḥ Tsibbur and then by the community. As if to reassure ourselves, we proclaim several attributes of יהוי*, but also include a repeated plea (anna). Simplest is often best, and here the two lines (each repeated twice) are as simple as it gets: Save us! Rescue us! At the very root of most religions and a great deal of personal spirituality is human vulnerability. We have spent so much time praising* יהוי *for* Their *ability to turn things on their head, to make things right that appear wrong, we thus invoke* Them *to do the same for us – to reach out and save us from our despondence and despair.*

Blessed are those who come,
in the name of יהוה,
we bless you from יהוה's house.

יהוה is *Él* and has illuminated
the very horns of the altar,
wreathed with boughs of myrtle.

You are my *Él* and I will thank You,
my *Elohim*, I will extol You.

Give thanks to יהוה for THEY is good,
for THEIR mercy is everlasting.

May they praise You,
יהוה our *Elohim*,
all Your works, and Your pious ones,
and righteous ones who do Your will,
and all of Your people
the House of Yisraél,
shall together with joy:
thank and bless and praise and extol
Your glorious name,
for it is good to thank You,
and pleasant to sing your name,
and from now to forever You are *Él*.

Blessed are You, יהוה,
Sovereign,
adored with
praises.

❦ *In Shaḥarit, return to page 392.*
❦ *In ʻArṿit, return to page 200.*

Barukh haba beshém Aḍonai,
bérakhnukhem mibéṭ Aḍonai. (x2)

Él Aḍonai vaya-er lanu,
isru ḥag baʻaṿoṭim
ʻaḍ ḳarnoṭ hamizbéaḥ. (x2)

Éli Attah ve-oḍekka
Elohai aromemekka. (x2)

Hoḍu lAḍonai ki toṿ
ki leʻolam ḥasdo. (x2)

Yehalelukha,
Aḍonai Elohénu,
kol–maʻasekha, vaḥasiḍekha,
vetsaddiḳim ʻosé retsonekha,
veʻammekha Béṭ Yisraél
kullam berinnah:
yoḍu viṿarekhu
vishabeḥu vifa-aru
eṭ–shém keṿoḍekha,
ki lekha toṿ lehoḍoṭ,
ulshimkha na-eh lezammér,
uméʻolam veʻaḍ ʻolam Attah Él.

Barukh Attah Aḍonai
melekh mehullal
batishbaḥoṭ.

Hallél

In the end, we see our responsiblity as one of praise. As we read earlier, it is not the dead who are able to praise the Divine, but only those who are living. It is not the powerful upon which we should rely, but only the Divine. It is not idols of silver and gold upon which we should call, but only the Divine. Most of all, through our praise, we are able to see past the veneer of material reality, the screen that makes it seem as though the wicked prosper and the disadvantaged are disregarded. Through our praise, and our please, and our petitions, and our protests, we aim to demonstrate that the truth is often not quite as it seems. As we conclude Hallél, we do so with a request that that project of praise persist – May they praise You – those whom You have created, those who do Your will, the pious and the righteous – and most of all, us.

STAND

בָּר֣וּךְ הַ֭בָּא בְּשֵׁ֣ם יְיָ֑
בֵּ֜רַכְנוּכֶ֗ם מִבֵּ֥ית יְיָ׃ (x2)

אֵ֤ל ׀ יְיָ֮ וַיָּ֪אֶר לָ֫נוּ
אִסְרוּ־חַ֥ג בַּעֲבֹתִ֑ים
עַ֝ד קַ֭רְנוֹת הַמִּזְבֵּֽחַ׃ (x2)

אֵלִ֣י אַתָּ֣ה וְאוֹדֶ֑ךָּ
אֱ֝לֹהַ֗י אֲרוֹמְמֶֽךָּ׃ (x2)

הוֹד֣וּ לַייָ֣ כִּי־ט֑וֹב
כִּ֖י לְעוֹלָ֣ם חַסְדּֽוֹ׃ (x2)

יְהַלְלוּךָ, יְיָ אֱלֹהֵינוּ,
כָּל־מַעֲשֶׂיךָ, וַחֲסִידֶיךָ,
וְצַדִּיקִים עוֹשֵׂי רְצוֹנֶךָ,
וְעַמְּךָ בֵּית יִשְׂרָאֵל
כֻּלָּם בְּרִנָּה
יוֹדוּ וִיבָרְכוּ וִישַׁבְּחוּ וִיפָאֲרוּ
אֶת־שֵׁם כְּבוֹדֶךָ,
כִּי לְךָ טוֹב לְהוֹדוֹת,
וּלְשִׁמְךָ נָאֶה לְזַמֵּר,
וּמֵעוֹלָם וְעַד עוֹלָם אַתָּה אֵל.

בָּרוּךְ אַתָּה יְיָ,
מֶלֶךְ מְהֻלָּל
בַּתִּשְׁבָּחוֹת.

❦ *In Shaḥarit, return to page 393.*
❦ *In ʿAryit, return to page 201.*

I wash my hands clean and embrace Your altar, יהוה
Obeying a voice of thanks and telling of Your wonders

Save us! Save us!
Save us! Save us!

For Your sake – our Elohim, for Your sake – our creator,
For Your sake – our saviour, for Your sake – our seeker

For Your sake – the ultimate power,
For Your sake – Creator, spirit who forms mountains
For Your sake – so wise, raising up and casting down
For Your sake – speaker of justice, teller of honesty
For Your sake – the knower and witness:
even of that which people try to hide
For Your sake – the One, the only – who can respond?
For Your sake – pure and clean, clarifying clearly
For Your sake – seeker of reward, who investigates
every chamber
For Your sake – whose rafters are the skies, and who
made the stars
For Your sake – foundation of the Earth, you broke
the rocks on the rivers
For Your sake – mighty, honourable, cherished in the
flames of light and fire
For Your sake –You, whose years have no end, from
one generation to another...

Save us! Save us!
Save us! Save us!

(Erḥats benikayon kappai;
va-asoṿeṿah eṭ–mizbaḥakha Adonai.
Lashmia’ bekol todah;
ulsappér, kol–nifle-oṭekha.)

Hosha‘anah! Hosha‘anah!
Hosha‘anah! Hosha‘anah!

Lema‘anakh Elohénu, Lema‘anakh bor-énu,
Lema‘anakh go-alénu, Lema‘anakh doreshenu.

Lema‘anakh addir addirim
Lema‘anakh boré, ruaḥ veyotsér harim
Lema‘anakh gaḍol ha‘étsah, mashpil umérim
Lema‘anakh doṿér tseḍeḳ, maggiḍ mésharim
Lema‘anakh hayoḍéa’ va‘éḍ,
im yissaṭér ish bamistarim
Lema‘anakh vehu ṿe-eḥaḍ,
umi yeshiṿénnu amarim,
Lema‘anakh zakh venaḳi, umiṭbarér ‘im barim
Lema‘anakh ḥofésh mitspun,
veḥoḳér kol–ḥaḍarim
Lema‘anakh tippeḥah temino shamayim,
ve‘asah me-orim
Lema‘anakh yasaḍ arets,
batsuroṭ biḳḳa’ ye-orim
Lema‘anakh kabbir koaḥ mekhubaḍ ba-urim
Lema‘anakh lo yitammu shenoṭav leḍor dorim

Hosha‘anah! Hosha‘anah!
Hosha‘anah! Hosha‘anah!

Hosha'not – All Days

Hosha'not are added by some at the end of the musaf 'Amidah, by others after Hallel. Begin here, then turn to the appropriate page for the day.

The themes of the Hosha'not are fear, salvation, and an appeal to nature. This poem, which serves as an introduction on all seven days of Sukkot, relies not only on the now-familiar format of the alphabetic acrostic but also on the repetition of the word למען*. Difficult to translate,* למען *is a preposition which normally means 'for the sake of'. It implies necessity (so that) and causation (in order to) but mostly signifies agency. Here we are reminding the Divine that it is for THEIR sake which THEY is acting, not for ours. This is central to the petitionary prayers of Hoshanot and others – we are asking to be saved, but not for ourselves – we are asking that THEY save us for THEIR own sake.*

(אֶרְחַץ בְּנִקָּיוֹן כַּפָּי וַאֲסֹבְבָה אֶת־מִזְבַּחֲךָ יְיָ:
לַשְׁמִעַ בְּקוֹל תּוֹדָה וּלְסַפֵּר כָּל־נִפְלְאוֹתֶיךָ:)

STAND

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!
הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

לְמַעַנְךָ אֱלֹהֵינוּ, לְמַעַנְךָ בּוֹרְאֵנוּ,
לְמַעַנְךָ גּוֹאֲלֵנוּ, לְמַעַנְךָ דּוֹרְשֵׁנוּ:

לְמַעַנְךָ אַדִּיר אַדִּירִים,
לְמַעַנְךָ בּוֹרֵא, רוּחַ וְיוֹצֵר הָרִים,
לְמַעַנְךָ גְּדוֹל הָעֵצָה, מַשְׁפִּיל וּמֵרִים,
לְמַעַנְךָ דּוֹבֵר צֶדֶק, מַגִּיד מֵישָׁרִים,
לְמַעַנְךָ הַיּוֹדֵעַ וָעֵד,
אִם יִסָּתֵר אִישׁ בַּמִּסְתָּרִים,
לְמַעַנְךָ וְהוּא בְאֶחָד, וּמִי יְשִׁיבֶנּוּ אֲמָרִים,
לְמַעַנְךָ זַךְ וְנָקִי, וּמִתְבָּרֵר עִם בָּרִים,
לְמַעַנְךָ חֹפֵשׂ מַצְפּוּן, וְחוֹקֵר כָּל־חֲדָרִים,
לְמַעַנְךָ טִפְּחָה יְמִינוֹ שָׁמַיִם, וְעָשָׂה מְאוֹרִים,
לְמַעַנְךָ יָסַד אֶרֶץ, בַּצּוּרוֹת בִּקַּע יְאוֹרִים,
לְמַעַנְךָ כַּבִּיר כֹּחַ מְכֻבָּד בָּאוּרִים,
לְמַעַנְךָ לֹא יִתַּמּוּ שְׁנוֹתָיו לְדוֹר דּוֹרִים:

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!
הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

Please, One Él whose name is one,
Who can answer Them, the One who is one?
You called into being heaven and earth
and stood them up together as one,
Save us in the celebration of day one!

Please, remember Father,
the only one to whom You bequeathed the Earth,
He prepared for the rebels one mind and one path:
To pray in the name of יהוה,
and to serve Them with one effort
Save us in the celebration of day one!

Please, remember Son,
who was the only one to his father,
The two of them, in their trial, walked as one,
A replacement was given in his place, one ram,
Save us in the celebration of day one!

Please, remember Honest,
who added one portion,
Who hoped to evacuate one camp,
Who gathered his children to receive
the sovereignty of Heaven from one mouth,
Save us in the celebration of day one!

Please, the One who causes us to listen twice,
amidst thunder and lightning, to one thing,
Who guides us to the only Torah and the one law:
Who is like Your people, like Yisraél, one nation?
Save us in the celebration of day one!

Save us! Save us!
Save us! Save us!

Anna Él eḥaḍ, ushmo eḥaḍ,
Umi yeshiṿénnu vehu ṿe-eḥaḍ,
Ḳara shamayim va-arets vayaʻamḍu khe-eḥaḍ,
Hoshiʻénu baḥag̣ig̣aṭ yom eḥaḍ!

Anna zekhor aṿ,
yarash eṭ ha-arets vehayah eḥaḍ,
Hékhin lamoreḍim léṿ eḥaḍ vederekh eḥaḍ,
Liḳro khullam beshém Adonai
ulʻoṿḍo shekhem eḥaḍ,
Hoshiʻénu baḥag̣ig̣aṭ yom eḥaḍ!

Anna zekhor ben,
yaḥiḍ hayah lifné aṿiv eḥaḍ,
Shenéhem benissayon halekhu khe-eḥaḍ,
Naṭatta kofer taḥtav ayil eḥaḍ,
Hoshiʻénu baḥag̣ig̣aṭ yom eḥaḍ!

Anna zekhor tam,
hosif ḥéleḳ shekhem eḥaḍ,
Ḳivvah lehaflit hamaḥaneh ha-eḥaḍ,
Asaf banav leḳabbél
malkhuṭ shamayim p̣eh eḥaḍ,
Hoshiʻénu baḥag̣ig̣aṭ yom eḥaḍ!

Anna hamashmiʻénu shetayim,
beḳoloṭ uṿraḳim ke-eḥaḍ,
Hamanḥilénu Torah aḥaṭ umishpat eḥaḍ,
Umi kheʻammekha keYisraél goy eḥaḍ,
Hoshiʻénu baḥag̣ig̣aṭ yom eḥaḍ!

Hoshaʻanah! Hoshaʻanah!
Hoshaʻanah! Hoshaʻanah!

Hosha'not – 1st Day

The Hosha'nah for the first day is poetically centred around the theme of the number one. On day one, we appeal to all the imagery of the number one in Judaism, which of course is plentiful. As with other petitionary prayers, our task in our poetry is mostly to remind the Divine of Their past actions and thus present obligations. Just as Avraham and Yitsḥak walked as one (although they were two), so too the hidden oneness of our relationship with the Divine is used as cause for justifying our own rescue.

As these poems are sung during the circumambulations of the Tevah, the rhyme and meter of theme is essential. These are just a few of many Hosha'not written through history and across traditions – the ones that have survived in our liturgy are the most musically and aesthetically beautiful.

STAND

אָנָּא אֵל אֶחָד, וּשְׁמוֹ אֶחָד,
וּמִי יְשִׁיבֶנּוּ וְהוּא בְאֶחָד,
קָרָא שָׁמַיִם וָאָרֶץ וַיַּעַמְדוּ כְאֶחָד.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יוֹם אֶחָד:

אָנָּא זְכוֹר אָב, יָרַשׁ אֶת־הָאָרֶץ וְהָיָה אֶחָד,
הֵכִין לַמּוֹרְדִים לֵב אֶחָד וְדֶרֶךְ אֶחָד,
לִקְרֹא כֻלָּם בְּשֵׁם יְיָ וּלְעָבְדוֹ שְׁכֶם אֶחָד.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יוֹם אֶחָד:

אָנָּא זְכוֹר בֵּן, יָחִיד הָיָה לִפְנֵי אָבִיו אֶחָד,
שְׁנֵיהֶם בְּנִסָּיוֹן הָלְכוּ כְאֶחָד,
נָתַתָּ כֹּפֶר תַּחְתָּיו אַיִל אֶחָד.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יוֹם אֶחָד:

אָנָּא זְכוֹר תָּם, הוֹסִיף חֵלֶק שְׁכֶם אֶחָד,
קִוָּה לְהַפְלִיט הַמַּחֲנֶה הָאֶחָד,
אָסַף בָּנָיו לְקַבֵּל מַלְכוּת שָׁמַיִם פֶּה אֶחָד.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יוֹם אֶחָד:

אָנָּא הַמַּשְׁמִיעֵנוּ שְׁתַּיִם, בְּקוֹלוֹת וּבְרָקִים כְּאֶחָד,
הַמַּנְחִילֵנוּ תּוֹרָה אַחַת וּמִשְׁפָּט אֶחָד,
וּמִי כְעַמְּךָ כְּיִשְׂרָאֵל גּוֹי אֶחָד.
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יוֹם אֶחָד:

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!
הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

Please, save us, please!
Please, save us, please!

Please, Él of the last and the first,
Give courage to the nation,
guard them like the apple of your eye,
When they cry out and strain "Save us":
Today, on the the first day – Save us!
Please, save us, please!
Please, save us, please!
Please, sever the stumps of the antelopes,
Redeem those who unify you with a whisper,
Lean us towards peace as in the waters of Eden,
Today, on the first day – Save us!
Please, save us, please!
Please, save us, please!

Ani vaHu – save us, please!
Ani vaHi – save us, please!

As You saved those propelled into the Nile,
With Your enlightened strength,
Gleaming with light, Within the gloom of blackness,
So too do this, Él of the stormclouds,
Prepare liberation for Your nation.
We shall priase You on the first day, so – save us!
I and They – save us, please!
I and They – save us, please!
As You saved the treasured – When one flag
faced another, And at the head of the festivals of
pilgrimage, You fertilised agricultural land –
We who were redeemed in Spring,
Who are called Your beloved nation,
Who are circling the law in circles,
We shall praise You on the first day, so – save us!
I and They – save us, please!
I and They – save us, please!

Anna hoshi‘ah na! (Anna...)
Anna hoshi‘ah na! (Anna...)

Anna Él aḥaron verishon,
Amméts ‘am netsurim ke-ishon,
Ṿetsa‘aḳam hosha‘ana belaḥashon,
Hayom beyom rishon, hoshi‘ah nah!
Anna hoshi‘ah na! (Anna...)
Anna hoshi‘ah na! (Anna...)
Anna geḍa’ niné dishon,
Ge-al meyaḥadekha ṿelaḥashon,
Untéh lanu shalom kimémé fishon,
Hayom beyom rishon, hoshi‘ah nah!
Anna hoshi‘ah na! (Anna...)
Anna hoshi‘ah na! (Anna...)

Ani vaHu hoshi‘ah na! (Ani...)
Ani vaHi hoshi‘ah na! (Ani...)

Kehosha’ta yeruyé hay-or, Be‘uzzekha hana-or,
Vataṿréḳ ma-or, La‘alutim ke-ishon,
Veg̣am ‘attah kemo khén, Él shaḥaḳ shokhén,
Peḍuṭ le‘ammekha hakhén,
Nehallelakh beyom rishon, kén hosha‘ana!
Ani vaHu hoshi‘ah na! (Ani...)
Ani vaHi hoshi‘ah na! (Ani...)
Kehosha’ta seg̣el, Deg̣el mul deg̣el,
Verosh mo‘aḍé reg̣el, Dishshanta dishon,
Peḍuyé aṿiṿ, Neḳuṿé ‘am ḥaṿiṿ,
Soṿeṿé ḍaṭ saṿiṿ,
Nehallelakh beyom rishon, kén hosha‘ana!
Ani vaHu hoshi‘ah na! (Ani...)
Ani vaHi hoshi‘ah na! (Ani...)

Hosha’not – 1st Day

The Mishnah, in describing Sukkot in the Temple, describes that the pilgrims would gather willow branches, blow the Shofar, and process in circles around the altar – just as we do now. However there are differing opinions about what they said while doing so. The majority suggests they chanted the familiar verses quoted as well in Hallel (Anna Hoshi‘ah Na), but R’ Yehudah objects and suggests the wording was different, and bizarre:
Ani vaHu Hoshi’ah Na.

This could be interpreted as referring to our peers – I and my fellow – but spelt wrong, with a missing א. *However, sources ranging from the Zohar to HaRambam discuss “Ani vaHu” as a Divine name. This follows from the opening “Lema‘an” – if it is for Their sake that we are saved, then it is both Them and us who are being saved. (Cont. p. 609)*

STAND

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא... אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...
אָנָּא אֵל אַחֲרוֹן וְרִאשׁוֹן,
אַמֵּץ עַם נְצוּרִים כְּאִישׁוֹן,
בְּצַעֲקָם הוֹשַׁעֲנָא בְּלַחֲשׁוֹן,
הַיּוֹם בְּיוֹם רִאשׁוֹן, הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...
אָנָּא גְּדַע נִינֵי דִשׁוֹן,
גְּאַל מְיַחֲדֶיךָ בְּלַחֲשׁוֹן,
וּנְטֵה לָנוּ שָׁלוֹם כְּמֵימֵי פִּישׁוֹן,
הַיּוֹם בְּיוֹם רִאשׁוֹן, הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי...
כְּהוֹשַׁעְתָּ יְרוּיֵי הַיְאוֹר, בְּעֻזְּךָ הַנָּאוֹר,
וַתְּבָרֵךְ מָאוֹר, לַעֲלוּטִים כְּאִישׁוֹן:
וְגַם עַתָּה כְּמוֹ כֵן, אֵל שַׁחַק שׁוֹכֵן,
פְּדוּת לְעַמְּךָ הָכֵן,
נְהַלֶּלְךָ בְּיוֹם רִאשׁוֹן, כֵּן הוֹשַׁעֲנָא:
אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי...
כְּהוֹשַׁעְתָּ סֶגֶל, דֶּגֶל מוּל דֶּגֶל,
וְרֹאשׁ מוֹעֲדֵי רֶגֶל, דִּשַּׁנְתָּ דִשׁוֹן:
פְּדוּיֵי אָבִיב, נְקוּבֵי עַם חָבִיב,
סוֹבְבֵי דָת סָבִיב,
נְהַלֶּלְךָ בְּיוֹם רִאשׁוֹן, כֵּן הוֹשַׁעֲנָא:
אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי...

Please, One Él (ashamed are those who say two),
With half Your name You made the universes –
only two letters!
You formed everything for two, Adam and Ḥavvah,
Save us in the celebration of day two!

Please, remember Father,
who built a divine house with two altars,
Who, in the trial walked with two lads,
Who was called twice from the Heavens,
Save us in the celebration of day two!

Please, remember Son,
to kindle compassion in his father
it took speaking twice,
You graced him with two peoples and two nations
And so he blessed "become a man" two times,
Save us in the celebration of day two!

Please, remember the one who was younger,
yet inherited twice,
Who made a stew of two kids,
Who crossed the Jordan and left his camp as two,
Save us in the celebration of day two!

Please, the One who causes us listen to Torah
through two shepherds,
Who has guides with ten utterances
on two tablets,
Who weighs and checks us with two witnesses:
Save us in the celebration of day two!

Save us! Save us!

Save us! Save us!

Anna Él eḥaḍ, umṿayyésh omerim shenayim,
Baḥatsi hashém bara ʿolamoṭ
be-oṭiyyoṭ shenayim,
Yatsar hakol baʿaṿur
Aḍam veḤavvah shenayim,
Hoshiʿénu baḥag̣igaṭ yom shenayim!

Anna zekhor aṿ,
banah beṿéṭ Él mizbeḥoṭ shenayim,
Benissayon halakh ʿim neʿarim shenayim,
Uḳraṭo min hashamayim peʿamim shenayim,
Hoshiʿénu baḥag̣igaṭ yom shenayim!

Anna zekhor ben,
hikhmir raḥamé aṿ ba-amiroṭ shenayim,
Ḥananto goyim shenayim ul-ummim shenayim,
Vayyarekh hevéh geṿir peʿamim shenayim,
Hoshiʿénu baḥag̣igaṭ yom shenayim!

Anna zekhor hayah tsaʿir,
venaḥal pi shenayim,
Veʿaséh matʿammim geḍayim shenayim,
ʿAṿar bemaḳlo eṭ haYardén
vehayah lemaḥanoṭ shenayim,
Hoshiʿénu baḥag̣igaṭ yom shenayim!

Anna hamashmiʿénu Torah,
ʿal yeḍé roʿim shenayim,
Hamanḥilénu ʿasereṭ deṿarim
ʿal–luḥot shenayim,
Hama-azin umeʿir banu ʿéḍim shenayim,
Hoshiʿénu baḥag̣igaṭ yom shenayim!

Hoshaʿanah! Hoshaʿanah!
Hoshaʿanah! Hoshaʿanah!

Hosha'not – 2nd Day

kindle compassion in... These piyyutim are by their nature filled with references, cramming as many occurences as possible of the number two, in obscure allusions that test our knowledge of Tana"kh. The plain reference in this verse is of course to the 'Akédah. A subtler allusion however is also made by this unusual phrase, which appears just twice in Tana"kh. The first is Yoséf, seeing his beloved brother Benjamin again yet being unable to greet him. The second is Solomon in judgement, hearing a woman be willing to never see her child again in order to see them live. In both cases, they are suddenly overcome with emotion, but bottle it – a beautiful image to draw of Ayraham at the close of the 'Akédah. This shows how piyyutim can do more than just passively allude, but also actively make original commantaries, comparing passages in Tana"kh.

STAND

אָנָּא אֵל אֶחָד, וּמְבַיֵּשׁ אוֹמְרִים שְׁנַיִם,
בַּחֲצִי הַשֵּׁם בָּרָא עוֹלָמוֹת בְּאוֹתִיּוֹת שְׁנַיִם,
יָצַר הַכֹּל בַּעֲבוּר אָדָם וְחַוָּה שְׁנַיִם,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁנַיִם:

אָנָּא זְכֹר אָב, בָּנָה בְּבֵית אֵל מִזְבְּחוֹת שְׁנַיִם,
בְּנִסָּיוֹן הָלַךְ עִם נְעָרִים שְׁנַיִם,
וּקְרָאתוֹ מִן הַשָּׁמַיִם פְּעָמִים שְׁנַיִם,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁנַיִם:

אָנָּא זְכֹר בֵּן, הִכְמִיר רַחֲמֵי אָב בַּאֲמִירוֹת שְׁנַיִם,
חֲנַנְתּוֹ גּוֹיִם שְׁנַיִם וּלְאֻמִּים שְׁנַיִם,
וַיְבָרֶךְ הֱוֵה גְּבִיר פְּעָמִים שְׁנַיִם,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁנַיִם:

אָנָּא זְכֹר הָיָה צָעִיר, וְנָחַל פִּי שְׁנַיִם,
וְעָשָׂה מַטְעַמִּים גְּדָיִים שְׁנַיִם,
עָבַר בְּמַקְלוֹ אֶת־הַיַּרְדֵּן וְהָיָה לְמַחֲנוֹת שְׁנַיִם,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁנַיִם:

אָנָּא הַמַּשְׁמִיעֵנוּ תּוֹרָה, עַל יְדֵי רוֹעִים שְׁנַיִם,
הַמַּנְחִילֵנוּ עֲשֶׂרֶת דְּבָרִים עַל־לֻחוֹת שְׁנַיִם,
הַמַּאֲזִין וּמֵעִיד בָּנוּ עֵדִים שְׁנַיִם,
הוֹשִׁיעֵנוּ בַּחֲגִיגַת יָמִים שְׁנַיִם:

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!
הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

Please, save us, please!
Please, save us, please!

Please, my creator, who seeks me out,
Who has sought me since ancient days,
Who has clothed me in a livery of splendour:
Today, on the second day – Save us!
Please, save us, please!
Please, save us, please!
Please, spin me about and breathe life into me,
Who moves the deepest seas,
Turn toward me and don't be ashamed of me,
Today, on the second day – Save us!
Please, save us, please!
Please, save us, please!

Ani vaHu – save us, please!
Ani vaHi – save us, please!

As You saved those who struggled to breathe,
who are defeated by rain on their backs,
Guilty ones, who try to strike me:
We who plead entreaty, who open up to praise,
Who trill to You with words,
We shall praise You on the second day, so – save us!
I and They – save us, please!
I and They – save us, please!
As You saved those who escaped Egypt,
with wonders and miracles,
And destroyed their punisher, who oppressed me:
We stragglers of Your congregation,
who are circling around Your proofs,
Singing of Your holy breastplate,
We shall praise You on the second day, so – save us!
I and They – save us, please!
I and They – save us, please!

Anna hoshiʿah na! *(Anna...)*
Anna hoshiʿah na! *(Anna...)*

Anna yotsri doreshéni,
Vekhimé ʿolam ḥofshéni,
Umaddé hoḍekha talbishéni,
Hayom beyom shéni, hoshiʿah nah!
Anna hoshiʿah na! (Anna...)
Anna hoshiʿah na! (Anna...)
Anna soṿ na vehanfishéni,
Umimémé metsuah hamshéni,
Pené élai ve-al teṿishéni,
Hayom beyom shéni, hoshiʿah nah!
Anna hoshiʿah na! (Anna...)
Anna hoshiʿah na! (Anna...)

Ani vaHu hoshiʿah na! *(Ani...)*
Ani vaHi hoshiʿah na! *(Ani...)*

Kehosha'ta yeg̣iʿé neshem, Umuké gév vag̣eshem,
Vaye-shemu ashém, Atsim lenaḳshéni,
Soḥaḥé pillul, Petsuṭ lekha hillul,
Lesalselkha bemillul,
Nehallelakh beyom shéni, kén hoshaʿana!
Ani vaHu hoshiʿah na! (Ani...)
Ani vaHi hoshiʿah na! (Ani...)
Kehosha'ta yotse-é ḥanés, Bemofét̩ vanés,
Veshiḥatta onés, Ḥoshéḳ lekhabbeshéni,
Seriḍé ʿaḍaṭekha, Soṿeṿé teʿuḍaṭekha,
Nehallelakh beyom shéni, kén hoshaʿana!
Ani vaHu hoshiʿah na! (Ani...)
Ani vaHi hoshiʿah na! (Ani...)

Hosha'not – 2nd Day

Continuing from yesterday, Ani vaHu Hoshi'ah Na is ambiguously gendered – the consonants הוא *in Tana"kh are regularly vocalised both "hu" and "hi" (ie masculine and feminine), despite the vav. We have chosen to intersperse this here. Should the phrase be taken as its simple meaning, to refer to our fellows, we thus include not just the men in the room. Even if we take the mystical interpretation, that Ani vaHu/Hi is a Divine name, then all the moreso, we reflect the complexity of Divine gender.*

circling... Reflecting how central the choreography is, and that these piyyutim are specifically intended for this moment (not just any old poem), we refer both yesterday and today to our circling, as well as our singing, trilling and chanting. Yet both days it is explicitly the Torah we are circling – our new altar.

STAND

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא... אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...
אָנָּא יוֹצְרִי דוֹרְשֵׁנִי,
וְכִימֵי עוֹלָם חָפְשֵׁנִי,
וּמַדֵּי הוֹדְךָ תַּלְבִּישֵׁנִי,
הַיּוֹם בְּיוֹם שֵׁנִי, הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...
אָנָּא סוֹב נָא וְהַנְפִּישֵׁנִי,
וּמִמֵּימֵי מְצוּלָה הַמְשֵׁנִי,
פְּנֵה אֵלַי וְאַל תְּבִישֵׁנִי,
הַיּוֹם בְּיוֹם שֵׁנִי, הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...
כְּהוֹשַׁעְתָּ יְגִיעֵי נֶשֶׁם, וּמֻכֵּי גֵו וָגֶשֶׁם,
וַיֶּאְשְׁמוּ אָשֵׁם, אָצִים לְנָקְשֵׁנִי:
סוֹחֲחֵי פִּלּוּל, פְּצוֹת לְךָ הִלּוּל,
לְסַלְסֶלְךָ בְּמִלּוּל,
נְהַלֶּלְךָ בְּיוֹם שֵׁנִי, כֵּן הוֹשַׁעֲנָא:
אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...
כְּהוֹשַׁעְתָּ יוֹצְאֵי חָנֵס, בְּמוֹפֵת וָנֵס,
וְשִׁחַתָּ אוֹנֵס, חוֹשֵׁק לְכַבְּשֵׁנִי:
שְׂרִידֵי עֲדָתֶךָ, סוֹבְבֵי תְעוּדָתֶךָ,
פּוֹצְחֵי אֲפוּדָתֶךָ,
נְהַלֶּלְךָ בְּיוֹם שֵׁנִי, כֵּן הוֹשַׁעֲנָא:
אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

A motherhood, the apple of Your eye,
who build, according to the laws, Shabbaṭ,
who complete the faith – the soul’s homecoming,
who seek the burden of Shabbaṭ,
who fix the border of two thousand on Shabbaṭ,
who divide the world into two domains on Shabbaṭ,
who ‘remember’ and ‘guard’ Shabbaṭ,
who consider and debate the laws of Shabbaṭ,
who taste the three meals served on Shabbaṭ,
who arrange the seven blessings on Shabbaṭ,
who collect songs, poetry, and praise for Shabbaṭ,
who persist in praising Your name on Shabbaṭ,
who ignore all of the daily desires on Shabbaṭ,
who sermonise the danger of desecrating Shabbaṭ,
who patiently carry the weighty burden of Shabbaṭ,
who arranges songs to sing in honour of Shabbaṭ,
who open their hands to those who unify Shabbaṭ,
who avoid crying out with angry tears on Shabbaṭ,
who skip the scales of the merchant on Shabbaṭ,
who impress in writing and speech on Shabbaṭ,
who guard the sacred pleasure of Shabbaṭ,
who always inherit a world which is all Shabbaṭ:

Save us! Save us!

Save us! Save us!

Om netsurah kaṿaṿaṭ
Banah behilkhoṭ Shabbaṭ
Gomereṭ daṭ nefesh–meshiṿaṭ
Doresheṭ mas-aṭ Shabbaṭ
Haḳoṿa‘aṭ alpayim teḥum Shabbaṭ
Ve‘al–shté kekaroṭ botsa‘aṭ beShabbaṭ
Zakhor veshamor meḳayemeṭ beShabbaṭ
Ḥosheṿeṭ vetoraḥaṭ behilkhoṭ Shabbaṭ
To‘emeṭ shalosh se‘uḍoṭ beShabbaṭ
Yosher sheṿa’ berakhoṭ ‘orekheṭ beShabbaṭ
Koleleṭ shir mizmor vesheṿaḥ beShabbaṭ
Lehallél leshimkha meṭmeḍeṭ beShabbaṭ
Mo-eseṭ kol–ḥéfets beyom beShabbaṭ
No-emeṭ mileḥallél eṭ–yom haShabbaṭ
Soṿeleṭ ‘ol kaṿeḍ ba‘aṿur yom haShabbaṭ
‘Orekheṭ mizmor shir leyom haShabbaṭ
Poṭaḥaṭ yaḍ lamyaḥaḍim beShabbaṭ
Tsa‘aḳah uṿikhyah meraḥeḳeṭ beShabbaṭ
Ḳofetseṭ kaf milis-ḥor beShabbaṭ
Roshemeṭ bikhṭaṿ ve‘al–peh beShabbaṭ
Shomereṭ ‘oneg ḳedushshaṭ Shabbaṭ
Tamiḍ kén tanḥilennah ‘olam shekulo

Shabbaṭ!

Hosha‘anah! Hosha‘anah!
Hosha‘anah! Hosha‘anah!

STAND

אֹם נְצוּרָה כְּבָבַת,
בָּנָה בְּהִלְכוֹת שַׁבָּת,
גּוֹמֶרֶת דָּת נֶפֶשׁ־מְשִׁיבַת,
דּוֹרֶשֶׁת מַשְּׂאַת שַׁבָּת,
הַקּוֹבַעַת אַלְפַּיִם תְּחוּם שַׁבָּת,
וְעַל־שְׁתֵּי כִכָּרוֹת בּוֹצַעַת בְּשַׁבָּת,
זָכוֹר וְשָׁמוֹר מְקַיֶּמֶת בְּשַׁבָּת,
חוֹשֶׁבֶת וְטוֹרַחַת בְּהִלְכוֹת שַׁבָּת,
טוֹעֶמֶת שָׁלֹשׁ סְעוּדוֹת בְּשַׁבָּת,
יוֹשֶׁר שֶׁבַע בְּרָכוֹת עוֹרֶכֶת בְּשַׁבָּת,
כּוֹלֶלֶת שִׁיר מִזְמוֹר וְשֶׁבַח בְּשַׁבָּת,
לְהַלֵּל לְשִׁמְךָ מַתְמֶדֶת בְּשַׁבָּת,
מוֹאֶסֶת כָּל־חֵפֶץ בְּיוֹם הַשַּׁבָּת,
נוֹאֶמֶת מִלְּחַלֵּל אֶת־יוֹם הַשַּׁבָּת,
סוֹבֶלֶת עוֹל כָּבֵד בַּעֲבוּר יוֹם הַשַּׁבָּת,
עוֹרֶכֶת מִזְמוֹר שִׁיר לְיוֹם הַשַּׁבָּת,
פּוֹתַחַת יָד לַמְיַחֲדִים בְּשַׁבָּת,
צְעָקָה וּבְכִיָּה מְרַחֶקֶת בְּשַׁבָּת,
קוֹפֶצֶת כַּף מִלִּסְחוֹר בְּשַׁבָּת,
רוֹשֶׁמֶת בִּכְתָב וְעַל־פֶּה בְּשַׁבָּת,
שׁוֹמֶרֶת עֹנֶג קֹדֶשׁ שַׁבָּת,
תָּמִיד כֵּן תַּנְחִילֶנָּה עוֹלָם שֶׁכֻּלּוֹ שַׁבָּת:

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

הוֹשַׁעֲנָא! הוֹשַׁעֲנָא!

Hosha'not – Shabbaṭ

Each line of this Hosha'nah emphasises a different practical aspect of Shabbaṭ. This litany feels like a self-administered performance review – "Look at all we do for Shabbaṭ! Now, save us!" It is also another alphabetic acrostic.

A motherhood... lit. a cherished nation. However the word for nation or people is usually spelt with an 'ayin. This less common root is shared with Arabic and is related to the word for mother.

who seek the burden of Shabbaṭ... Key to the traditional idea of Shabbaṭ is that Shabbaṭ is a burden, but a joyful one. As Jews, we run to take on the obligations of the mitsvot for our sake, creating community and spirituality through restriction. But also, because it gives us the leverage to prompt Divine action within the terms of the Covenant.

Please, save us, please!
Please, save us, please!

Please quicken, please, my salvation, on the seventh day! Pay attention, please, to my yearning, like a gift of affection! Pardon those who labour to say, ‘remember’ and ‘protect’!
Those who sing the sing-song of the Shabbaṭ day,
Today, on Shabbaṭ – Save us!
Please, save us, please! Please, save us, please!
Please, surround the seventh,
convey Your goodness to me,
Fill my goblet, for it is a law that shall never rest,
You spread into the profane – and the holy from it!
To trill towards you, they rise up in dance.
Today, on Shabbaṭ – Save us!
Please, save us, please! Please, save us, please!

Ani vaHu – save us, please!
Ani vaHi – save us, please!

As You saved those who escaped Egypt,
Gouging a gorge,
Ruining to ruins, Castrating the great:
We who sing to you songs and give music,
And pure speech,
We shall praise You on Shabbaṭ – so, save us!
I and They – save us, please!
I and They – save us, please!
As You saved those anguished ones swept away,
You cherished a wanderer,
The single beloved who lived as a floater,
Who You hid like the apple of Your eye:
We who break into song, And chant Your chants,
In prayer and in petition,
We shall praise You on Shabbaṭ – so, save us!
I and They – save us, please!
I and They – save us, please!

Anna hoshi‘ah na! (Anna...)
Anna hoshi‘ah na! (Anna...)
Anna ḥish na yish‘i, Bayom hashevi‘i,
Ushe‘éh na shav‘i, Keminḥaṭ maḥaṿaṭ,
Veḥon shoḳeḍé amor, Zakhor veshamor,
Hamzammerim mizmor, Shir leyom haShabbaṭ,
Hayom beyom Shabbaṭ, hoshi‘ah nah!
Anna hoshi‘ah na! (A...) *Anna hoshi‘ah na!* (A...)
Anna soṿéṿ hasheṿi‘i, Tuṿekha mabi‘i,
Umallé geṿi‘i, Ḥoḳ bal yushbaṭ,
Pezurekha sheḥol, Ḳoḍesh méḥol,
Lesalselakh ‘alé maḥol,
Hayom beyom Shabbaṭ, hoshi‘ah nah!
Anna hoshi‘ah na! (A...) *Anna hoshi‘ah na!* (A...)

Ani vaHu hoshi‘ah na! (Ani...)
Ani vaHi hoshi‘ah na! (Ani...)
Kehosha’ta yotse-é faṭros, Vera‘atsta ‘arots,
Vataharos haros, Lesarisé rabbaṭ,
Soreré lekha shiroṭ, Venoṭené zemiroṭ
Amaroṭ tehoroṭ
Nehallelakh beyom shabbaṭ, kén hosha‘ana!
Ani vaHu hoshi‘ah na! (Ani...)
Ani vaHi hoshi‘ah na! (Ani...)
Kehosha’ta seḥufé soḥéf, Vatesaggél roḥef,
Yeḍiḍ shokhén veḥoféf, Vatitsor keṿaṿaṭ,
Potseḥé renanoṭ, Umnaggené neginaṭ,
Biṭfillah uviṭḥinnoṭ,
Nehallelakh beyom shabbaṭ, kén hosha‘ana!
Ani vaHu hoshi‘ah na! (Ani...)
Ani vaHi hoshi‘ah na! (Ani...)

Hosha'not – Shabbaṭ

...the apple of Your eye... literally a pupil rather than an apple, this English idiom reflects well the usage of a pupil to mean something deeply beloved, which recurrs through the Hosha'not. In this instance it refers to a floating wanderer – both Avraham, and the Jewish people. Here, the obscure word בבה is used (instead of the more common "ishon" used elsewhere), a reference to Zechariah 2:8 where it is the only instance. It is paralleled by the Arabic بُوْبُوْ (bubu), and the later Hebrew בובה (bubbah) meaning doll – giving it a parallel etymology to the English word 'pupil' which derives from the Latin 'pupilla' (little doll). The more usual word for pupil, ishon, when seen in this light can be considered as a diminutive of "ish", or person – either making it the baby of your eye, or a reference to standing close to someone and seeing yourself reflected back in their pupil.

STAND

אָנָּא הוֹשִׁיעָה נָּא! אָנָּא... אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...
אָנָּא חִישׁ נָא יִשְׁעִי, בַּיּוֹם הַשְּׁבִיעִי,
וּשְׁעֵה נָא שַׁוְעִי, כְּמִנְחַת מַחֲבַת:
וְחֹן שׁוֹקְדֵי אָמוֹר, זָכוֹר וְשָׁמוֹר,
הַמְזַמְּרִים מִזְמוֹר, שִׁיר לְיוֹם הַשַּׁבָּת:
הַיּוֹם בְּיוֹם שַׁבָּת, הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...
אָנָּא סוֹבֵב הַשְּׁבִיעִי, טוּבְךָ מַבִּיעִי,
וּמַלֵּא גְּבִיעִי, חֹק בַּל יֶשְׁבַּת:
פְּזוּרֵךְ שְׁחֹל, קֹדֶשׁ מֵחֹל,
לְסַלְסְלָךְ עֲלֵי מָחוֹל,
הַיּוֹם בְּיוֹם שַׁבָּת, הוֹשִׁיעָה נָּא:
אָנָּא הוֹשִׁיעָה נָּא! אָנָּא...
אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי...
כְּהוֹשַׁעְתָּ יוֹצְאֵי פַתְרוֹס, וְרַעַצְתָּ עָרוֹץ,
וַתַּהֲרֹס הָרוֹס, לְסָרִיסֵי רַבַּת:
שׁוֹרְרֵי לְךָ שִׁרוֹת, וְנוֹתְנֵי זְמִירוֹת,
אֲמָרוֹת טְהוֹרוֹת,
נְהַלֶּלְךָ בְּיוֹם שַׁבָּת, כֵּן הוֹשַׁעְנָא:
אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי...
כְּהוֹשַׁעְתָּ סְחוּפֵי סוֹחֵף, וַתְּסַגֵּל רוֹחֵף,
יְדִיד שׁוֹכֵן וְחוֹפֵף, וַתִּצֹּר כְּבָבַת:
פּוֹצְחֵי רְנָנוֹת, וּמְנַגְּנֵי נְגִינוֹת,
בִּתְפִלָּה וּבִתְחִנּוֹת,
נְהַלֶּלְךָ בְּיוֹם שַׁבָּת, כֵּן הוֹשַׁעְנָא:
אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי... אֲנִי וָהוּ הוֹשִׁיעָה נָּא! אֲנִי...

As You saved Your community,
so too save Your people now,
and bless Your inheritance:

We shall praise You on
the first day –
the second day –
Shabbaṭ –
so, save us!

***Ani vaHu* – save us, please!**

***Ani vaHi* – save us, please!**

As it is written [Psalms 28:9]:
Save Your people and bless Your inheritance – raise them up and carry them unto eternity.
It's also said [1 Kings 8:59-60]:
These are my words with which I pleaded before יהוה – be close to יהוה our Elohim day and night – so that They shall act justly for Their servant and justly for Their people, Yisraél each and every day.
In order that all of Earth's inhabitants know that יהוה, They is Elohim and there is no other.
[Joshua 1:8-9] This book of the Torah shall not be absent from your mouth. You shall contemplate it day and night in order to observe and to do all that which is written within it – for then will you succeed on your path and not stumble. Have I not commanded you: be strong and courageous?! Don't be afraid or dismayed! For with you, in every way which you shall walk, is יהוה your Elohim.

Kehosha'ta mé-az ʻaḍaṭekha,
kén hoshiʻah eṭ ʻammekha,
Uvarékh eṭ naḥalaṭekha,

Nehallelakh beyom
rishon / shéni / shabbaṭ,
kén hoshaʻana!

Ani vaHu hoshiʻah na! (Ani...)
Ani vaHi hoshiʻah na! (Ani...)

Kakaṭuv:
Hoshiʻah eṭ–ʻammekha, uvarékh eṭ naḥalaṭekha;
urʻém venasse-ém, ʻaḍ–haʻolam.
Vene-emar:
Veyihyu devarai, élleh,
asher hiṭḥannanti lifné Adonai,
Ḳerovim el–Adonai Elohénu yomam valaylah;
laʻasoṭ mishpat ʻavdo,
umishpat ʻammo Yisraél devar–yom beyomo.
Lemaʻan daʻat kol–ʻammé ha-arets,
ki Adonai hu ha-Elohim én ʻoḍ.
Lo–yamush séfer haTorah hazeh mipikha,
vehagiṭa bo yomam valaylah, lemaʻan tishmor
laʻasoṭ, kekhol–hakaṭuv bo;
ki–az tatsliaḥ et–derakhekha ve-az taskil.
Halo tsivvitikha, ḥazaḳ ve-emets
al–taʻarots ve-al–téḥaṭ;
ki ʻimmekha Adonai Elohekha,

Hosha’not – All Days

Here we arrive at the texts which are appended to the Hosha’not service on all days as a conclusion. The first half is actually a continuation of the previous piyyut, which ends the same way (other than a crucial word as shown) on all days.

This is followed by a composite of verses (from Psalms, Kings, and then Joshua) which all encourage courage and strength and assure the listener of the Divine promise of salvation. These firstly summarise the previous pages, and secondly also appear in the latter part of the Torah service, drawing our mind to the experience of returning a Torah scroll after use.

We now return to the main service – the end of Musaf in some traditions, and the Torah service in others.

STAND

כְּהוֹשַׁעְתָּ מֵאָז עֲדָתֶךָ,
כֵּן הוֹשִׁיעָה אֶת־עַמֶּךָ,
וּבָרֵךְ אֶת־נַחֲלָתֶךָ:

נְהַלֶּלְךָ בְּיוֹם
רִאשׁוֹן / שֵׁנִי / שַׁבָּת
כֵּן הוֹשַׁעְנָא:

אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...
אֲנִי וָהוֹ הוֹשִׁיעָה נָּא! אֲנִי...

כַּכָּתוּב:
הוֹשִׁ֤יעָה ׀ אֶת־עַמֶּ֗ךָ וּבָרֵ֥ךְ אֶת־נַחֲלָתֶ֑ךָ
וּ֝רְעֵ֗ם וְ֜נַשְּׂאֵ֗ם עַד־הָעוֹלָֽם:

וְנֶאֱמַר:
וְיִהְי֨וּ דְבָרַ֜י אֵ֗לֶּה אֲשֶׁ֣ר הִתְחַנַּ֘נְתִּי֮ לִפְנֵ֣י יְיָ֒
קְרֹבִ֛ים אֶל־יְיָ֥ אֱלֹהֵ֖ינוּ יוֹמָ֣ם וָלָ֑יְלָה
לַעֲשׂ֣וֹת ׀ מִשְׁפַּ֣ט עַבְדּ֗וֹ
וּמִשְׁפַּ֛ט עַמּ֥וֹ יִשְׂרָאֵ֖ל דְּבַר־י֥וֹם בְּיוֹמֽוֹ:
לְמַ֗עַן דַּ֚עַת כָּל־עַמֵּ֣י הָאָ֔רֶץ
כִּ֥י יְהוָ֖ה ה֣וּא הָאֱלֹהִ֑ים אֵ֖ין עֽוֹד:
לֹֽא־יָמ֡וּשׁ סֵפֶר֩ הַתּוֹרָ֨ה הַזֶּ֜ה מִפִּ֗יךָ
וְהָגִ֤יתָ בּוֹ֙ יוֹמָ֣ם וָלַ֔יְלָה
לְמַ֙עַן֙ תִּשְׁמֹ֣ר לַעֲשׂ֔וֹת כְּכָל־הַכָּת֖וּב בּ֑וֹ
כִּי־אָ֛ז תַּצְלִ֥יחַ אֶת־דְּרָכֶ֖ךָ וְאָ֥ז תַּשְׂכִּֽיל:
הֲל֤וֹא צִוִּיתִ֙יךָ֙ חֲזַ֣ק וֶאֱמָ֔ץ אַל־תַּעֲרֹ֖ץ וְאַל־תֵּחָ֑ת
כִּ֤י עִמְּךָ֙ יְיָ֣ אֱלֹהֶ֔יךָ בְּכֹ֖ל אֲשֶׁ֥ר תֵּלֵֽךְ:

Blessed are You, יהוה,
our *Elohim* and *Elohim* of
our ancestors, *Elohim* of
Aṿraham, Sarah
Yitsḥaḳ, Riṿḳah,
Ya‘aḳoṿ, Raḥel and
Lé-ah
Él – Great, Mighty, and
Awesome, Highest *Él*
who repays kindness,
who makes all things and
remembers our ancestors'
piety, and who will
bring a redeemer to their
descendants, lovingly, for
the sake of Their name.

Remember

Your ancient servants
who served at the time of
rain and then came the
time of dew:
for life and not death,
for sustenance
and not starvation,
for blessing
and not curse,
for peace and not war,
for liberation
and not enslavement,
You, Dweller in supernal
secrecy, bring forth our
dews at their correct time!

Sun-tanned, oppressed by the Pharaohs,
Israel cheers for Egypt's misery
with showers of dew.
You are the *Él* who answers at a favourable
season those whose burden You bear – You
who are a shield to those who trust in You.

Sovereign who helps, recalls, saves, and protects –
Blessed are You, יהוה, who protects Aṿraham.
You are eternally powerful, Liege,
You who revives the dead...

Send your spirit of goodness to enliven our
corpses – return us to the state we were
once in, our inheritance to its youthful
splendour. From You, goodness comes to
all, there our random will be found – for
surely You will once again return us to life.

(Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṭénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya‘aḳoṿ Élohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor vehaNora,
Él ‘Elyon, gomél ḥasaḍim toṿim, konéh
hakol, vezokhér ḥasdé aṿoṭ, uméṿi go-él
liṿné ṿenéhem, lema‘an shemo be-ahaṿah.)

(Madkar ‘aṿdekhon kodamekhon, de‘aṿar
zeman hageshem, uṿa zeman hatal,
leḥayyim velo lemaveṭ, lesaṿa' velo lera‘aṿ,
liṿrakhhah velo liklalah, leshalom velo
lemilḥamah, leḥéruṭ velo le‘aṿḍuṭ, yoshéṿ
beséṭer ‘elyon, tazzil tallénu be‘ittam.)

Shezufaṭ shemesh, Leḥutsaṭ paṭrusim,
Meruḏeha tenoṿév, betalelé resisim,
Ha-Él ha‘onéh, be-‘éṭ ratson ‘amusim,
magén hu lekhol–haḥosim.

(Melekh ‘ozér ufokéḍ umoshia' umagén,
Barukh Attah Adonai,
magén Aṿraham.
Attah gibbor le‘olam adonai,
meḥayyéh méṭim attah.)

Shelaḥ ruḥakha hatoṿ, lehaḥayoṭ gevéyyénu
Leḳaḍmuṭahh tashiṿ, naḥalaṭ tsiṿyénu
Mimekha toṿ lakol, yimmatsé piḍyénu
Halo Attah, tashuṿ teḥayyénu

Tikkun haTal

The prayer for dew, or, tal, is sung on the first day of Pesaḥ. It is mainly composed of a series of piyyutim by Solomon ibn Gabirol, which were intended to be spread through the musaf amidah. In many communities, these have since been moved earlier in the service, out of concern regarding interrupting tefillah.

The first two blessings of the amidah are shown here in green interspersed at the appropriate moments, and if said, should be followed by kedushshah on page 657. If the prayer is inserted elsewhere in the service, most commonly in the latter part of the Torah service, say the introduction in gold and then simply chant the various piyyutim in turn.

STAND

(מְדַבֵּר
עַבְדְּכוֹן קֳדָמְכוֹן,
דְּעָבַר זְמַן הַגֶּשֶׁם,
וּבָא זְמַן הַטָּל,
לְחַיִּים וְלֹא לְמָוֶת,
לְשָׂבָע וְלֹא לְרָעָב,
לִבְרָכָה וְלֹא לִקְלָלָה,
לְשָׁלוֹם וְלֹא לְמִלְחָמָה,
לְחֵרוּת וְלֹא לְעַבְדוּת:
יוֹשֵׁב בְּסֵתֶר עֶלְיוֹן,
תַּזִּיל טַלֵּינוּ בְּעִתָּם:)

(בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
וֵאלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גּוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.)

שְׁזוּפַת שֶׁמֶשׁ, לְחוּצַת פַּתְרוּסִים,
מְרוּדֶיהָ תְּנוֹבֵב, בְּטַלְלֵי רְסִיסִים,
הָאֵל הָעוֹנֶה, בְּעֵת רָצוֹן עֲמוּסִים,
מָגֵן הוּא לְכָל־הַחוֹסִים:

(מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן,
בָּרוּךְ אַתָּה יהוה, מָגֵן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה,)

שְׁלַח רוּחֲךָ הַטּוֹב, לְהַחֲיוֹת גְּוִיֵּנוּ,
לְקַדְמוּתָהּ תָּשִׁיב, נַחֲלַת צִבְיֵנוּ,
מִמְּךָ טוֹב לַכֹּל, יִמָּצֵא פִּדְיֵנוּ,
הֲלֹא אַתָּה, תָּשׁוּב תְּחַיֵּנוּ:

You, whom all creatures entrust, who is their
strength and their shadow – who prepares
food and sustenance for all – crown our year
with the cloud of late rain and perfection.
And the Heavens will give their dew.

See that through showers of blessing, there
shall be bread to eat – sustenance and health
for all those beings who contemplate faith –
may they shine as stars in their splendour.
And the Heavens will give their dew.

Dew will drop on wild pastures, the hills
will be girded with joy, they will be defined
by budding flowers – so that all can sing
together of Your love and its fullness.
And the Heavens will give their dew.

They will praise You, who clothes the
naked vine with blossoms, who satisfies
the longing soul with goodness – filling the
hungry and empty with delicacies.
And the Heavens will give their dew.

The trees of יהוה will be soaked with sap, the
threshing floor will be filled with corn, the
vats will overflow with wine and oil – those
that stand, dispersed on ruins, shall sing out.
And the Heavens will give their dew.

Miỵtaḥ kol–haytsur umaʻuzzam vetsallam
Hamékhin teref umazon lekhullam
Shenaṭénu teʻattér beʻaỵ malḳosh veṭushlam
Vehashamayim yittenu tallém

Re-éh ḳamah lemalloṭ birsisé ỵerakhah
Leḥém la-okhél umarpé va-arukhah
Heyoṭ hogé ḍaṭ nesukhah
kekhokhaỵim behillam
Vehashamayim yittenu tallém

Yirʻapu ne-oṭ miḍbar
veg̣am taḥgornah geỵaʻoṭ gil
Uỵiftoré tsitsim te-ezornah peṭigil
Yaronnu yaḥdav roỵ ḥasaḍekha bemillam
Vehashamayim yittenu tallém

Lemalbish suṭ semaḍar ʻarummé soréḳah
Umasbia’ betuỵo nefesh shoḳéḳah
Urʻéỵah veréḳah bemaʻaḍanav memalle-am
Vehashamayim yittenu tallém

Yisbeʻu ʻatsé Adonai bashefélah uỵahar
Umale-u hageranoṭ bar
vehayḳaỵim tirosh veyitshar
Terannénu perazoṭ ʻomeḍoṭ ʻal tillam
Vehashamayim yittenu tallém

מִבְטַח כָּל־הַיְצוּר וּמָעֻזָּם וְצִלָּם,
הַמֵּכִין טֶרֶף וּמָזוֹן לְכֻלָּם,
שְׁנָתֵנוּ תְּעַטֵּר בְּעַב מַלְקוֹשׁ וְתֻשְׁלָם:
וְהַשָּׁמַיִם יִתְּנוּ טַלָּם:

רְאֵה קָמָה לְמַלֹּאת בִּרְסִיסֵי בְּרָכָה,
לֶחֶם לָאוֹכֵל וּמַרְפֵּא וַאֲרוּכָה,
הֱיוֹת הוֹגֵי דַת נְסוּכָה כְּכוֹכָבִים בְּהִלָּם:
וְהַשָּׁמַיִם יִתְּנוּ טַלָּם:

יְרַעֲפוּ נְאוֹת מִדְבָּר וְגַם תַּחְגֹּרְנָה גְּבָעוֹת גִּיל,
וּבְפְטוּרֵי צִיצִים תֶּאֱזֹרְנָה פְּתִיגִיל,
יְרַנְּנוּ יַחְדָּיו רֹב חֲסָדֶיךָ בְּמִלָּם:
וְהַשָּׁמַיִם יִתְּנוּ טַלָּם:

לְמַלְבִּישׁ סוּת סְמָדַר עֲרֵמֵי שׂוֹרֵקָה,
וּמַשְׂבִּיעַ בְּטוּבוֹ נֶפֶשׁ שׁוֹקֵקָה,
וּרְעֵבָה וְרֵיקָה בְּמַעֲדָנָיו מְמַלְּאָם,
וְהַשָּׁמַיִם יִתְּנוּ טַלָּם:

יִשְׂבְּעוּ עֲצֵי יְיָ בַּשְּׁפֵלָה וּבָהָר,
וּמָלְאוּ הַגְּרָנוֹת בָּר וְהַיְקָבִים תִּירוֹשׁ וְיִצְהָר,
תְּרַנֵּנָה פְּרָזוֹת עוֹמְדוֹת עַל תִּלָּם,
וְהַשָּׁמַיִם יִתְּנוּ טַלָּם:

STAND

Tikkun haTal

...on ruins...

Agricultural fecundity is a pretty standard symbol of blessing in the ancient world. However, what is a particularly Jewish and Hebrew aesthetic is the twinned imagery of regrowth of nature and harvest, with regrowth of our people. Here as elsewhere we see these themes paired beautifully – in the fifth stanza, the trees soaked with sap, the threshing floor full of corn, vats overflowing with wine and oil – and the formerly dispersed returning to ruins and singing out in praise. There is a pun here, of the imagery of growth from a תל*, a burial mound, translated here as ruins, from which we hope things to regrow, linked to dew,* טל*, which appears to bring forth water from nowhere.*

Heed my speech, my *Elohim* – be pleased
with the songs that You have inspired
in me, which are more precious to me
than treasure. You have directed my steps
towards You since dawn – you have placed
a voice in me – may it sound with melody
when I call upon You. You have clarified my
mind like the whitest wool, and so by has
set my mind right – no longer agitated by
anxiety. Be my protection now as You once
were and so too in the future – You who are
my shield, my *Elohim*, don't be late!

Leave now in peace, rain – and come in peace, dew!

For THEY who is able to save
will make the dew descend!

I will sing my song, set my words to
rhyme, make my speech sublime for the
Rock of my salvation – so that when I
speak, my words will flow like dew!
For THEY who is able to save
will make the dew descend.

For Your honourable name, the *Él*, who
dwells within the nation of *Él* – raise up
Mikhaél, and make him the Redeemer.
Today, to Yisraél, be like dew!
For THEY who is able to save
will make the dew descend.

Leshoni (kho)(ṿo)nanta, elohai vatiṿḥar

Beshirim shesamta, befi toṿ mimisḥar
Veneg̣dakh konanta, tse‘aḍai mimishḥar
Veli g̣aron tattah, beḳor-i lo niḥar
Veyitsri hilbanta, kemo tsemer tsaḥar
Velakhén lo shattah, leṿaṿi ṿi seḥarḥar
Heyéh siṭri ‘attah, ke-eṭmol ulmaḥar
Umag̣inni Attah, Elohai al te-aḥar

Lekh leshalom geshem,

uṿo ṿeshalom tal

Ki raṿ lehoshia’, umoriḍ hatal

Ashir shiraṭi, ve-assim diṿraṭi

Ve-ag̣birah sefaṭi, letsur yeshu‘aṭi

Uṿyom imraṭi, tizzal katal

Ke raṿ lehoshia’, umoriḍ hatal

Ki shem keṿoḍekha ha-Él,

shokhén beṭokh ‘am Él,

Veṭa‘amiḍ Mikhaél,
veṭihyeh–lo leg̣o-él

Hayom leYisraél, heyéh khatal

Ki raṿ lehoshia’, umoriḍ hatal

Tikkun haTal

...my speech... This small paragraph which serves as an intention to be set by the prayer leader is indicative of the seriousness with which Geshem and Tal were often taken in traditional Jewish life. This is one of only a few places where the leader actually takes time to recite a personal prayer – asking for success in the effort to solicit the dew and thanking the Divine for the voice which permits them to sing. The only other place this happens is on the Yamim Noraim, where there are various such meditations for the Shaliaḥ Tsibbur. In the ancient, or even pre-modern world, the presence of the appropriate amount of dew or rain in the appropriate season was a matter of life and death. As a result, the prayer leader would have felt the heavy burden of being responsible for making sure the petition was successful.

STAND

לְשׁוֹנִי (כוֹ)(בוֹ)נַנְתָּ, אֱלֹהַי וַתִּבְחַר,
בְּשִׁירִים שֶׁשַּׂמְתָּ, בְּפִי טוֹב מִמִּסְחָר:
וְנֶגְדָּךְ כּוֹנַנְתָּ, צְעָדַי מִמִּשְׁחָר,
וְלִי גָּרוֹן תַּתָּה, בְּקָרְאִי לֹא נִחַר:
וְיִצְרִי הִלְבַּנְתָּ, כְּמוֹ צֶמֶר צַחַר,
וְלָכֵן לֹא שַׁתָּה, לְבָבִי בִּי סְחַרְחַר:
הֱיֵה סִתְרִי עַתָּה, כְּאֶתְמוֹל וּלְמָחָר,
וּמָגִנִּי אַתָּה, אֱלֹהַי אַל תְּאַחַר:

לֵךְ לְשָׁלוֹם גֶּשֶׁם,
וּבֹא בְשָׁלוֹם
כִּי רַב לְהוֹשִׁיעַ וּמוֹרִיד הַ
טָּל:

אָשִׁיר שִׁירָתִי, וְאָשִׂים דִּבְרָתִי,
וַאֲגַבִּירָה שְׂפָתִי, לְצוּר יְשׁוּעָתִי,
וּבְיוֹם אִמְרָתִי, תִּגַּל כַּ
כִּי רַב לְהוֹשִׁיעַ וּמוֹרִיד הַ
טָּל:

כִּי שֵׁם כְּבוֹדְךָ הָאֵל, שׁוֹכֵן בְּתוֹךְ עַם אֵל,
וְתַעֲמִיד מִיכָאֵל, וְתִהְיֶה־לוֹ לְגוֹאֵל,
הַיּוֹם לְיִשְׂרָאֵל, הֱיֵה כַּ
כִּי רַב לְהוֹשִׁיעַ וּמוֹרִיד הַ
טָּל:

Our *Elohim* and that of our ancestors:

With dew of light light up the Earth.
With dew of blessing bless the Earth.
With dew of gladness gladden the Earth.
With dew of bounty fatten up the Earth.
With dew of beauty beautify the Earth.
With dew of benefit benefit the Earth.
With dew of song sing to the Earth.
With dew of life enliven the Earth.
With dew of good be good to the Earth.
With dew of salvation save the Earth.
With dew of support support the Earth.

(Just as You, THEY who is our *Elohim*,
is abundant in saving –
so cause the dew to fall as a blessing)

Please, allow it to descend for light, blessing,
gladness, bounty, beauty, beneficence, song,
life, good, salvation, sustenance, and support

(Just as You...)

You mercifully appoint life and revive the dead with great
compassion. You support the falling and heal the sick.
You free the bound and sustain Your faith for those who
sleep in the dust. Who is like You, Owner of might, and
who is similar to You, Sovereign who revives the dead
and tends to salvation? You are trusted to revive the dead.

Blessed are You, יהוה,
who revives the dead.

Elohénu vÉlohé aṿoṯénu

Betalelé orah, ta-ir aḍamah
Betalelé berakhah, teṿarékh aḍamah
Betalelé gilah, tagil aḍamah
Betalelé ditsah, teḍashén aḍamah
Betalelé hoḍ, tehaddér aḍamah
Betalelé va'aḍ toṿ, teva'aḍ aḍamah
Betalelé zimrah, tezammér aḍamah
Betalelé ḥayyim, teḥayyeh aḍamah
Betalelé toṿah, tétiṿ aḍamah
Betalelé yeshu'ah, toshia' aḍamah
Betalelé khalkalah, tekhalkél aḍamah

(kemo she-attah hu Adonai Elohénu
raṿ lehoshia' moriḍ hatal liṿrakhah)

Anna horiḍéhu le-orah, liṿrakhah,
legilah, leḍitsah, lehoḍ, leva'aḍ toṿ,
lezimrah, leḥayyim toṿim, letoṿah,
lishu'ah, lekhalkalah, (kemo she-Attah...)

(Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim beraḥamim rabbim.
Somékh nofelim verofé ḥolim, umattir
asurim, umkayyém emunaṭo lishéné 'afar.
Mi khamokha ba'al geṿuroṭ umi domeh lakh,
melekh mémiṭ umḥayyeh umatsmiaḥ
yeshu'ah.Vene-eman Attah lehaḥayoṭ méṭim.

Barukh Attah Aḍonai
meḥayyéh haméṭim.)

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ:

בְּטַלְלֵי אוֹרָה תָּאִיר אֲדָמָה:
בְּטַלְלֵי בְּרָכָה תְּבָרֵךְ אֲדָמָה:
בְּטַלְלֵי גִּילָה תָּגִיל אֲדָמָה:
בְּטַלְלֵי דִּיצָה תְּדַשֵּׁן אֲדָמָה:
בְּטַלְלֵי הוֹד תְּהַדֵּר אֲדָמָה:
בְּטַלְלֵי וַעַד טוֹב תְּוַעֵד אֲדָמָה:
בְּטַלְלֵי זִמְרָה תְּזַמֵּר אֲדָמָה:
בְּטַלְלֵי חַיִּים תְּחַיֶּה אֲדָמָה:
בְּטַלְלֵי טוֹבָה תֵּיטִיב אֲדָמָה:
בְּטַלְלֵי יְשׁוּעָה תּוֹשִׁיעַ אֲדָמָה:
בְּטַלְלֵי כַּלְכָּלָה תְּכַלְכֵּל אֲדָמָה:

(כְּמוֹ שֶׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ
רַב לְהוֹשִׁיעַ, מוֹרִיד הַטַּל לִבְרָכָה:)

אָנָּא הוֹרִידֵהוּ לְאוֹרָה, לִבְרָכָה,
לְגִילָה, לְדִיצָה, לְהוֹד, לְוַעַד טוֹב,
לְזִמְרָה, לְחַיִּים טוֹבִים, לְטוֹבָה,
לִישׁוּעָה, לְכַלְכָּלָה, (כְּמוֹ שֶׁאַתָּה...)

(מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.
וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים.)

STAND

Tikkun haTal

Most of us probably don't think a great deal about dew these days. In an arid climate, agriculture is dependent on seasonal and reliable dew in order to help irrigate crops. The seasons as traditionally understood in the Land of Israel consisted of two polar opposites: the rainy season and the dry season – and in the dry season, dew is essential to continued and sustained growth.

Again we have an alphabetic acrostic which goes from Alef to Kaf, before starting over again from the beginning in a summary. Expressing all the many ways in which dew can help to save life and sustain growth, these poems show the importance of seasonal dew to our ancestors.

Blessed are You, יהוה,
our *Elohim* and *Elohim* of
our ancestors, *Elohim* of
Aṿraham, Sarah
Yits-ḥak, Riṿḳah,
Yaʿaḳoṿ, Raḥel
and Lé-ah
Él – Great, Mighty, and
Awesome, Highest *Él*
who repays kindness,
who makes all things and
remembers our ancestors'
piety, and who will
bring a redeemer to their
descendants, lovingly, for
the sake of THEIR name.

Remember

Your ancient servants
who served at the time
of dew, and now comes
the time of rain:
for life and not death,
for sustenance
and not starvation,
for blessing
and not curse,
for peace and not war,
for liberation
and not enslavement,
You, Dweller in supernal
secrecy, bring forth our
dews at their correct time!

Shower down rains from Your Heavens,
to give life to the seed and assure its fruit!
Send down the beneficent drops of rain, so
that all trees may freely flow with rich sap,
and their fruit and foliage flourish!

Hasten to send the fawn, before light yields
to shadow. Remember! Remember unto
us the merit of Aṿraham, who planted the
tamarisk tree. Build up the fenced-in garden,
the pomegranate orchard bright with
growth – the city of Ḥannah and Daviḍ,
and the fortress of his forces. Restore the
consummate beauty of Zion's walls with her
ivory turrets, built as battlements, decked
with a thousand shields – may all the nations
flow unto such walls.

(Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṭénu
Elohé Aṿraham Elohé Sarah
Elohé Yits-ḥak Elohé Riṿḳah
vÉlohé Yaʿaḳoṿ Élohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor vehaNora,
Él ʿElyon, gomél ḥasaḍim toṿim, konéh
hakol, vezokhér ḥasdé aṿoṭ, uméṿi go-él
liṿné ṿenéhem, lemaʿan shemo be-ahaṿah.)

(Madkar ʿaṿdekhon kodamekhon, deʿaṿar
zeman hatal, uṿa zeman hageshem,
leḥayyim velo lemaveṭ, lesaṿa' velo leraʿaṿ,
liṿrakhah velo liklalah, leshalom velo
lemilḥamah, leḥéruṭ velo leʿaṿḍuṭ, yoshéṿ
beséṭer ʿelyon, tazzil tallénu beʿittam.)

Shifʿat reṿiṿim, yoriḍ mizeṿulav
Leḥayyoṭ zera', velaṭéṭ peri yeṿulav
Metar yoreh umalḳosh, yoriḍ ʿim agalav
Heyoṭ dashén veshamén,
kol–peri ʿéts veʿalav.

Ḥish ushlaḥ ʿofer, terem yenusun tselalav
Zakhor yizkor li, notéa' ashalav
Ḳomém gan naʿul, ufardés rimmon sheṭilav
Ḳiryat Ḥanah Ḍaviḍ, umig̣dal ʿoz ḥayalav
Shoṿéṿ letsavvar hashén, melu-é hoḍ kelilav
Banui leṭalpiyyoṭ,
venohru khol–hagoyim élav,
Elef hamagén, talui ʿalav.

Tikkun haGeshem

The prayer for rain, or, Geshem, is sung on Shemini 'Atseret. It is mainly composed of a series of piyyutim by Solomon ibn Gabirol, which were intended to be spread through the musaf amidah. In many communities, these have since been moved earlier in the service out of concern regarding interrupting tefillah.

The first two blessings of the amidah are shown here in green interspersed at the appropriate moments, and if said, should be followed by kedushshah and the rest of musaf on page 657. If the prayer is inserted elsewhere in the service, most commonly in the latter part of the Torah service, say the introduction in gold and then simply chant the various piyyutim in turn.

STAND

(מַדְכַּר
עַבְדְּכוֹן קֳדָמְכוֹן,
דְּעָבַר זְמַן הַטָּל,
וּבָא זְמַן הַגֶּשֶׁם,
לְחַיִּים וְלֹא לְמָוֶת,
לְשָׂבָע וְלֹא לְרָעָב,
לִבְרָכָה וְלֹא לִקְלָלָה,
לְשָׁלוֹם וְלֹא לְמִלְחָמָה,
לְחֵרוּת וְלֹא לְעַבְדוּת:
יוֹשֵׁב בְּסֵתֶר עֶלְיוֹן,
תַּזִּיל טַלֵּינוּ בְּעִתָּם:)

(בָּרוּךְ אַתָּה יהוה,
אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב אֱלֹהֵי רָחֵל
וֵאלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל הַגִּבּוֹר
וְהַנּוֹרָא, אֵל עֶלְיוֹן,
גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל,
וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.)

שְׁפְעַת רְבִיבִים, יוֹרִיד מִזְּבוּלָיו,
לְחַיּוֹת זֶרַע, וְלָתֵת פְּרִי יְבוּלָיו,
מְטַר יוֹרֶה וּמַלְקוֹשׁ, יוֹרִיד עִם אֲגָלָיו,
הֱיוֹת דָּשֵׁן וְשָׁמֵן, כָּל־פְּרִי עֵץ וְעָלָיו:

חִישׁ וּשְׁלַח עֹפֶר, טֶרֶם יָנוּסוּן צְלָלָיו,
זָכֹר יִזְכֹּר לִי, נוֹטֵעַ אֲשָׁלָיו,
קוֹמֵם גַּן נָעוּל, וּפַרְדֵּס רִמּוֹן שְׁתִילָיו,
קִרְיַת חָנָה דָוִד, וּמִגְדַּל עֹז חֲיָלָיו,
שׁוֹבֵב לְצַוַּאר הַשֵּׁן, מְלוּאֵי הוֹד כְּלִילָיו,
בָּנוּי לְתַלְפִּיּוֹת, וְנָהֲרוּ כָל־הַגּוֹיִם אֵלָיו,
אֱלֶף הַמָּגֵן, תָּלוּי עָלָיו.

You who covers the Heavens, clothing them with clouds, changing the seasons by inflexible law: Please, open Your treasury of goodness, to enliven through it, all in whom a soul has been breathed. You, who causes the wind to blow and the rain to fall.

From end to end, humans and other animals all set their hope on You, for You are the one who causes the wind to blow at its correct season and sends forth water in timely streams. Please...

Send our Your rain-bearing wind to the thirsty deserts, the parched wildernesses and the arid wastes – so they turn to verdant gardens. Humans and other animals, who have given up on goodness, are yet filled when You open Your hand for good. Please...

You cause dried-out furrows, bare of any vibrancy, to bloom. You make dead crops come to be arrayed with a rich-hued tapestry – all of it giving new life to the Earth. Please...

Merciful Parent who relieves the burden of guilt, deliver Your dove from the fowler’s snare. Even though we can barely put our own words together, You must fulfill Your promise: "I will give rain for your land in its season – both autumn and spring." Please...

Mekhasseh shamayim,
be‘aṿim umalbishém
Umaḥalif zemannim, ‘alé ḥoḳ vareshem
Otsarekha hatoṿ, peṭaḥ na
Lehaḥayoṭ bo, kol–nefuḥé neshem
Mashiṿ haruaḥ, umoriḍ hageshem.

Élekha yesabbéru, miḳtsoṭ ha-arets ve‘aḍ ḳetsoṭ, Aḍam uṿhémah, vekhol–yetsuré aratsoṭ, Mashiṿ haruaḥ, le‘ittoṭ ḳetsutsoṭ, Vesholéaḥ mayim, ‘al pené ḥutsoṭ,
Otsarekha...

Tsimma-on vesharaṿ, vekhol–ḥareṿoṭ ḳatoṿ, Teshallaḥ ruḥakha, veyihyu kegan ratoṿ, Aḍam uṿhémah, asher heḥeshu mitoṿ, Tiftaḥ yaḍekha, yisbe‘un toṿ,
Otsarekha...

Talmé tsiyyah, asher noṭerah ‘arumah,
Mitenuṿaṭ deshe, ḥatsir veḳamah,
Tafriaḥ nitssaneha, vetalbishahh ruḳmah,
Uṭḥaddésh, pené aḍamah,
Otsarekha...

Aṿ raḥaman, nosé ḥoṿaṭ léṿ ‘aḳosh, Peḍéh nefesh torekha, miyaḍ yaḳosh, Hashelimah-na deṿarekha, ve-im én banu miṭḳoshésh vaḳosh, Venaṭatti metar artsekhem, be‘itto yoreh umalḳosh,
Otsarekha... *hageshem.*

מְכַסֶּה שָׁמַיִם, בְּעָבִים וּמַלְבִּישֵׁם,
וּמַחֲלִיף זְמַנִּים, עֲלֵי חֹק וָרֶשֶׁם,
אוֹצָרְךָ הַטּוֹב, פְּתַח נָא,
לְהַחֲיוֹת בּוֹ, כָּל־נְפוּחֵי נֶשֶׁם,
מַשִּׁיב הָרוּחַ, וּמוֹרִיד הַגֶּשֶׁם:

אֵלֶיךָ יְשַׂבֵּרוּ, מִקְצוֹת הָאָרֶץ וְעַד קְצוֹת,
אָדָם וּבְהֵמָה, וְכָל־יְצוּרֵי אֲרָצוֹת,
מַשִּׁיב הָרוּחַ, לְעִתּוֹת קְצוּצוֹת,
וְשׁוֹלֵחַ מַיִם, עַל פְּנֵי חוּצוֹת, **אוֹצָרְךָ**...

צִמָּאוֹן וְשָׁרָב, וְכָל־חֳרָבוֹת קָטוֹב,
תְּשַׁלַּח רוּחֲךָ, וְיִהְיוּ כְּגַן רָטוֹב,
אָדָם וּבְהֵמָה, אֲשֶׁר הֶחֱשׁוּ מִטּוֹב,
תִּפְתַּח יָדְךָ, יִשְׂבְּעוּן טוֹב, **אוֹצָרְךָ**...

תַּלְמֵי צִיָּה, אֲשֶׁר נוֹתְרָה עֲרוּמָה,
מִתְנוּבַת דֶּשֶׁא, חָצִיר וְקָמָה,
תַּפְרִיחַ נִצָּנֶיהָ, וְתַלְבִּישָׁהּ רִקְמָה
וּתְחַדֵּשׁ, פְּנֵי אֲדָמָה, **אוֹצָרְךָ**...

אָב רַחֲמָן, נוֹשֵׂא חוֹבַת לֵב עָקוֹשׁ,
פְּדֵה נֶפֶשׁ תּוֹרֶךָ, מִיַּד יָקוֹשׁ,
הַשְׁלִימָה־נָּא דְּבָרֶיךָ, וְאִם אֵין בָּנוּ מִתְקוֹשֵׁשׁ וָקוֹשׁ,
וְנָתַתִּי מְטַר אַרְצְכֶם, בְּעִתּוֹ יוֹרֶה וּמַלְקוֹשׁ,

אוֹצָרְךָ... הַגֶּשֶׁם:

STAND

Tikkun haGeshem

Geshem inaugurates the rainy season, and the switch in tone matches. The rain can be a salvation, but also a destruction. Too much rain, too little rain, too soon in the season, or indeed, too late – any of these outcomes can be catastrophic. Praying for rain doesn't mean ***any*** *rain, it means the right rains in the right time. The text names dry and arid places, most desperately in need – wadis, dried-out furrows, dead fields, parched wilderness, arid wastes.*

Yet in opposite contrast, the chorus of this poem mentions breathing souls to create life – a reference to Beréshiṭ 2:7. Juxtaposed with the most violent rain, this is an image of the most delicate wind. We need both wind and rain, each in their place and each at their time.

Heed my speech, my *Elohim* – be pleased with the songs that You have inspired in me, which are more precious to me than treasure. You have directed my steps towards You since dawn – you have placed a voice in me – may it sound with melody when I call upon You. You have clarified my mind like the whitest wool, and so by has set my mind right – no longer agitated by anxiety. Be my protection now as You once were and so too in the future – You who are my shield, my *Elohim*, don't be late!

Sovereign who helps, recalls, saves, and protects –
Blessed are You, יהוה, who protects Aṿraham.
You are eternally powerful, Liege,
You who revives the dead...

Give to Your beloved ones plenty,
from those heavenly treasuries.
Sustain the Earth,
don't leave it thirsting for water.
Redeem and set free,
those who have known
a two-fold exile –
revive us now,
with life anew!

Living *Él*, open the
heavenly treasuries!
Cause the wind to blow!
Let the rain flow!

Leshoni (kho)(ṿo)nanta,
elohai vatiṿḥar
Beshirim shesamta, befi toṿ mimisḥar
Venegdakh konanta, tse‘aḍai mimishḥar
Veli garon tattah, beḳor-i lo niḥar
Veyitsri hilbanta, kemo tsemer tsaḥar
Velakhén lo shattah, leṿaṿi ṿi seḥarḥar
Heyéh siṭri ‘attah, ke-eṭmol ulmaḥar
Umaginni Attah, Elohai al te-aḥar

(Melekh ‘ozér ufokéḍ umoshia’ umagén,
Barukh Attah Adonai,
magén Aṿraham.
Attah gibbor le‘olam adonai,
meḥayyéh méṭim attah.)

Yisbe‘on yeḍidekha,
mé-otseroṭ shamayim.

Vesabba’ aḍamah,
lo saṿe‘ah mayim.

Peḍuṭ teshallaḥ,
leshaḥuyim pa‘amayim.

Yeḥayyénu miyomayim.

Él ḥai yiftaḥ, otseroṭ shamayim.
Yashéṿ ruḥo,
yizzelu mayim.

Tikkun haGeshem

For commentary on Leshoni, see Tikkun haTal.

Water often symbolises freedom and liberation. Here the connection is made explicit: don't leave the Earth thirsting for water, redeem and liberate we who have known exile. These are one and the same prayer. In both cases, what is required is revival – re-life. This is reflected right from the opening of the next piyyut: Él Ḥai.

...heavenly... The piyyut goes on to use rhyme to brings out the link between mayim, water, and shamayim, heavens. Shamayim can be crudely translated as "sky-waters", reflecting both the sky's colour, and its role as a source of water in clouds and rain. This is reflected in Beréshit, where the primordial water is separated above and below.

STAND

לְשׁוֹנִי (כּוֹ)(בּוֹ)נַנְתָּ, אֱלֹהַי וַתִּבְחַר,
בְּשִׁירִים שֶׁשַּׂמְתָּ, בְּפִי טוֹב מִמִּסְחָר:
וְנֶגְדְּךָ כּוֹנַנְתָּ, צְעָדַי מִמִּשְׁחָר,
וְלִי גָּרוֹן תַּתָּה, בְּקָרְאִי לֹא נִחַר:
וְיִצְרִי הִלְבַּנְתָּ, כְּמוֹ צֶמֶר צָחַר,
וְלָכֵן לֹא שַׁתָּה, לְבָבִי בִּי סְחַרְחַר:
הֱיֵה סִתְרִי עַתָּה, כְּאֶתְמוֹל וּלְמָחָר,
וּמָגִנִּי אַתָּה, אֱלֹהַי אַל תְּאַחַר:

(מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן,
בָּרוּךְ אַתָּה יהוה, מָגֵן אַבְרָהָם.
אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי, מְחַיֵּה מֵתִים אַתָּה,)

יִשְׂבְּעוּן יְדִידֶךָ,
מֵאוֹצְרוֹת שָׁמָיִם:
וְשַׂבַע אֲדָמָה,
לֹא שָׂבְעָה מָיִם:
פְּדוּת תְּשַׁלַּח,
לִשְׁחוּיִם פְּעָמָיִם:
יְחַיֵּנוּ, מִיּוֹמָיִם:

אֵל חַי יִפְתַּח, אוֹצְרוֹת שָׁמַיִם,
יַשֵּׁב רוּחוֹ, יִזְּלוּ מָיִם:

Favour and bless with rain, Your people,
trapped by woe, like a bird ensnared.
Through the righteousness of
the Ancestor, who made a meal and said:
“Please, let be brought for You a little water,”
Cause the wind to blow!
Let the rain flow!

Send down from Your heavens
generous rain for the arid soul!
Through the righteousness of
the Bound One on Mt. Moriyyah,
and who dug again wells of water,
Cause the wind to blow!
Let the rain flow!

Draw Your people out from misery and
deliver them – grant them Your sacred spirit.
Through the righteousness of
the Simple One, who peeled rods
and set them in troughs of water,
Cause the wind to blow!
Let the rain flow!

Shine Your face upon Your needy as they
cry to You – trapped, their salvation tarried.
Through the righteousness of
the Fugitive from Pharaoh,
who sat by a well of water,
Cause the wind to blow!
Let the rain flow!

Begishmé ratson, teṿarékh ʿéḍah
Befaḥé yagon, ketsippor lekhuḍah
Betsiḍḳaṭ Aṿ Hamon, hékhin seʿuḍah
Ve-amar yuḳḳaḥ na, meʿat mayim,
Yashéṿ ruḥo, yizzelu mayim.

Geshem neḍaṿoṭ, mishemé ʿaliyyah
Toriḍ betsiyyah, raṿ ʿaliliyyah
Betsiḍḳaṭ Neʿeḳaḍ, beHar haMoriyyah
Vashaṿ veḥafar, be-éroṭ hamayim,
Yashéṿ ruḥo, yizzelu mayim.

Deléh ʿammekha, mimehomah vehatsél
Veruaḥ ḳoḍshekha, ʿalav ha-atsél
Betsiḍḳaṭ Ish Tam, maḳloṭ pitssél
Borhatim, beshiḳaṭoṭ hamayim,
Yashéṿ ruḥo, yizzelu mayim.

Ha-ér panim, ʿal dal beshavveʿo
Nilkaḍ veʿal kén, aḥar yishʿo
Betsiḍḳaṭ ʿAnav, nas miParʿoh
Vayésheṿ, ʿal be-ér hamayim,
Yashéṿ ruḥo, yizzelu mayim.

בְּגִשְׁמֵי רָצוֹן, תְּבָרֵךְ עֵדָה,
בְּפַחֵי יָגוֹן, כְּצִפּוֹר לְכוּדָה,
בְּצִדְקַת אַב הָמוֹן, הֵכִין סְעוּדָה,
וְאָמַר יֻקַּח נָא, מְעַט מָֽיִם,
יַשֵּׁב רוּחוֹ, יִזְּלוּ מָֽיִם:

גֶּשֶׁם נְדָבוֹת, מִשְּׁמֵי עֲלִיָּה,
תּוֹרִיד בְּצִיָּה, רַב עֲלִילִיָּה,
בְּצִדְקַת נֶעֱקַד, בְּהַר הַמֹּרִיָּה,
וְשָׁב וְחָפַר, בְּאֵרוֹת הַמָּֽיִם,
יַשֵּׁב רוּחוֹ, יִזְּלוּ מָֽיִם:

דְּלֵה עַמְּךָ, מִמְּהוּמָה וְהַצֵּל,
וְרוּחַ קָדְשְׁךָ, עָלָיו הַאֲצֵל
בְּצִדְקַת אִישׁ תָּם, מַקְלוֹת פִּצֵּל,
בָּרְהָטִים, בְּשִׁקְתוֹת הַמָּֽיִם,
יַשֵּׁב רוּחוֹ, יִזְּלוּ מָֽיִם:

הָאֵר פָּנִים, עַל דָּל בְּשַׁוְעוֹ,
נִלְכַּד וְעַל כֵּן, אֵחַר יִשְׁעוֹ,
בְּצִדְקַת עָנָו, נָס מִפַּרְעֹה,
וַיֵּשֶׁב, עַל בְּאֵר הַמָּֽיִם,
יַשֵּׁב רוּחוֹ, יִזְּלוּ מָֽיִם:

STAND

Tikkun haGeshem

Singing to request rain is what we think of as the centre of Shemini 'Atsereṭ – but at the same time, it won't do anything on its own:

"Just as rain cannot make the Earth flourish without the Earth having been cultivated in advance, so prayer cannot be helpful without prior preparation.

One cannot pray for prosperity while sitting lazily at home, nor pray for good health while ignoring hygiene, nor pray for wisdom without having prepared the mind to receive it."

[Ḥakham Ḥayyim David haLevi, Aséh Lekha Rav, 2:22]

Thus our ritual obligations in the festival must be equally balanced by action to care for the Earth and care for our environment.

Ready Your torrents, stronger than suffering,
to cause a fruiful year of plenty.
Through the righteousness of
the One Who Would Enter, who came
before you as commanded to spill out water,
Cause the wind to blow!
Let the rain flow!

Remember Your mercies, maker of lights.
Command Your clouds to empty.
Through the righteousness of
the Sovereign, who sang pleasantly and said,
'who has slaked my thirst with water,'
Cause the wind to blow!
Let the rain flow!

Distill on Earth abundant waters from
Heaven, so we can dwell secure.
Through the righteousness of the Taker,
through whom they were healed by water,
Cause the wind to blow!
Let the rain flow!

Bring forth verdant growth
and fulfill our needs with plentiful showers,
You who are our strength and our fortitude,
Who brings forth a gushing fountain from
flint, Who brings forth for Your sake, water,
Cause the wind to blow!
Let the rain flow!

Veṭazzil mitroṭ, ʿoz mimeʿonim,
Uféroṭ shanah, yihyu ḍeshénim,
Betsiḍḳaṭ nikhnas, lefanai velifnim
Asher tsuvvah, ʿal nisukh hamayim,
Yashéṿ ruḥo, yizzelu mayim.

Zekhor raḥamekha, yotsér me-oroṭ
Vetsavvéh ʿaṿekha, yeriḳun oroṭ
Betsiḍḳaṭ melekh, neʿim zemiroṭ
Asher amar, mi yashḳéni mayim,
Yashéṿ ruḥo, yizzelu mayim.

Ḥashraṭ mayim, ʿal yabbashah
Tazzil veṭotsi, eṿen haroshah
Betsiḍḳaṭ laḳaḥ, tseloḥiṭ ḥaḍashah
Veʿal yaḍo, nirpe-u hamayim,
Yashéṿ ruḥo, yizzelu mayim.

Tarpé tsemaḥ, aḍamah hamtsi
Hafék̦ retsoni, ḥizḳi ve-amtsi,
Beg̣ishmé neḍaṿoṭ, lemaʿan motsi
Méḥallamish, lema'yeno mayim,
Yashéṿ ruḥo, yizzelu mayim.

Tikkun haGeshem

As with many other petitionary prayers in the Jewish liturgy, we evoke the power of our ancestors' merit in Geshem, with each paragraph corresponding to a Biblical figure – but never naming them, only alluding – and connecting to their relationship with water. Ya'akov who used the troughs of water for his sheep-breeding programme, Mosheh who fled to a well, Elisha, who healed others using water, etc. Although there are many matriarchs and female prophets associated with water, notably Miryam among others, none of them are given a paragraph in this poem. The Sefaradi tradition however includes many beautiful pizmonim which celebrate the Imahot, which we have done our best to include in the song section at the back. We leave it to individual communities to potentially incorporate these into petitionary prayers as they see fit.

STAND

וְתַזִיל מִטְרוֹת, עֹז מִמְעוֹנִים,
וּפֵרוֹת שָׁנָה, יִהְיוּ דְשֵׁנִים,
בְּצִדְקַת נִכְנַס, לִפְנֵי וְלִפְנִים,
אֲשֶׁר צֻוָּה, עַל נִסוּךְ הַמָּֽיִם:
יַשֵׁב רוּחוֹ, יִזְלוּ מָֽיִם:

זְכֹר רַחֲמֶיךָ, יוֹצֵר מְאוֹרוֹת,
וְצַוֵּה עֲבֶיךָ, יְרִיקוּן אוֹרוֹת,
בְּצִדְקַת מֶלֶךְ, נְעִים זְמִירוֹת,
אֲשֶׁר אָמַר, מִי יַשְׁקֵנִי מָֽיִם:
יַשֵׁב רוּחוֹ, יִזְלוּ מָֽיִם:

חַשְׁרַת מָיִם, עַל יַבָּשָׁה,
תַזִיל וְתוֹצִיא, אֶבֶן הָרֹאשָׁה,
בְּצִדְקַת לָקַח, צְלוֹחִית חֲדָשָׁה,
וְעַל יָדוֹ, נִרְפְּאוּ הַמָּֽיִם:
יַשֵׁב רוּחוֹ, יִזְלוּ מָֽיִם:

טַרְפֵּי צֶמַח, אֲדָמָה הַמְצִיא,
הָפֵק רְצוֹנִי, חִזְקִי וְאַמְצִי,
בְּגִשְׁמֵי נְדָבוֹת, לְמַעַן מוֹצִיא,
מֵחַלָּמִישׁ, לְמַעְיְנוֹ מָֽיִם:
יַשֵׁב רוּחוֹ, יִזְלוּ מָֽיִם:

Our *Elohim* and that of our ancestors:

With rains of light light up the Earth.
With rains of blessing bless the Earth.
With rains of gladness gladden the Earth.
With rains of bounty fatten up the Earth.
With rains of beauty beautify the Earth.
With rains of benefit benefit the Earth.
With rains of song sing to the Earth.
With rains of life enliven the Earth.
With rains of good be good to the Earth.
With rains of salvation save the Earth.
With rains of support support the Earth.

(Just as You, THEY who is our *Elohim*, is abundant in saving – so cause the wind to blow and the rain to fall.)

Please, allow it to descend for light, blessing, gladness, bounty, beauty, beneficence, song, life, good, salvation, sustenance, and support.

(Just as You...)

You mercifully appoint life and revive the dead with great compassion. You support the falling and heal the sick. You free the bound and sustain Your faith for those who sleep in the dust. Who is like You, Owner of might, and who is similar to You, Sovereign who revives the dead and tends to salvation? You are trusted to revive the dead.

Blessed are You, יהוה,
who revives the dead.

Elohénu vÉlohé avoṯénu

Begishmé orah, ta-ir adamah
Begishmé berakhah, teṿarékh adamah
Begishmé gilah, tagil adamah
Begishmé ditsah, teḍashén adamah
Begishmé hoḍ, tehaddér adamah
Begishmé va‘aḍ toṿ, teva‘aḍ adamah
Begishmé zimrah, tezammér adamah
Begishmé ḥayyim, teḥayyeh adamah
Begishmé toṿah, tétiṿ adamah
Begishmé yeshu‘ah, toshia’ adamah
Begishmé khalkalah, tekhalkél adamah

(kemo she-attah hu Adonai Elohénu raṿ lehoshia’ mashiṿ haruaḥ umoriḍ hageshem liṿrakhah)

Anna horiḍéhu le-orah, liṿrakhah, legilah, leḍitsah, lehoḍ, leva‘aḍ toṿ, lezimrah, leḥayyim toṿim, letoṿah, lishu‘ah, lekhalkalah, (kemo she-Attah...)

(Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim beraḥamim rabbim.
Somékh nofelim verofé ḥolim, umattir asurim,
umkayyém emunaṭo lishéné ‘afar.
Mi khamokha ba‘al geṿuroṭ umi domeh lakh,
melekh mémiṭ umḥayyeh umatsmiaḥ
yeshu‘ah.Vene-eman Attah lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.)

STAND

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ:

בְּגִשְׁמֵי אוֹרָה תָּאִיר אֲדָמָה:
בְּגִשְׁמֵי בְּרָכָה תְּבָרֵךְ אֲדָמָה:
בְּגִשְׁמֵי גִּילָה תָּגִיל אֲדָמָה:
בְּגִשְׁמֵי דִיצָה תְּדַשֵּׁן אֲדָמָה:
בְּגִשְׁמֵי הוֹד תְּהַדֵּר אֲדָמָה:
בְּגִשְׁמֵי וַעַד טוֹב תְּוַעֵד אֲדָמָה:
בְּגִשְׁמֵי זִמְרָה תְּזַמֵּר אֲדָמָה:
בְּגִשְׁמֵי חַיִּים תְּחַיֶּה אֲדָמָה:
בְּגִשְׁמֵי טוֹבָה תֵּיטִיב אֲדָמָה:
בְּגִשְׁמֵי יְשׁוּעָה תּוֹשִׁיעַ אֲדָמָה:
בְּגִשְׁמֵי כַלְכָּלָה תְּכַלְכֵּל אֲדָמָה:

(כְּמוֹ שֶׁאַתָּה הוּא יְיָ אֱלֹהֵינוּ רַב לְהוֹשִׁיעַ,
מַשִּׁיב הָרוּחַ וּמוֹרִיד הַגֶּשֶׁם לִבְרָכָה:)

אָנָּא הוֹרִידֵהוּ לְאוֹרָה, לִבְרָכָה,
לְגִילָה, לְדִיצָה, לְהוֹד, לְוַעַד טוֹב,
לְזִמְרָה, לְחַיִּים טוֹבִים, לְטוֹבָה,
לִישׁוּעָה, לְכַלְכָּלָה, (כְּמוֹ שֶׁאַתָּה...)

(מְכַלְכֵּל חַיִּים בְּחֶסֶד, מְחַיֵּה מֵתִים בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים, וְרוֹפֵא חוֹלִים וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה וּמַצְמִיחַ יְשׁוּעָה.
וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ מְחַיֵּה הַמֵּתִים.)

Tikkun haGeshem

As we mentioned, there are many different types of rain in the Hebrew imagination – in fact, there's even four separate nouns used for rain in the Tanakh: Geshem, Matar, Yoreh and Malkosh. Geshem seems to be the generic term for rain whereas Matar refers to a particularly heavy rain which helps to soak the fields and thus the fertility of the crops. The other two, Yoreh and Malkosh are time-specific rains. Yoreh is related to the same root for Torah (to instruct) and the Talmud suggests that this because it is the first rain of the season, which instructs people about how rainy it will be that year (Ta'anit 6a). Malkosh, related to 'reaping' is the particular type of rain that falls at the beginning of Spring, usually right before the harvest begins. We pray for all of these – each in their place and each at their time.

Open my lips, and my mouth will tell of Your praises

B O W
Blessed are You, יהוה,
our *Elohim* and *Elohim* of our ancestors,
Elohim of
Aṿraham, Sarah
Yitsḥak, Riṿḳah,
Ya'aḳoṿ, Raḥel and Lé-ah
Él, Great, Mighty, and Awesome,
Highest *Él* who repays kindness,
who makes all things and
remembers our ancestors' piety,
and who will bring a redeemer
to their descendants, lovingly,
for the sake of Their name.

Sovereign who helps
and recalls and saves and protects,
B O W
Blessed are You, יהוה,
who protects Aṿraham.

Aḍonai sefaṭai tiftaḥ, ufi yaggiḍ tehillaṯekha

Barukh Attah Aḍonai
Elohénu vÉlohé aṿoṯénu
Elohé Aṿraham Elohé Sarah
Elohé Yitsḥaḳ Elohé Riṿḳah
vÉlohé Ya'aḳoṿ vÉlohé Raḥel
vÉlohé Lé-ah
ha-Él haGaḍol haGibbor
vehaNora, Él 'Elyon gomél
ḥasaḍim toṿim, ḳonéh hakol,
vezokhér ḥasdé aṿoṯ, uméṿi go-él
liṿné ṿenéhem, lema'an shemo
be-ahaṿah.

Melekh 'ozér
ufoḳéḍ umoshia' umagén,
Barukh Attah Aḍonai
magén Aṿraham

Sarah, Riṿḳah, Raḥel and Lé-ah – The four Immahoṯ (Matriarchs). A growing custom is to amend the 'Amiḍah to include our ancient foremothers. They too each had unique Divine relationships, and by invoking their names, we invoke these relationships alongside those of our forefathers. We also invoke them as complex role models to remember and learn from. Furthermore, there is ancient precedent in Sefaradi liturgy to invoke the Immahoṯ, from Mishebérakh prayers. However, since they have yet to be universally adopted in this context, they are left here optionally in grey.

...and *three*

אֲדֹנָי שְׂפָתַי תִּפְתָּח, וּפִי יַגִּיד תְּהִלָּתֶךָ

STAND

בָּרוּךְ אַתָּה יהוה

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי שָׂרָה
אֱלֹהֵי יִצְחָק אֱלֹהֵי רִבְקָה
וֵאלֹהֵי יַעֲקֹב וֵאלֹהֵי רָחֵל וֵאלֹהֵי לֵאָה
הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֶלְיוֹן גּוֹמֵל חֲסָדִים טוֹבִים,
קוֹנֵה הַכֹּל, וְזוֹכֵר חַסְדֵי אָבוֹת,
וּמֵבִיא גוֹאֵל לִבְנֵי בְנֵיהֶם,
לְמַעַן שְׁמוֹ בְּאַהֲבָה.

מֶלֶךְ עוֹזֵר וּפוֹקֵד וּמוֹשִׁיעַ וּמָגֵן

בָּרוּךְ אַתָּה יהוה

מָגֵן אַבְרָהָם.

‘Amiḍah

The ‘Amiḍah is the ‘main event’ of the Siddur, and the culmination of the prayers we recite before and after. In fact, when our Sages refer to prayer with a definite article, HaTefillah, they mean the ‘Amiḍah itself.

The ‘Amiḍah is a modular and composite entity, usually made up of nineteen blessings. Shabbat and festival versions replace the central thirteen blessings of the weekday ‘Amidah with a single blessing about the occasion, totalling seven.

At a minimum, the only obligations of Jewish prayer on an individual are to recite the ‘Amiḍah three times daily and to recite the Shema’ twice.

You are eternally powerful, Liege,
You who revives the dead,
abundant in saving,

❀ *In summer*
(ie, from 1st day Pesaḥ)
who causes
the dew
to fall.

❀ *In winter*
(ie, from Shémini Atsereṭ)
who causes
the wind to blow
and the rain to fall.

(C: To be a blessing.)

You mercifully appoint life,
revive the dead
with great compassion.
You support the falling
and heal the sick
and free the bound
and sustain Your faith
for those who sleep in the dust!
Who is like you, Owner of might,
and who is similar to you,
Sovereign who revives the dead
and tends to salvation?

You are trusted to revive the dead.
Blessed are You, יהוה,
who revives the dead.

Attah gibbor le'olam Aḍonai
meḥayyéh méṭim Attah
raṿ lehoshia'

moriḍ
hatal.

mashshiṿ haruaḥ
umoriḍ hageshem.

(K: *Livrakhah.*)

Mekhalkél ḥayyim beḥeseḍ,
meḥayyéh méṭim
beraḥamim rabbim.
Somékh nofelim
verofé ḥolim,
umattir asurim,
umḳayyém emunaṭo
lishéné 'afar.
Mi khamokha ba'al geṿuroṭ
umi domeh lakh,
melekh mémiṭ umḥayyeh
umatsmiaḥ yeshu'ah.

Vene-eman Attah
lehaḥayoṭ méṭim.
Barukh Attah Aḍonai
meḥayyéh haméṭim.

אַתָּה גִּבּוֹר לְעוֹלָם אֲדֹנָי,
מְחַיֵּה מֵתִים אַתָּה
רַב לְהוֹשִׁיעַ

❀ *In summer*
(ie, from 1st day Pesaḥ)
מוֹרִיד
הַטָּל.

❀ *In winter*
(ie, from Shémini Atsereṭ)
מַשִּׁיב הָרֽוּחַ
וּמוֹרִיד הַגֶּֽשֶׁם.

(ק: לִבְרָכַה)

מְכַלְכֵּל חַיִּים בְּחֶסֶד,
מְחַיֵּה מֵתִים
בְּרַחֲמִים רַבִּים.
סוֹמֵךְ נוֹפְלִים,
וְרוֹפֵא חוֹלִים
וּמַתִּיר אֲסוּרִים,
וּמְקַיֵּם אֱמוּנָתוֹ
לִישֵׁנֵי עָפָר.
מִי כָמוֹךָ בַּעַל גְּבוּרוֹת
וּמִי דּוֹמֶה לָּךְ,
מֶלֶךְ מֵמִית וּמְחַיֶּה
וּמַצְמִיחַ יְשׁוּעָה.

וְנֶאֱמָן אַתָּה לְהַחֲיוֹת מֵתִים.
בָּרוּךְ אַתָּה יְיָ
מְחַיֵּה הַמֵּתִים.

STAND

‘Amidah

...powerful...

This second blessing describes THEIR might in the world around us. That is brought to our minds in two ways: by reflecting on the patterns of nature, and by considering the cycles of life and death. Reviving the dead is given agricultural significance, and salvation is discussed as a plant which needs tending. This is an important association, for it is a reminder that Judaism sees evidence of THEIR being in the cycles of nature. With every flower that returns to life, every season that turns the wheel of the year further, we get a glimpse of the cosmic natural order – in which our death and life will cycle and return just as the other creatures which share our environment do.

Kavvanah: consider a flower which shrivels and dies only to return the next year. What in our lives is tended by the cycles of salvation?

Said only in the Reader’s repetition

You are given a crown,
Aḍonai our *Elohim*,
by the masses of angels above,
and your people Yisraél gathered below.
Together they all triplicate Your sanctity,
as is said by your prophet:
BOW BOW BOW
“And they called, one to another, and said:”
RIGHT LEFT

(Community:)

“Holy Holy
Holy
יהוה *Tseva-ot*,
the entire world is full
of THEIR glory!”

THEIR glory fills the world
and THEIR servants ask:
“Where is THEIR glory located,
in order to exalt it?”
Opposite them, others praise and say:

(Community:)
“Blessed is the glory of
יהוה in THEIR place!”

From THEIR place, THEY turns in
mercy to THEIR people –
the ones who unify THEIR name
evening and morning,
each and every day,
saying twice with love:

(Ḳeṭer yittenu lekha Aḍonai Elohénu,
mal-akhim hamoné ma’lah,
veʿammekha Yisraél keṿutsé mattah.
Yaḥaḍ kullam ḳeḍushah lekha yeshalléshu,
kadaṿar he-amur ʿal yaḍ neṿiakh:
“Veḳara zeh el–zeh ve-amar:”

“Ḳ.aḍosh Ḳaḍosh
Ḳaḍosh
Aḍonai Tseṿa-oṭ,
melo khol-ha-arets
keṿoḍo”

Keṿoḍo malé ʿolam,
umsharetav sho-alim,
ayyéh mekom keṿoḍo lehaʿaritso.

Leʿummaṭam
meshabbeḥim ve-omerim:

“Barukh keṿoḍ
Aḍonai mimeḳomo”

Mimekomo
hu yifen beraḥamav leʿammo,
hamyaḥaḍim shemo,
ʿerev vaṿoker bekhol–yom tamiḍ,
omerim paʿamayim be-ahaṿah:

Said only in the Reader's repetition

כֶּתֶר יִתְּנוּ לְךָ יְיָ אֱלֹהֵינוּ,
מַלְאָכִים הֲמוֹנֵי מַעְלָה,
וְעַמְּךָ יִשְׂרָאֵל קְבוּצֵי מַטָּה.
יַחַד כֻּלָּם קְדֻשָּׁה לְךָ יְשַׁלֵּשׁוּ,
כַּדָּבָר הֶאָמוּר עַל יַד נְבִיאָךְ
ימין שמאל
”וְקָרָא זֶה־אֶל זֶה וְאָמַר“

(קהל:)

”קָדוֹשׁ קָדוֹשׁ
קָדוֹשׁ
יְיָ צְבָאוֹת,
מְלֹא כָל־הָאָרֶץ כְּבוֹדוֹ“

כְּבוֹדוֹ מָלֵא עוֹלָם,
וּמְשָׁרְתָיו שׁוֹאֲלִים,
אַיֵּה מְקוֹם כְּבוֹדוֹ לְהַעֲרִיצוֹ.
לְעֻמָּתָם מְשַׁבְּחִים וְאוֹמְרִים:

(קהל:)

”בָּרוּךְ כְּבוֹד
יְיָ מִמְּקוֹמוֹ“

מִמְּקוֹמוֹ הוּא יִפֶן בְּרַחֲמָיו לְעַמּוֹ
הַמְיַחֲדִים שְׁמוֹ,
עֶרֶב וָבֹקֶר בְּכָל־יוֹם תָּמִיד,
אוֹמְרִים פַּעֲמַיִם בְּאַהֲבָה:

STAND

ʻAmidah

While we channel the declarations of angels, we must not become detached from the world. Take note of our obligations towards the world from the following teachings:

"Jews will always side with the persecuted – and not only side with them, but try speedily to come to their deliverance."
[Ḥ. Sabato Moraïs]

"Jewish ethics are not designed for the intent of the good citizens of a 'heavenly Jerusalem' – but instead for the intent of the good Jewish patriots and non-Jewish citizens of this 'Jerusalem' here on Earth."
[Ḥ. Eliyyahu Benamozegh]

"Faith is a propelling force, action is the engine that proves its inherent power. Only that faith which is not disjoined from an active life is demanded of a Jew."
[Ḥ. Sabato Moraïs]

(Community:)

Listen Yisraél: יהוה is our
Elohim, יהוה is One.

They is our *Elohim*, our parent,
our sovereign, our saviour,
They will save us and redeem
us once again; listen to us mercifully,
and before the eyes of all that lives say:
Thus I have redeemed you, in the end,
just as at first, so I can be *Elohim* for you,
I, יהוה, your *Elohim*.

In Your holy words it is
written that they say:

(Community:)

יהוה shall reign for ever,
Your *Elohim*, Tsiyyon,
for every generation –
Praised is *Yahh*!

You are holy
and Your name is holy,
and holy ones,
every day they praise you, *selah!*
Blessed are You, יהוה,
the holy *Él*.

“Shema’ Yisraél,
Adonai Elohénu,
Adonai eḥaḍ.”

Hu Elohénu, Hu aṿinu,
Hu malkénu, Hu moshi‘énu,
Hu yoshi‘énu veyig̣-alénu shéniṭ,
veyashmi‘énu beraḥamav
le‘éné kol–ḥai lémor,
hén ga-alti eṭkhem
aḥariṭ keréshiṭ,
lihyot lakhem lélohim.
Ani Adonai Elohékhem.
Uṿḍiṿré ḳoḍshekha kaṭuṿ lémor:

“Yimlokh Aḍonai le‘olam,
Elohayikh Tsiyyon,
leḍor vaḍor, haleluYahh!”)

Attah ḳaḍosh veshimkha ḳaḍosh,
uḳḍoshim bekhol–yom
yehalelukha, selah.
Barukh Attah Aḍonai
ha-Él haḳaḍosh.

(קהל:)

”שְׁמַע יִשְׂרָאֵל
יְיָ אֱלֹהֵינוּ יְיָ אֶחָד:“

הוּא אֱלֹהֵינוּ, הוּא אָבִינוּ,
הוּא מַלְכֵּנוּ, הוּא מוֹשִׁיעֵנוּ,
הוּא יוֹשִׁיעֵנוּ וְיִגְאָלֵנוּ שֵׁנִית,
וְיַשְׁמִיעֵנוּ בְּרַחֲמָיו לְעֵינֵי כָּל חַי לֵאמֹר,
הֵן גָּאַלְתִּי אֶתְכֶם אַחֲרִית כְּרֵאשִׁית,
לִהְיוֹת לָכֶם לֵאלֹהִים.
אֲנִי יְהֹוָה אֱלֹהֵיכֶם:
וּבְדִבְרֵי קָדְשְׁךָ כָּתוּב לֵאמֹר:

(קהל:)

”יִמְלֹךְ יְיָ לְעוֹלָם,
אֱלֹהַיִךְ צִיּוֹן לְדֹר וָדֹר,
הַלְלוּיָהּ“

אַתָּה קָדוֹשׁ
וְשִׁמְךָ קָדוֹשׁ,
וּקְדוֹשִׁים בְּכָל־יוֹם יְהַלְלוּךָ. סֶּלָה.

בָּרוּךְ אַתָּה יְיָ
הָאֵל הַקָּדוֹשׁ.

STAND

Kedushshah

Listen Yisraél: יהוה is our Elohim, יהוה is One. The Shema’ is added as a response line in the Musaf Kedushshah. Again, like in the Kedushshah deYotsér in the Shaharit Shema’ blessings, we have a tension here between quotes from humans, and quotes from angels. After our two initial angel quotes, Kadosh Kadosh Kadosh and Barukh Kevod, we get the Shema’. The angels are described as those who ‘triplicate Your sanctity’ – lit. who make You holy three times, a reference to the three repetitions of Kadosh. Humans on the other hand are those who ‘unify Their name’ – lit. who make Their name be one, a reference to ‘ehad’ in the Shema’. The power ascribed to both angels and humans is thus that by our speech, we are able to actually shape the Divine – a powerful counterpart to the Divine power to create by speaking.

You have chosen us from among all the nations, loved us and desired us, and elevated us above all other peoples. You have sanctified us with Your mitsvot and brought us near to serve You, our Sovereign. You have called us by Your holy and great name.

You have given us, יהוה, our *Elohim*, in love:

On Shabbaṭ
(Shabbaṭ to rest on and...)
Festivals to rejoice upon – pilgrimages and times of joy
On Shabbaṭ
(and this day of Shabbaṭ and...)
and today:

❦ *On Shemini ‘Atseret*	❦ *On Sukkoṭ*	❦ *On Shavu‘ot*	❦ *On Pesaḥ*
the eighth day, this festival of Atseret	this Festival of Sukkoṭ	this Festival of Shavu‘oṭ	this Festival of Matssoṭ

this is a holiday,
a sacred occasion:

❦ *On Shemini ‘Atseret*	❦ *On Sukkoṭ*	❦ *On Shavu‘ot*	❦ *On Pesaḥ*
a time of our rejoicing	a time of our rejoicing	a time of our Torah being given	a time of our liberation

Attah beḥartanu mikol–ha‘amim,

ahaṿta oṭanu veratsiṭa banu,

veromamtanu mikol–haleshonoṭ,

veḳiddashtanu bemitsvoṭekha,

veḳéraṿtanu malkenu la‘aṿoḍaṭekha

veshimkha hagaḍol vehaḳaḍosh

‘alénu ḳaraṭa.

Vatitten–lanu

Adonai Elohénu be-ahaṿah

(shabbaṭoṭ limnuḥah u-)

mo‘aḍim lesimḥah,

ḥaggim uzmannim lesason:

(et yom hashabbaṭ hazeh, ve-)

et yom

Ḥag haMatssoṭ	*Ḥag haShavu‘oṭ*	*Ḥag haSukkoṭ*	*shemini, ḥag ‘atseret*

hazeh,

et yom toṿ

miḳra ḳodesh hazeh,

zeman ḥeruṭénu	*zeman mattan toraṭénu*	*zeman simḥaṭénu*	*zeman simḥaṭénu*

Musaf

A single blessing about Yom Toy replaces the thirteen middle blessings of the ʻAmidah, with a special version just for Musaf.

Like contemporary music festivals, the idea of everyone gathering together would have been a joyous experience. Because of the centrality of the sacrificial system, for some periods in Jewish history, worshippers would have brought animals with them to be sacrificed and then consumed. The intention was that this would have been the only time that people would have eaten meat (as slaughter was not permitted outside the bounds of the Temple service). Thus, while the sheer number of animals killed on some of the festivals (seventy bulls, an absurd number in the ancient world) seems astronomical – in reality it paled in comparison to the scale of meat-eating and thus livestock agriculture after the destruction of the Temple.

STAND

אַתָּה בְחַרְתָּנוּ מִכָּל־הָעַמִּים,
אָהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ,
וְרוֹמַמְתָּנוּ מִכָּל־הַלְּשׁוֹנוֹת,
וְקִדַּשְׁתָּנוּ בְּמִצְוֹתֶיךָ,
וְקֵרַבְתָּנוּ מַלְכֵּנוּ לַעֲבוֹדָתֶךָ,
וְשִׁמְךָ הַגָּדוֹל וְהַקָּדוֹשׁ
עָלֵינוּ קָרָאתָ.

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
On Shabbat
(שַׁבָּתוֹת לִמְנוּחָה וּ)
מוֹעֲדִים לְשִׂמְחָה,
חַגִּים וּזְמַנִּים לְשָׂשׂוֹן:
On Shabbat
(אֶת־יוֹם הַשַּׁבָּת הַזֶּה, וְ)
אֶת־יוֹם

On Pesaḥ	*On Shavu'ot*	*On Sukkoṭ*	*On Shemini 'Atseret*
חַג הַמַּצּוֹת הַזֶּה	חַג הַשָּׁבוּעוֹת הַזֶּה	חַג הַסֻּכּוֹת הַזֶּה	שְׁמִינִי חַג עֲצֶרֶת הַזֶּה

אֶת־יוֹם טוֹב
מִקְרָא קֹדֶשׁ הַזֶּה,

זְמַן חֵרוּתֵנוּ,	זְמַן מַתַּן תּוֹרָתֵנוּ,	זְמַן שִׂמְחָתֵנוּ,	זְמַן שִׂמְחָתֵנוּ,

lovingly, a sacred moment – a reminder of the exodus from Mitsrayim.

Our *Elohim* and that of our ancestors – because of our many mistakes, we were exiled from our land. In our distance from our territory, we are no longer able to ascend and witness and prostrate ourselves before you at the House which You chose, at the oasis on the path, the great and sacred Temple which was called by Your name. We cannot do this because of the hand which was sent out against Your sanctuary. So, may it be Your will, יהוה, our *Elohim* and that of our ancestors, merciful Sovereign, to return us and be merciful with us and with Your sanctuary – act in accordance with Your great mercy and built it, immediately, may THEIR honour be magnified.

Our Parent
Our Sovereign
Our *Elohim*...

be-ahaṿah miḳra ḳodesh,
zekher litsiat Mitsrayim.

Elohénu vÉlohé aṿoṭénu,
mipené ḥata-énu galinu mé-artsénu,
veniṭraḥaḳnu mé'al aḍmaṭénu,
ve-én a(naḥ)nu yekholim la'aloṭ
veléra-ọt ulhishta-aḥoṭ lefanekha
beṿéṭ biḥiraṭakh, binvéh haḍarakh,
babayiṭ hagaḍol vehaḳaḍosh
sheniḳra shimkha 'alav,
mipené hayaḍ shenishtalleḥah
bemiḳdashakh.
Yehi ratson milefanekha
Adonai Élohénu vÉlohé aṿoténu,
melekh raḥaman,
shetashuṿ uṭraḥém 'alénu
ve'al miḳdashekha
beraḥamekha harabbim,
veṭiṿnéhu mehérah
uṭg̣addél keṿoḍo.

Aṿinu
Malkénu
Elohénu...

בְּאַהֲבָה מִקְרָא קֹדֶשׁ,

זֵכֶר לִיצִיאַת מִצְרָיִם.

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
מִפְּנֵי חֲטָאֵינוּ גָּלִינוּ מֵאַרְצֵנוּ,
וְנִתְרַחַקְנוּ מֵעַל אַדְמָתֵנוּ,
וְאֵין אֲ(נַחְ)נוּ יְכוֹלִים לַעֲלוֹת
וְלֵרָאוֹת וּלְהִשְׁתַּחֲוֹת
לְפָנֶיךָ בְּבֵית בְּחִירָתֶךָ,
בִּנְוֵה הֲדָרֶךָ,
בַּבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ
שֶׁנִּקְרָא שִׁמְךָ עָלָיו,
מִפְּנֵי הַיָּד שֶׁנִּשְׁתַּלְּחָה בְּמִקְדָּשֶׁךָ.
יְהִי רָצוֹן מִלְּפָנֶיךָ
יְיָ אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
מֶלֶךְ רַחֲמָן,
שֶׁתָּשׁוּב וּתְרַחֵם עָלֵינוּ
וְעַל מִקְדָּשְׁךָ בְּרַחֲמֶיךָ הָרַבִּים,
וְתִבְנֵהוּ מְהֵרָה וּתְגַדֵּל כְּבוֹדוֹ.

אָבִינוּ
מַלְכֵּנוּ
אֱלֹהֵינוּ...

STAND

Musaf

...because of our many mistakes, we were exiled from our land. It is fascinating to see the extremes which the Jewish tradition can hold simultaneously. One extreme pair is how we think about the act of destruction and exile. One school of thought suggests that the destruction was a result of our mistakes, that we were being punished – perhaps interpersonal crimes (such as the idea of Sinat Ḥinam, baseless hatred, being the case) or national and international ones (the wrong alliances or the wrong leadership). The other extreme is that it wasn't our fault at all, and nothing is – that we fell victim to the cosmic forces which are beyond our grasp. The tension with the latter is in that case, how can good deeds bring our return? And so both sides remain.

Reveal the honour of Your dominion upon us immediately! Appear and raise us up in sight of all life! Bring our dispersed back from amongst the nations, and those who were distributed across the breadth of the Earth. Bring us, יהוה, our *Elohim*, to Tsiyyon Your city in joy, and to Yerushalayim the city of Your sanctity with eternal happiness. Please, our *Elohim*, do this and we will perform before you the required sacrifices, the perpetual offerings according to their order, and the additional offerings – all according to procedure, including the additional offering of

Substitute on Shabbaṭ:
(additional offerings of Shabbaṭ and)

today:

On Shemini ʻAtseret	*On Sukkoṭ*	*On Shavuʻot*	*On Pesaḥ*
the eighth day, this festival of Atseret	this Festival of Sukkoṭ	this Festival of Shavuʻoṭ	this Festival of Matssoṭ

a holiday and a sacred occasion, upon which we will make sacrifices to You with love, in accordance with Your desire as commanded, just as You wrote in Your Torah through the hands of Mosheh, Your servant.

Galléh keṿoḍ malkhuṭekha ʻalénu
mehérah, vehofaʼ vehinnasé ʻalénu
leʻéné khol–ḥai,
veḳaréṿ pezurénu mibén hagoyim,
unfutsoṭénu kannés miyarkeṭé arets.
Vahaṿi-énu Adonai Elohénu
leTsiyyon ʻirakh berinnah,
velIrushalayim ʻir miḳdashekha,
besimḥaṭ ʻolam.
Anna Elohénu,
vesham naʻaseh lefanekha
eṭ ḳorbenoṭ ḥoṿoṭénu,
temiḍim kesiḍram
umusafim kehilkhaṭam:
eṭ musaf (/musfé)

yom

(hashabbaṭ hazeh, veyom)

Ḥag haMatssoṭ	*Ḥag haShavuʻoṭ*	*Ḥag haSukkoṭ*	*shemini, ḥag ʻatseret*

hazeh,
veyom toṿ miḳra ḳodesh hazeh,
naʻaseh venaḳriṿ
lefanekha be-ahaṿah
kemitsvaṭ retsonakh,
kemo shekaṭaṿta ʻalénu beṭoraṭakh,
ʻal yeḍé Mosheh ʻaṿdekha.

Musaf

Musaf, whether on Shabbaṭ or on Yom Tov, takes an interesting turn combining together the idea of restoration (of the Temple) and redemption (of the people). A side effect of our frequent penchant for Divine blackmail – here we see a form of liturgical bribery: 'bring us back to our land, and we'll do what You want'.

As we recall and list the sacrifices that were once performed, we also hold out the promise of future propitiatory sacrifices, but as an exchange – as a trade for our own personal and national redemption, our return to the city of Yerushalayim. For the mystics, this becomes a familial drama. Let us be with our Mother again (Shekhinah) and we'll do what You want from us.

STAND

גַּלֵּה כְּבוֹד מַלְכוּתְךָ עָלֵינוּ מְהֵרָה,
וְהוֹפַע וְהִנָּשֵׂא עָלֵינוּ לְעֵינֵי כָּל־חַי,
וְקָרֵב פְּזוּרֵינוּ מִבֵּין הַגּוֹיִם,
וּנְפוּצוֹתֵינוּ כַּנֵּס מִיַּרְכְּתֵי אָרֶץ,
וַהֲבִיאֵנוּ יְיָ אֱלֹהֵינוּ
לְצִיּוֹן עִירְךָ בְּרִנָּה,
וְלִירוּשָׁלַיִם עִיר מִקְדָּשְׁךָ,
בְּשִׂמְחַת עוֹלָם.
אָנָּא אֱלֹהֵינוּ,
וְשָׁם נַעֲשֶׂה לְפָנֶיךָ
אֶת־קָרְבְּנוֹת חוֹבוֹתֵינוּ,
תְּמִידִים כְּסִדְרָם
וּמוּסָפִים כְּהִלְכָתָם:
אֶת־מוּסַף

Substitute on Shabbaṭ
(אֶת־מוּסְפֵי יוֹם הַשַּׁבָּת הַזֶּה, וְ)

יוֹם

On Pesaḥ	On Shavu'ot	On Sukkoṭ	On Shemini 'Atseret
חַג הַמַּצּוֹת הַזֶּה	חַג הַשָּׁבוּעוֹת הַזֶּה	חַג הַסֻּכּוֹת הַזֶּה	שְׁמִינִי חַג עֲצֶרֶת הַזֶּה

וְיוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה,
נַעֲשֶׂה וְנַקְרִיב לְפָנֶיךָ בְּאַהֲבָה
כְּמִצְוַת רְצוֹנֶךָ,
כְּמוֹ שֶׁכָּתַבְתָּ עָלֵינוּ בְּתוֹרָתֶךָ,
עַל יְדֵי מֹשֶׁה עַבְדֶּךָ.

Our *Elohim* and that of our ancestors, Merciful Sovereign – be merciful to us! Seek out the good in us! Return us in Your great affection for our ancestors who once did Your will! Build Your Temple as it was – dwell there in Your sanctuary! Then we shall be seen in Your precincts and we shall be glad in what You have repaired – and Your *Shekhinah* will return to its midst, and the Kohanim will return to their service, and the Levites will return to their platforms, songs, and melodies – through this Yisraél will return home. There we shall raise up offerings and be seen to bow before You thrice every year, just as it says in the Torah: “Three times a year you shall be seen and recalled before יהוה your *Elohim* in the place that THEY shall choose: at

the festival of Matssoṭ,
the festival of Shavu‘oṭ,
the festival of Sukkoṭ,

Elohénu vÉlohé aṿoṭénu,
melekh raḥaman raḥém ‘alénu,
toṿ umétiṿ hiddares–lanu,
shuṿah ‘alénu bahamon raḥamekha,
big̣lal aṿoṭ she‘asu retsonekha,
benéh ṿéṭekha keṿateḥillah,
konén béṭ miḳdashekha ‘al mekhono,
har-énu beṿinyano,
sammehénu beṭiḳḳuno,
vehashéṿ shekhinaṭekha leṭokho,
vehashéṿ Kohanim la‘aṿoḍaṭam,
ulviyyim (leḍukhanam)
leshiram ulzimram,
veshashéṿ Yisraél linvéhem.
Vesham na‘aleh venéra-eh
venishtaḥaveh lefanekha beshalosh
pa‘amé reg̣alénu bekhol–shanah
veshanah, kakaṭuv baTorah:
“Shalosh pe‘amim bashanah,
yéra-eh khol–zekhurekha,
eṭ–pené Adonai Elohekha,
bamaḳom asher yiṿḥar,
beḤag̣ haMatssoṭ
uṿḤag̣ haShavu‘oṭ
uṿḤag̣ haSukkoṭ;

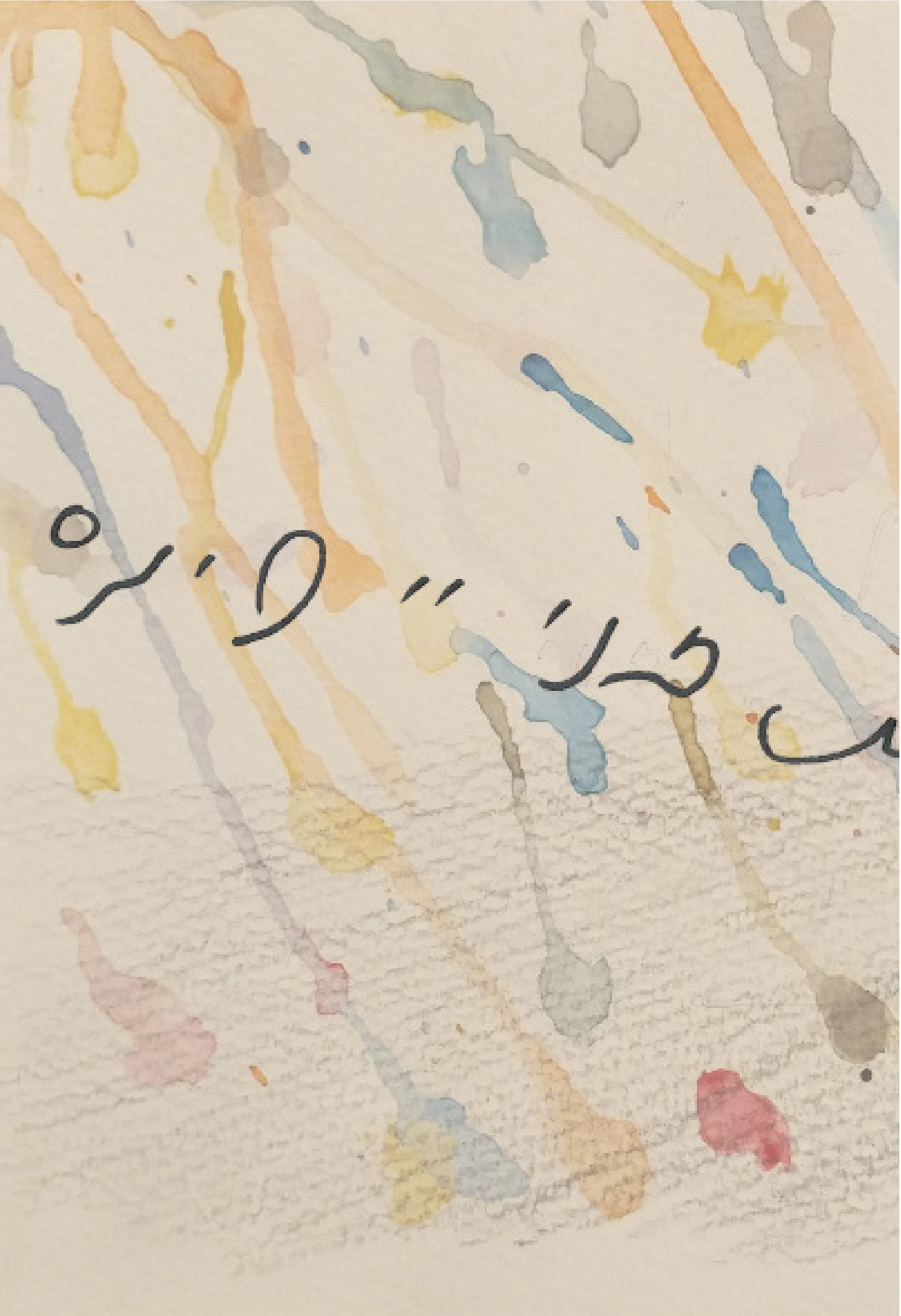
STAND

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ,
מֶלֶךְ רַחֲמָן רַחֵם עָלֵינוּ,
טוֹב וּמֵטִיב הִדָּרֶשׁ־לָנוּ,
שׁוּבָה עָלֵינוּ בַּהֲמוֹן רַחֲמֶיךָ,
בִּגְלַל אָבוֹת שֶׁעָשׂוּ רְצוֹנֶךָ,
בְּנֵה בֵיתְךָ כְּבַתְּחִלָּה,
כּוֹנֵן בֵּית מִקְדָּשְׁךָ עַל מְכוֹנוֹ,
הַרְאֵנוּ בְּבִנְיָנוֹ,
שַׂמְּחֵנוּ בְּתִקּוּנוֹ,
וְהָשֵׁב שְׁכִינָתְךָ לְתוֹכוֹ,
וְהָשֵׁב כֹּהֲנִים לַעֲבוֹדָתָם,
וּלְוִיִּם (לְדוּכָנָם) לְשִׁירָם וּלְזִמְרָם,
וְהָשֵׁב יִשְׂרָאֵל לִנְוֵיהֶם.
וְשָׁם נַעֲלֶה וְנֵרָאֶה וְנִשְׁתַּחֲוֶה
לְפָנֶיךָ בְּשָׁלֹשׁ פַּעֲמֵי רְגָלֵינוּ
בְּכָל־שָׁנָה וְשָׁנָה,
כַּכָּתוּב בַּתּוֹרָה:
"שָׁל֣וֹשׁ פְּעָמִ֣ים ׀ בַּשָּׁנָ֡ה
יֵרָאֶ֨ה כָל־זְכוּרְךָ֜
אֶת־פְּנֵ֣י ׀ יְיָ֣ אֱלֹהֶ֗יךָ
בַּמָּקוֹם֙ אֲשֶׁ֣ר יִבְחָ֔ר
בְּחַ֧ג הַמַּצּ֛וֹת
וּבְחַ֥ג הַשָּׁבֻע֖וֹת
וּבְחַ֣ג הַסֻּכּ֑וֹת

Musaf

This personal and familial, mystical reading of exile, redemption and return is often taken as obvious in the Zohar (which tells the story of the Temple's destruction as a parable about a King's wayward son and the prince's Mother who steps in to defend and protect him).

The textual evidence is not hard to find when you look at passages such as these which adorn the Musaf Amidah – "Then we shall be seen in Your precincts and we shall be glad in what You have repaired – and Your Shekhinah will return to the midst of the Temple, and the Kohanim will return to their service, and the Levites will return to their songs – Yisraél will return home." Ultimately that's the main theme of all of these traditions – homecoming, familial restoration, redemption.



and you shall not be seen in front of יהוה empty-handed. Instead, each person shall bring a gift in accordance with the blessing of יהוה, Your *Elohim* who has given it to you."

יהוה our *Elohim* shall bestow the
blessing of Their festivals – in life, joy,
and peace – just as You desired and said
You would bless us, so then bless us!

Some add on Shabbaṭ
(Our Elohim and that of our ancestors, please desire our rest,)
Sanctify us with Your mitsvoṭ!
Place our portion in Your Torah!
Sustain us with Your goodness!
Gladden our souls with Your saving!
Purify our minds to serve You truly!
Bequeath us, יהוה our *Elohim*,
with *On Shabbaṭ* (love and desire,) joy and happiness,
On Shabbaṭ (Shabbaṭ and) Your sacred festivals!
We shall rejoice in You – all of us,
Yisraél, who sanctifies Your name.

Blessed are You, יהוה, who
sanctifies (Shabbaṭ and) Yisraél
and the seasons

Desire, יהוה our *Elohim*, Your people
Yisraél and their prayers with favour.
And restore the service of Your

velo yéra-eh eṭ–pené Adonai réḳam.
Ish kemattenaṭ yaḍo; keṿiraṭ Adonai Elohekha asher naṭan–lakh."
Vehassi-énu Adonai Elohénu eṭ birkaṭ
mo'aḍekha leḥayyim besimḥah
uṿshalom, ka-asher ratsiṭa ve-amarta
leṿarekhénu kén teṿarekhenu selah.

(Elohénu vÉlohé aṿoṭénu, retséh na bimnuḥaṭénu,)
Ḳaddeshénu bemitsvoṭekha,
sim ḥelḳénu beṭoraṭakh,
sabbe'énu mituṿakh,
saméaḥ nafshénu bishu'atakh,
vetahér libbénu le'ovdekha ṿe-emeṭ,
vehanḥilénu Adonai Elohénu
(be-ahaṿah uṿratson) besimḥah uṿsason
(shabbaṭoṭ u-) mo'aḍé ḳodshekha,
veyismeḥu bekha kol–Yisraél
meḳaddeshé shemekha.

Barukh Attah Adonai,
meḳaddésh
(haShabbaṭ ve-) Yisraél
vehazemannim.

Retséh Aḍonai Elohénu be'ammekha
Yisraél velitfillaṭam she'éh.
Vehashéṿ ha'aṿoḍah liḍṿir béṭekha,

וְלֹא יֵרָאֶה אֶת־פְּנֵי יְיָ רֵיקָם׃
אִישׁ כְּמַתְּנַת יָדוֹ
כְּבִרְכַּת יְיָ אֱלֹהֶיךָ
אֲשֶׁר נָתַן־לָךְ׃“
וְהַשִּׂיאֵנוּ יְיָ אֱלֹהֵינוּ אֶת־בִּרְכַּת
מוֹעֲדֶיךָ לְחַיִּים בְּשִׂמְחָה וּבְשָׁלוֹם,
כַּאֲשֶׁר רָצִיתָ וְאָמַרְתָּ
לְבָרְכֵנוּ כֵּן תְּבָרְכֵנוּ סֶלָה.

Some add on Shabbat
(אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, רְצֵה נָא בִמְנוּחָתֵנוּ,)
קַדְּשֵׁנוּ בְּמִצְוֹתֶיךָ, שִׂים חֶלְקֵנוּ
בְּתוֹרָתֶךָ, שַׂבְּעֵנוּ מִטּוּבֶךָ,
שַׂמֵּחַ נַפְשֵׁנוּ בִּישׁוּעָתֶךָ,
וְטַהֵר לִבֵּנוּ לְעָבְדְּךָ בֶּאֱמֶת,
וְהַנְחִילֵנוּ יְיָ אֱלֹהֵינוּ
On Shabbat
(בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן
On Shabbat
(שַׁבָּתוֹת וּ)מוֹעֲדֵי קָדְשֶׁךָ, וְיִשְׂמְחוּ
בְךָ כָּל־יִשְׂרָאֵל מְקַדְּשֵׁי שְׁמֶךָ.

בָּרוּךְ אַתָּה יְהֹוָה,
On Shabbat
מְקַדֵּשׁ (הַשַּׁבָּת וְ)
יִשְׂרָאֵל וְהַזְּמַנִּים.

רְצֵה יְיָ אֱלֹהֵינוּ בְּעַמְּךָ
יִשְׂרָאֵל וְלִתְפִלָּתָם שְׁעֵה.
וְהָשֵׁב הָעֲבוֹדָה לִדְבִיר בֵּיתֶךָ,

STAND

Musaf

...and you shall not be seen in front of יהוה empty-handed.
This line, from Devarim 16:16, inspired and features in the piece on the previous page, contributed by Daph ben David:

"It's a composite of 3 pieces I've made over the past year about spiritual offering and receiving, grief and healing: the relationship between tears and rain; open palms to offer and receive the downpour; and the liturgy, to honour that our prayers/grief is us showing up with offerings to Hashem."

The text is written in Solitreo, a Ladino script that was a normative cursive hand but is now almost forgotten – though there are current efforts to revive it.

sanctuary, and the people of Yisraél, and with loving favour accept our offerings and prayers. And may the service of Your people Yisraél ever find favour with You. And You, in your great mercy, again grant us grace and delight in us, and may our eyes witness Your merciful return to Tsiyyon.

Blessed are You, יהוה, who returns Their *Shekhinah* to Tsiyyon.

B *O*

We thank You, for You are our *Elohim* and *Elohim* of our ancestors, forever and ever. Our Creator, rock of our lives, You are the shield of our salvation. Each generation will thank You, and tell of Your praises, in gratitude for our lives placed in Your hands, for our souls which we have entrusted to You, and for the miracles which You perform for us daily. For Your wonders and Your goodness at all times: morning, noon and night. You are good, for your mercy never fails. You are merciful, for Your love never ceased. From forever we have set our hope on You.

W

❦ Said during the Reader's repetition by the Ḳahal

We thank You, for You are יהוה our Elohim and Elohim of our ancestors, the Elohim of all flesh, our Creator and that of all creation. Blessings and thanks to Your great and holy name for you have enlivened us and sustained us. Continue to enliven us and grace us, gathering our exiles to your sacred precinct, so they may keep Your ordinances and do Your will, serving You with a whole heart, for this we thank You. Blessed is the Él of gratitude.

ve-ishshé Yisraél, uṭfillaṭam mehérah be-ahaṿah ṭeḳabbél beratson. Uṭ-hi leratson tamiḍ ʻaṿoḍaṭ Yisraél ʻammekha. VeAttah beraḥamekha harabbim, taḥpots banu veṭirtsénu, veṭeḥezénah ʻénénu beshuṿekha leTsiyyon beraḥamim.

Barukh Attah Aḍonai hamaḥazir shekhinaṭo leTsiyyon.

Moḍim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé aṿoṭénu leʻolam vaʻeḍ. Tsurénu tsur ḥayyénu, umagén yishʻénu Attah hu. Leḍor vaḍor noḍeh lekha unsappér tehillaṭekha, ʻal ḥayyénu hamesurim beyadekha, veʻal nishmoṭénu hapeḳuḍoṭ lakh, veʻal nissekha shebekhol–yom immanu. Veʻal nifle-oṭekha vetoṿoṭekha shebekhol–ʻéṭ ʻereṿ vaṿoḳer vetsahorayim.

Modim anaḥnu lakh, sha-Attah hu Aḍonai Elohénu vÉlohé Aṿoṭénu, Elohé kol–basar, yotserénu yotsér Beréshiṭ. Berakhoṭ vehoda-ot leshimkha hagadol vehakadosh, ʻal sheheḥe-yitanu vekiyyamtanu. Kén teḥayyénu uṭ-ḥonnénu, vete-esof galuyyoṭénu leḥatsrot kodshekha, lishmor ḥukkekha velaʻasot retsonekha, ulʻovdekha belévav shalém, ʻal she-anu modim lakh. Barukh Él hahoda-ot.

Hatoṿ ki lo khalu raḥamekha, hameraḥém ki lo ṭammu ḥasaḍekha, ki méʻolam ḳivvinu lakh.

וְאִשֵּׁי יִשְׂרָאֵל, וּתְפִלָּתָם מְהֵרָה
בְּאַהֲבָה תְקַבֵּל בְּרָצוֹן.
וּתְהִי לְרָצוֹן תָּמִיד
עֲבוֹדַת יִשְׂרָאֵל עַמֶּךָ.
וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים,
תַּחְפָּץ בָּנוּ וְתִרְצֵנוּ, וְתֶחֱזֶינָה
עֵינֵינוּ בְּשׁוּבְךָ לְצִיּוֹן בְּרַחֲמִים.

בָּרוּךְ אַתָּה יְיָ,
הַמַּחֲזִיר שְׁכִינָתוֹ לְצִיּוֹן.

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, לְעוֹלָם וָעֶד.
צוּרֵנוּ צוּר חַיֵּינוּ, וּמָגֵן
יִשְׁעֵנוּ אַתָּה הוּא.
לְדוֹר וָדוֹר נוֹדֶה לְּךָ
וּנְסַפֵּר תְּהִלָּתֶךָ,
עַל חַיֵּינוּ הַמְּסוּרִים
בְּיָדֶךָ, וְעַל נִשְׁמוֹתֵינוּ
הַפְּקוּדוֹת לָךְ, וְעַל
נִסֶּיךָ שֶׁבְּכָל־יוֹם עִמָּנוּ.
וְעַל נִפְלְאוֹתֶיךָ
וְטוֹבוֹתֶיךָ שֶׁבְּכָל־עֵת
עֶרֶב וָבֹקֶר וְצָהֳרָיִם.
הַטּוֹב כִּי לֹא כָלוּ רַחֲמֶיךָ, הַמְרַחֵם כִּי
לֹא תַמּוּ חֲסָדֶיךָ, כִּי מֵעוֹלָם קִוִּינוּ לָךְ.

Said during the Reader's repetition by the Ḳahal

מוֹדִים אֲנַחְנוּ לָךְ,
שָׁאַתָּה הוּא יְיָ
אֱלֹהֵינוּ וֵאלֹהֵי
אֲבוֹתֵינוּ, אֱלֹהֵי
כָל־בָּשָׂר, יוֹצְרֵנוּ יוֹצֵר
בְּרֵאשִׁית. בְּרָכוֹת
וְהוֹדָאוֹת לְשִׁמְךָ
הַגָּדוֹל וְהַקָּדוֹשׁ, עַל
שֶׁהֶחֱיִיתָנוּ וְקִיַּמְתָּנוּ.
כֵּן תְּחַיֵּנוּ וּתְחָנֵּנוּ,
וְתֶאֱסֹף גָּלֻיּוֹתֵינוּ
לְחַצְרוֹת קָדְשֶׁךָ,
לִשְׁמוֹר חֻקֶּיךָ
וְלַעֲשׂוֹת רְצוֹנֶךָ,
וּלְעָבְדְךָ בְּלֵבָב שָׁלֵם,
עַל שֶׁאֲנוּ מוֹדִים
לָךְ. בָּרוּךְ אֵל
הַהוֹדָאוֹת.

STAND

'Amiḍah

...grant us grace and delight in us,
This introduces the first Ḥatimah of the 'Amiḍah's conclusion. The three blessings that follow (Shekhinah, Modim, Shalom) are the same in every 'Amiḍah, and thus the dual request that introduces them is important. We want the Divine not simply to listen to us, but to establish a relationships with us – to grant us grace and delight in us. The nature of the human-Divine relationship needs to be bidirectional if it is to be effective, and this simple phrase conveys the need for that well. Grant us grace **and** delight in us – the give and take of this thinking defines the beriṭ (covenant) which is Judaism.

The notion of covenant that the Torah would have been familiar with is that of a vassal state: dependent on a greater power, but also necessary for that power to continue to be powerful. So too, our covenant includes both sides.

Upon all this Your name shall be
blessed, elevated, and exalted,
our Sovereign, forever and always,
and every part of life
gives thanks to You, selah.

And praise
And bless
Your great name
in truth forever for You are good.
The *Él*, our salvation and help,
selah, the *Él* who is good.

Bless*B*ed are*O* You, *W*יהוה,
Your name is goodness and to
You we should be thankful.

Said only in the Reader's repetition. In the absence of any Kohanim, or in some communities regardless, skip to "Our Elohim and Elohim of our ancestors," overleaf.

Kohanim:

(Kohanim:)
Blessed are You, יהוה our
Elohim, Sovereign of the Universe,
who sanctifies us with the sanctity
of Aharon, and has commanded us
to bless Their people Yisraél
with love.

Ve'al kullam yiṭbarakh
veyiṭromam veyiṭnassé tamiḍ
shimkha malkénu le'olam va'eḍ,
vekhol haḥayyim yoḍukha selah.

Vihalelu
viṿarekhu
eṭ–shimkha hagaḍol
be-emeṭ le'olam ki toṿ.
Ha-Él, yeshu'aṯénu ve'ezraṯénu,
selah, ha-Él hatoṿ.
Barukh Attah Aḍonai
hatoṿ shimkha
ulkha na-eh lehoḍoṭ.

Kohanim

Barukh Attah Aḍonai
Elohénu melekh ha'olam
asher kiddeshanu bikḍushshaṭo
shel Aharon, vetsivvanu leṿarékh
eṭ 'ammo Yisraél
be-ahaṿah.

‘Amidah

You that worry with travel plans,
read again the place in the Qur-an
where Mosheh is taking the Jewish
nation out of slavery.

You so frantic to have more money,
recall what they abandoned to wander
in the wilderness. You who feel hurt,
remember the pavilions and houses left
behind. You that lead the community
through difficulties, read about the
abundant fountains they walked away
from to have freedom.

You who dress in clothes that appear
to have elegant meaning, you with so
much charm, remember how your face
will decay to dirt.
You with lots of property, “They left
their gardens and the quietly running
streams.”

You who smile at funerals going by,
you that love language and measure
wind in stanzas recall the Exodus,
the wandering forty-year sacrifice.

Rumi

STAND

וְעַל כֻּלָּם יִתְבָּרַךְ וְיִתְרוֹמַם
וְיִתְנַשֵּׂא תָּמִיד שִׁמְךָ
מַלְכֵּנוּ לְעוֹלָם וָעֶד,
וְכֹל הַחַיִּים
יוֹדוּךָ סֶּלָה.

וִיהַלְלוּ
וִיבָרְכוּ
אֶת־שִׁמְךָ הַגָּדוֹל
בֶּאֱמֶת לְעוֹלָם כִּי טוֹב.
הָאֵל, יְשׁוּעָתֵנוּ וְעֶזְרָתֵנוּ,
סֶלָה, הָאֵל הַטּוֹב.

בָּרוּךְ אַתָּה יְיָ,
הַטּוֹב שִׁמְךָ
וּלְךָ נָאֶה לְהוֹדוֹת.

Said only in the Reader’s repetition. In the absence of any Kohanim, or in some communities regardless, skip to “אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ” overleaf.

כֹּהֲנִים

(כֹּהֲנִים:)
בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵנוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בִּקְדֻשָּׁתוֹ שֶׁל אַהֲרֹן,
וְצִוָּנוּ לְבָרֵךְ אֶת־עַמּוֹ יִשְׂרָאֵל
בְּאַהֲבָה.

May יהוה
bless you and guard you.
(C: Amén)

May יהוה
shine Their face upon
you and grace you.
(C: Amén)

May יהוה
lift up Their face to you
and grant you
peace.
(C: Amén)

"And so they will link my name with the
Children of Yisraél, and I will bless them"

In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond "Yes, may it be Their will" *to each one.*

Our *Elohim* and that of our ancestors, bless us with the threefold blessing in the Torah, as written by Mosheh Your servant, and spoken by Aharon and his sons, the Kohanim, the sacred ones of the nation, as it says:

Yeṿarekhekha
Aḍonai
veyishmerekha.

Ya-ér
Aḍonai
panav élekha
viḥunnekka.

Yissa
Aḍonai
panav élekha
veyasém lekha
shalom.

Vesamu eṭ–shemi ʻal–Bené Yisraél,
va-ani aṿarakhem.

(Elohénu vÉlohé aṿoṭénu, barekhénu
ṿaberakhhah hameshulleshеṭ
baTorah, hakeṭuṿah ʻal–yeḍé
Mosheh ʻaṿdekha, ha-amurah mipi
Aharon uṿanav Kohanim ʻam
ḳeḍoshekha, ka-amur:)

STAND

יְבָרֶכְךָ
יהוה
וְיִשְׁמְרֶךָ:
(ק: אָמֵן)

יָאֵר
יהוה
פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:
(ק: אָמֵן)

יִשָּׂא
יהוה
פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם:
(ק: אָמֵן)

”וְשָׂמוּ אֶת־שְׁמִי עַל־בְּנֵי יִשְׂרָאֵל וַאֲנִי אֲבָרְכֵם:“

In the absence of any Kohanim, or in some communities regardless, recite the following introduction and then the above blessings. The kahal respond “כֵּן יְהִי רָצוֹן” *to each one.*

אֱלֹהֵינוּ וֵאלֹהֵי אֲבוֹתֵינוּ, בָּרְכֵנוּ בַבְּרָכָה
הַמְשֻׁלֶּשֶׁת בַּתּוֹרָה, הַכְּתוּבָה עַל־יְדֵי
מֹשֶׁה עַבְדֶּךָ, הָאֲמוּרָה מִפִּי אַהֲרֹן וּבָנָיו
כֹּהֲנִים עַם קְדוֹשֶׁךָ, כָּאָמוּר:

‘Amidah

Birkat Kohanim (the Priestly Blessing) is one of the few texts from the Torah which can be called liturgy. The text is taken directly from BaMidbar, where the Divine writes these blessings to be for “Aharon and his sons”.

It is always recited, but communities vary regarding whether the blessing is publicly performed by the Kohanim themselves or just read by the Reader – some communities each day, some each Shabbat, and some only on Festivals.

The text is also used at Friday night meals, as a blessing from parents upon their children. Reflecting this, when it is recited in synagogue (particularly when by the Kohanim) families gather, parents covering their children with their tallitot, to bless their children yet also to be blessed together with their children.

Grant peace, goodness and blessing,
life, grace and kindness,
justice and mercy upon us
and upon all of Your people Yisraél.
Bless us, Our Parent, all of us
together in the light of Your face,
for the light of Your face brings,
יהוה our *Elohim:*
Torah and life,
love and kindness,
justice and mercy,
blessing and peace.
And may it be good in Your eyes to
bless us and all Your people Yisraél
with great strength and peace.

Blessed are You, יהוה,
who brings blessing
to Your people Yisraél
with peace,
amén.

Repetition ends here

Sim shalom toṿah uṿrakhah,
ḥayyim, ḥén vaḥeseḍ
(tseḍakah) veraḥamim ʿalénu
veʿal kol–Yisraél ʿammekha.
Uṿarekhénu Aṿinu kullanu
yaḥaḍ be-or panekha,
ki ṿe-or panekha naṭatta–lanu,
Aḍonai Elohénu:
Torah veḥayyim,
ahaṿah vaḥeseḍ,
tseḍaḳah veraḥamim,
berakhah veshalom.
Vetoṿ beʿénékha (leṿarekhénu)
leṿarékh eṭ–(kol–)ʿammekha
Yisraél, beroṿ–ʿoz veshalom.

Barukh Attah Aḍonai
hameṿorékh
eṭ–ʿammo Yisraél
bashalom,
amén.

‘Amiḍah

...together in the light of Your face... This request conveys the intimacy with which we hope to receive blessing. Following the poetry of Tehillim 36:9: “In Your light do we see light,” we evoke here the image of Divine illumination to recall all that has come from the Light: Torah, life, love, justice, mercy, blessing, and peace. As we conclude the ‘Amiḍah, we cannot forget from where the blessing that we affirm comes, and that the ultimate result is nothing other than peace.

This language also provides a link between Bikat Kohanim and the last blessing of the ‘Amiḍah here. Birkat Kohanim relies on the phraseology of ‘lift up your face’, ‘have your face shine’ etc. Thus here too we use the combination of light and a concept of the Divine face to evoke blessing, wholeness, and peace.

STAND

שִׂים שָׁלוֹם טוֹבָה וּבְרָכָה,
חַיִּים, חֵן וָחֶסֶד
(צְדָקָה) וְרַחֲמִים עָלֵינוּ
וְעַל כָּל־יִשְׂרָאֵל עַמֶּךָ.
וּבָרְכֵנוּ אָבִינוּ כֻּלָּנוּ
יַחַד בְּאוֹר פָּנֶיךָ,
כִּי בְאוֹר פָּנֶיךָ נָתַתָּ־לָּנוּ,
יְיָ אֱלֹהֵינוּ,
תּוֹרָה וְחַיִּים,
אַהֲבָה וָחֶסֶד,
צְדָקָה וְרַחֲמִים,
בְּרָכָה וְשָׁלוֹם.
וְטוֹב בְּעֵינֶיךָ (לְבָרְכֵנוּ)
לְבָרֵךְ אֶת־(כָּל־)עַמְּךָ יִשְׂרָאֵל
בְּרוֹב־עֹז וְשָׁלוֹם.

בָּרוּךְ אַתָּה יְיָ,
הַמְבָרֵךְ
אֶת־עַמּוֹ יִשְׂרָאֵל
בַּשָּׁלוֹם,
אָמֵן.

Repetition ends here

May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

My *Elohim*,

keep my tongue from speaking ill
and my lips from words of falsehood.
And those who curse me, may my soul
be silent and my spirit like dust to all.
Open my mind to Your Torah, and
help my soul to pursue Your *mitsvoṭ*.
And all who rise against me for evil,
may they immediately see their design
as naught and their purpose defeated.
Do this for the sake of Your name,
Do this for the sake of Your right hand,
Do this for the sake of Your Torah
Do this for the sake of Your sanctity.
Save
with Your right hand and answer me.
May the words I speak and the thoughts
I think be acceptable before You,
יהוה my Rock and my Redeemer.

steps backwards...

May the One who makes peace in
the Heavens, in THEIR mercy make
BOW BOW BOW
peace for us and all Yisraél, *amén*.
LEFT RIGHT

Yihyu leratson imré–fi
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

Elohai,

netsor leshoni méra’
vesifṭoṭai midabbér mirmah,
velimḳalelai nafshi ṭiddom,
venafshi ke‘afar lakol–tihyeh.
Peṭaḥ libbi beṭoraṭekha,
ve-aḥaré mitsvoṭekha tirdof nafshi.
Vekhol–haḳamim ‘alai lera‘ah,
mehérah hafér ‘atsaṭam
veḳalḳél maḥashavtam.
‘Aséh lema‘an shemakh,
‘Aséh lema‘an yeminakh,
‘Aséh lema‘an toraṭakh,
Aséh lema‘an ḳeḍushshaṭakh.
Hoshi‘ah, yeminekha va‘anéni.
Yihyu leratson imré–fi,
vehegyon libbi lefanekha,
Aḍonai tsuri vego-ali.

‘Oseh shalom bimromav
hu yeraḥamav
ya‘aseh shalom ‘alénu
ve‘al kol–Yisraél, amén.

‘Amiḍah

Having spent the ‘Amiḍah using the power of language to praise and extol, bless and request – traditionally one concludes the private and personal ‘Amiḍah with a private and personal prayer. Any words in which one finds meaning can be inserted here. Since many may struggle to put their thoughts into words, or be overly self-critical of their personal petitions, we do include an example however, of the sort of personal prayer which should be appended to the ‘Amiḍah. This particular version is attributed by the Talmuḍ to Mar, son of Rayina (one of the last compilers of the Amoraic material in the Talmud.) Following the recitation of Mar’s personal prayer (or your own that is inserted in place of it), we conclude the ‘Amiḍah by stepping backwards (just as we began by stepping forward) and asking one last time, for peace.

STAND

יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגֹאֲלִי.

אֱלֹהַי,

נְצוֹר לְשׁוֹנִי מֵרָע,
וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה,
וְלִמְקַלְלַי נַפְשִׁי תִדֹּם,
וְנַפְשִׁי כֶּעָפָר לַכֹּל־תִּהְיֶה.
פְּתַח לִבִּי בְּתוֹרָתֶךָ,
וְאַחֲרֵי מִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי.
וְכָל־הַקָּמִים עָלַי לְרָעָה,
מְהֵרָה הָפֵר עֲצָתָם
וְקַלְקֵל מַחֲשַׁבְתָּם.
עֲשֵׂה לְמַעַן שְׁמָךְ,
עֲשֵׂה לְמַעַן יְמִינָךְ,
עֲשֵׂה לְמַעַן תּוֹרָתָךְ,
עֲשֵׂה לְמַעַן קְדֻשָּׁתָךְ.
הוֹשִׁיעָה
יְמִינְךָ וַעֲנֵנִי.
יִהְיוּ לְרָצוֹן אִמְרֵי־פִי
וְהֶגְיוֹן לִבִּי לְפָנֶיךָ,
יְיָ צוּרִי וְגוֹאֲלִי.

Take three

עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם
שמאל ימין
עָלֵינוּ, וְעַל כָּל־יִשְׂרָאֵל, אָמֵן.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe, who has
hallowed us with Their *mitsvoṭ*,
and has instructed us
to count the ʻOmer.

Today is
____ day[s] of the ʻOmer,
making ____ week[s]
and ___ [days].

For the conductor of strings, a psalm and a song: *Elohim*, be gracious to us and bless us – May Your face shine on us, *selah*. To know Your ways on Earth, and Your salvation among all nations. Let nations thank You, *Elohim*, let all the nations thank You. Be happy and sing, Oh nations, for They will judge nations justly and be merciful to the communities of Earth, *selah*. Let nations thank You, *Elohim*, let all the nations thank You. Earth has given its produce! Bless us, *Elohim*, our *Elohim*! May *Elohim* bless us, and may all of Earth stand in awe of Them.

Barukh Attah Aḍonai
Elohénu melekh haʻolam
asher ḳiddeshanu bemitsvoṭav
vetsivvanu ʻal–sefiraṭ haʻomer.

Hayom
___ yamim/yom
laʻomer,
shehém
___ shaṿua'/shaṿuʻoṭ
ve/u___ [yamim].

Lamnatsséaḥ bin-ginoṭ, mizmor shir. Elohim, yeḥonnénu viṿarekhénu; ya-ér panav ittanu selah. Laḍaʻaṭ ba-arets darkekha; bekhol–goyim yeshuʻaṭekha. Yoḍukha ʻammim(!) Elohim; yoḍukha, ʻammim kullam. Yismeḥu virannenu, le-ummim ki–ṭishpot ʻammim mishor; ul-ummim(!) ba-arets tanḥém selah. Yoḍukha ʻammim(!) Elohim; yoḍukha, ʻammim kullam. Erets naṭenah yeṿulahh, yeṿarkhénu, Elohim Elohénu. Yeṿarekhénu Elohim, veyire-u oṭo, kol–afsé–arets.

Sefiraṭ ha‘Omer

Beginning on the second day of Pesaḥ, and continuing until Shavu‘ot, we are commanded to count each day, during which an offering of grain would have been brought in the ancient Temple. This period of time is known as the ‘Omer, after the grain offering. Shown here is the the formula typically used to count the days. It is as easy as saying (in Hebrew or English): Today is x days, making y week[s] and z day[s] of the ‘Omer.

Typically the ‘Omer is counted each evening, and in a synagogue will be done so as part of ‘Arviṭ. If one forgets to count a night, they can count the following day (without the blessing) and then continue on the following night with the blessing. The texts here before and after simply frame the ritual itself to give context.

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל־סְפִירַת הָעֹמֶר.

הַיּוֹם
___ יָמִים/יוֹם לָעֹמֶר,
שֶׁהֵם ___ שָׁבוּעַ/שָׁבוּעוֹת
וּ___ [יָמִים].

לַמְנַצֵּחַ בִּנְגִינֹת מִזְמוֹר שִׁיר:
אֱלֹהִים יְחָנֵּנוּ וִיבָרְכֵנוּ
יָאֵר פָּנָיו אִתָּנוּ סֶלָה:
לָדַעַת בָּאָרֶץ דַּרְכֶּךָ בְּכָל־גּוֹיִם יְשׁוּעָתֶךָ:
יוֹדוּךָ עַמִּים ׀ אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם:
יִשְׂמְחוּ וִירַנְּנוּ לְאֻמִּים כִּי־תִשְׁפֹּט עַמִּים
מִישֹׁר וּלְאֻמִּים ׀ בָּאָרֶץ תַּנְחֵם סֶלָה:
יוֹדוּךָ עַמִּים ׀ אֱלֹהִים יוֹדוּךָ עַמִּים כֻּלָּם:
אֶרֶץ נָתְנָה יְבוּלָהּ יְבָרְכֵנוּ אֱלֹהִים אֱלֹהֵינוּ:
יְבָרְכֵנוּ אֱלֹהִים וְיִירְאוּ אוֹתוֹ
כָּל־אַפְסֵי־אָרֶץ:

Our Parent,
Our Sovereign...

...we have made mistakes
so be merciful to us,

...we have no sovereign
other than You,

...do this for Your name's sake,

...renew the year upon us,

...invalidate all wicked and
harsh decrees from upon us,

...invalidate all our haters' thoughts,

...corrupt our enemies' counsel,

...wrap-up all the pain
and accusations against us,

...cease plague, violence, evil,
hunger, captivity, shame,
destruction and disease,
evil impulse and horrible
sicknesses from the
children of Your covenant,

...send complete healing to all the
sick amongst Your people,

...prevent plague on Your inheritance,

...note that we are dust,

...forgive and erase all our misdeeds,

...tear up our indictment,

...wipe away all our binding
agreements with great mercy,

...ignore and cast away our
crimes from before Your eyes,

Aṿinu Malkénu...

...ḥatanu lefanekha raḥem ʻalénu,

...én lanu melekh ella Attah,

...ʻaseh ʻimmanu lemaʻan shemekha,

...ḥaddésh ʻalénu shanah toṿah,

...battél méʻalénu
kol–gezéroṭ kashoṭ veraʻoṭ.

...battél maḥsheṿoṭ sone-énu,

...hafer ʻatsaṭ o-yeṿénu,

...kalleh kol–tsar umastin méʻalénu,

...kallah ḍeṿer veḥereṿ veraʻaṿ
ushṿi uṿizzah umash-ḥiṭ
umaggéfah (veyétser hara'
veḥola-im raʻim) mibbené
ṿeriṭekha,

...shelaḥ refu-ah shelémah
le(khol–)ḥolé ʻammekha,

...mena' maggefah minnaḥalaṭekha,

...zakhor ki ʻafar anaḥnu,

...meḥol uslaḥ lekhol ʻavonoṭénu,

(...kera' ro-a' gezar dinénu,)

(...meḥok beraḥamekha
harabbim kol–shitré ḥoṿoṭénu,)

(...meḥéh vehaʻaṿer
peshaʻénu minegeḍ ʻénekha,)

אָבִינוּ מַלְכֵּנוּ

חָטָאנוּ לְפָנֶיךָ רַחֵם עָלֵינוּ:

אָבִינוּ מַלְכֵּנוּ אֵין לָנוּ מֶלֶךְ אֶלָּא אָתָּה:

אָבִינוּ מַלְכֵּנוּ עֲשֵׂה עִמָּנוּ לְמַעַן שְׁמֶךָ:

אָבִינוּ מַלְכֵּנוּ חַדֵּשׁ עָלֵינוּ שָׁנָה טוֹבָה:

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מֵעָלֵינוּ
כָּל־גְּזֵרוֹת קָשׁוֹת וְרָעוֹת:

אָבִינוּ מַלְכֵּנוּ בַּטֵּל מַחְשְׁבוֹת שׂנְאֵינוּ:

אָבִינוּ מַלְכֵּנוּ הָפֵר עֲצַת אוֹיְבֵינוּ:

אָבִינוּ מַלְכֵּנוּ כַּלֵּה כָּל־צַר וּמַשְׂטִין מֵעָלֵינוּ:

אָבִינוּ מַלְכֵּנוּ כַּלֵּה דֶּבֶר וְחֶרֶב וְרָעָה וְרָעָב
וּשְׁבִי וּבִזָּה וּמַשְׁחִית וּמַגֵּפָה (וְיֵצֶר
הָרָע וְחוֹלָאִים רָעִים) מִבְּנֵי בְרִיתֶךָ:

אָבִינוּ מַלְכֵּנוּ שְׁלַח רְפוּאָה
שְׁלֵמָה לְ(כָל־)חוֹלֵי עַמֶּךָ:

אָבִינוּ מַלְכֵּנוּ מְנַע מַגֵּפָה מִנַּחֲלָתֶךָ:

אָבִינוּ מַלְכֵּנוּ זָכוּר כִּי עָפָר אֲנָחְנוּ:

אָבִינוּ מַלְכֵּנוּ מְחוֹל וּסְלַח לְכָל עֲוֹנוֹתֵינוּ:

(אָבִינוּ מַלְכֵּנוּ קְרַע רֹעַ גְּזַר דִּינֵנוּ:)

(אָבִינוּ מַלְכֵּנוּ מְחוֹק בְּרַחֲמֶיךָ
הָרַבִּים כָּל־שִׁטְרֵי חוֹבוֹתֵינוּ:)

(אָבִינוּ מַלְכֵּנוּ מְחֵה
וְהַעֲבֵר פְּשָׁעֵינוּ מִנֶּגֶד עֵינֶיךָ:)

Avinu Malkénu

During the Ten Days of Repentance (between Rosh haShanah and Yom haKippurim), Avinu Malkénu is said following the 'Amiḍah. Some communities omit it on Shabbaṭ, others omit only the verses in blue.

If said privately, Avinu Malkénu should be considered to be a prayer like those of Teḥinoṭ or of Mar Raḳina following the 'Amiḍah. That is, that the particular list found here is only one possible configuration. The individual worshipper is encouraged, as always, to personalise the prayers. Thus, it is fitting to add your own lines which begin Avinu Malkénu... What petitions would you include in this annual litany? What, as we approach a new year, has been unsaid?

...inscribe us in the Book of Good Life,

...inscribe us in the Book
of the Righteous and Pious,

...inscribe us in the Book
of the Upright and Uncorrupted,

...inscribe us in the Book of Good
and Sustainable Livelihood,

...inscribe us in the Book of Forgetting,
Forgiveness, and Fulfilment,

...inscribe us in the Book
of Redemption and Rescue,

...remember us for good before You,

...cultivate our rescue soon,

...lift the horn of Your people *YisraÉl*,

...lift the horn of your Anointed,

...be gracious to us and answer us,

...return us through complete
repentance before You,

...hear our voices, be gracious
and merciful with us,

...do it for your sake, not for ours,

...accept with mercy
and desire our prayers,

...don't leave us with an empty
reply, as we stand before **You**.

...koṭṿénu beséfer ḥayyim toṿim,

*...koṭṿénu beséfer tsaddikim
vaḥasiḍim,*

*...koṭṿénu beséfer yesharim
uṭmimim,*

*...koṭṿénu beséfer parnasah
vekhalkah toṿah,*

*...koṭṿénu beséfer meḥelah
usliḥah vekhapparah*

...koṭṿénu beséfer ge-ullah vishu'ah,

*...zokherénu bezikhron toṿ
milefanekha,*

...hatsmaḥ lanu yeshu'ah bekaroṿ,

...harém keren YisraÉl 'ammekha,

...veharém keren meshiḥekha,

(...ḥonnénu va'anénu,)

*...haḥazirénu bitshuṿah shelémah
lefanekha,*

*...shema' kolénu ḥus veraḥem
'alénu,*

*... 'aseh lema'anakh im lo
lema'anénu,*

*...kabbél beraḥamim uṿratson eṭ
tefillaṭénu,*

...al teshiṿénu rékam millefanekha.

אָבִֽינוּ מַלְכֵּֽנוּ כָּתְבֵֽנוּ בְּסֵֽפֶר חַיִּים טוֹבִים׃

אָבִֽינוּ מַלְכֵּֽנוּ כָּתְבֵֽנוּ בְּסֵֽפֶר
צַדִּיקִים וַחֲסִידִים׃

אָבִֽינוּ מַלְכֵּֽנוּ כָּתְבֵֽנוּ בְּסֵֽפֶר
יְשָׁרִים וּתְמִימִים׃

אָבִֽינוּ מַלְכֵּֽנוּ כָּתְבֵֽנוּ בְּסֵֽפֶר
פַּרְנָסָה וְכַלְכָּלָה טוֹבָה׃

אָבִֽינוּ מַלְכֵּֽנוּ כָּתְבֵֽנוּ בְּסֵֽפֶר
מְחִילָה וּסְלִיחָה וְכַפָּרָה׃

אָבִֽינוּ מַלְכֵּֽנוּ כָּתְבֵֽנוּ בְּסֵֽפֶר גְּאֻלָּה וִישׁוּעָה׃

אָבִֽינוּ מַלְכֵּֽנוּ זָכְרֵֽנוּ בְּזִכְרוֹן טוֹב מִלְּפָנֶֽיךָ׃

אָבִֽינוּ מַלְכֵּֽנוּ הַצְמַח לָֽנוּ יְשׁוּעָה בְּקָרוֹב׃

אָבִֽינוּ מַלְכֵּֽנוּ הָרֵם קֶֽרֶן יִשְׂרָאֵל עַמֶּֽךָ׃

אָבִֽינוּ מַלְכֵּֽנוּ וְהָרֵם קֶֽרֶן מְשִׁיחֶֽךָ׃

(**אָבִֽינוּ מַלְכֵּֽנוּ** חָנֵּֽנוּ וַעֲנֵֽנוּ׃)

אָבִֽינוּ מַלְכֵּֽנוּ הַחֲזִירֵֽנוּ
בִּתְשׁוּבָה שְׁלֵמָה לְפָנֶֽיךָ׃

אָבִֽינוּ מַלְכֵּֽנוּ שְׁמַע קוֹלֵֽנוּ חוּס וְרַחֵם עָלֵֽינוּ׃

אָבִֽינוּ מַלְכֵּֽנוּ עֲשֵׂה לְמַעַנְךָ אִם לֹא לְמַעֲנֵֽנוּ׃

אָבִֽינוּ מַלְכֵּֽנוּ קַבֵּל בְּרַחֲמִים
וּבְרָצוֹן אֶת־תְּפִלָּתֵֽנוּ׃

אָבִֽינוּ מַלְכֵּֽנוּ אַל תְּשִׁיבֵֽנוּ רֵיקָם מִלְּפָנֶֽיךָ׃

Avinu Malkénu

...inscribe us in the Book of... *This series of lines in Avinu Malkénu references the idea of a series of Heavenly tomes, each of which contains the list of the living, dead, righteous, etc. The imagery of a book is central to the Yamim Nora-im, but it is always understood as a metaphor. Rabbinic Judaism, with its insistence on literacy, often has used the image of a ledger to conceive of morality. In Pirké Avot, Rabbi Akiva teaches:*

"Everything is given against collateral, and a net spread over the living. The store is open, the storekeeper offers credit, but the ledger is open and the hand writes. Whoever wishes to borrow may borrow, but the collectors go round regularly every day..." (3:16)

Blessed are You, יהוה,
our *Elohim*, Sovereign of the
Universe, who sanctified us with
Their mitsvoṭ and commanded
us to light a Ḥanukkah lamp.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the
Universe, who performed
miracles for our ancestors during
these times, at this season.

❧ Before lighting for the first time:
Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe, who has
sustained us, established us, and brought us to
this season.

We light these lamps in honour of the miracles and the rescue and the mighty, reassuring, wondrous acts of salvation which You did for our ancestors during these times, at this season, effected through Your sacred priesthood. All of these eight days of Ḥanukkah, these lamps are sacred – we are not permitted to use their light, rather only to gaze at them – in order to show our thanks to Your name, and for Your miracles, and for Your wondrous deeds.

❧ Followed by Psalm 30 on page 247.

Barukh Attah Adonai
Elohénu melekh haʿolam
asher ḳiddeshanu bemitsvoṭav
vetsivvanu
lehaḍliḳ nér Ḥanukkah

Barukh Attah Adonai
Elohénu melekh haʿolam
asher ḳiddeshanu bemitsvoṭav
sheʿasah nissim la-aṿoṭénu
bayamim hahém
uṿazman hazeh

(Barukh Attah Adonai,
Elohénu melekh haʿolam,
sheheḥeyanu vekiyyemanu
vehiggiʿanu lazeman hazeh.)

Hanéroṭ halalu a(nah)nu maḍliḳin,
ʿal hanisim veʿal hapurḳan
veʿal hageṿuroṭ veʿal hateshuʿoṭ
veʿal hanifla-oṭ veʿal haneḥamoṭ
sheʿasiṭa la-aṿoṭénu
bayamim hahém uṿazeman hazeh,
ʿal yeḍé kohanekha haḳedoshim.
Vekhol–shemonaṭ yemé–Ḥanukkah,
hanéroṭ halalu ḳoḍesh hém,
ve-én lanu reshuṭ lehishtammésh bahem,
ella lir-oṭam bilṿaḍ,
keḍé lehoḍoṭ lishmekha, ʿal nissekha
veʿal yeshuʿaṭekha veʿal nifle-oṭekha.

Ḥanukkah

The central tefillah of Ḥanukkah is of course candle lighting. Lighting is followed by HaNerot Halalu (Soferim 20:6), the Ḥanukkah psalm, and a wide range of songs and piyyutim. Overleaf are two, Am Ne-emanai, by the famous Morrocan paytan R' David Bouzaglo and sung to Arabic folk melody Ya Umm al–'Abayah, and Ya Viene Hanuká, a new Ladino piyyut by Dr Gloria Joyce Ascher. And below is the classic Ocho Kandelikas, by Flory Jagoda.

Hanuka linda sta aki,
ocho kandelas para mi! Oh...
Beautiful *Ḥanuka* is here – 8 candles for me!

Una kandelika,	1 little candle,
dos kandelikas,	2 little candles,
tres kandelikas,	3 little candles,
kuatro kandelikas,	4 little candles,
sintyu kandelikas,	5 little candles,
sej kandelikas,	6 little candles,
siete kandelikas...	7 little candles,

ocho kandelas para mi!

Muchas fiestas vo fazer,
kon alegriyas y plazer! Oh...
Much festivity to enjoy, with partying and pleasure!

Los pastelikos vo kumer,
kon almendrikas y la myel! Oh...
Little pastries to eat, with almonds and honey!

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר חֲנֻכָּה:

בָּרוּךְ אַתָּה יהוה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁעָשָׂה נִסִּים לַאֲבוֹתֵינוּ
בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה:

Before lighting for the first time:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

הַנֵּרוֹת הַלָּלוּ אָ(נַחְ)נוּ מַדְלִיקִין,
עַל הַנִּסִּים וְעַל הַפֻּרְקָן וְעַל הַגְּבוּרוֹת
וְעַל הַתְּשׁוּעוֹת וְעַל הַנִּפְלָאוֹת וְעַל הַנֶּחָמוֹת,
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ בַּיָּמִים הָהֵם וּבַזְּמַן הַזֶּה,
עַל יְדֵי כֹּהֲנֶיךָ הַקְּדוֹשִׁים.
וְכָל־שְׁמוֹנַת יְמֵי־חֲנֻכָּה, הַנֵּרוֹת הַלָּלוּ
קֹדֶשׁ הֵם, וְאֵין לָנוּ רְשׁוּת לְהִשְׁתַּמֵּשׁ בָּהֶם,
אֶלָּא לִרְאוֹתָם בִּלְבָד, כְּדֵי לְהוֹדוֹת לִשְׁמֶךָ,
עַל נִסֶּיךָ וְעַל יְשׁוּעָתֶיךָ וְעַל נִפְלְאוֹתֶיךָ.

Followed by Psalm 30 on page 247.

My faithful nation, a people of believers,
Give thanks to יהוה
for THEIR love has won!

In the days of Mattityahu, old beloved of Yahh
Such a great story – the flock under his hand,
His children, dedicated, those born from him,
Went on their path, wearing his standard.

Against the power of Greece, Tsiyyon assaulted
יהוה observed from THEIR sacred heavens,
As warriors fell and the impure were stopped,
The proud brought low – master and servant both.

The weak were victors, the righteous triumphant
The pure were rejoicing, each with their loves,
They came to the Temple, singing a new song,
To the sacred *Él*, great in glory.

The pure oils, which the Greeks had defiled
The community of Kohanim rushed to their duties,
In joining a search, they found but one jar,
Just one night's worth would be provided.

Yet, seven were drawn from it, a mighty measure
For the blessing that rested on Their hand,
Lasted eight days – and ended in joy,
To the *Él* who is faithful – there's no other.

ʻAm ne-amanai zeraʼ emunai,
Hoḍu lAdonai ki g̣aṿar ḥasdo.

Bimé Mattiṭyah, zaḳén yeḍiḍ Yahh
Raṿ ʻaliliyyah p̣aḳaḍ tson yaḍo
Banav ḥanikhav, yots-é yerékhav
Halekhu ṿiḍrakhav, laṿeshu eṭ–maddo

ʻAm yavan taḳḳif, eṭ Tsiyyon hiṭḳif
VAdonai hishḳif, mishemé ḳodsho
Gibborim nafelu, utamém ḥadelu
Veg̣é-im shafelu, haraṿ ʻim ʻaṿdo

Ḥallashim naṭseḥu, tsaddiḳim tsaleḥu
Ut-horim sameḥu, ish umaḥamaddo
Ba-u lamiḳdash, sharu shir ḥadash
la-Él haniḳdash, g̣aḍol keṿoḍo

Ut-hor shemanim, timme-u yevanim
Uḳhal Kohanim, ḥash lehippaḳḍo
Uṿḥippus yaḥaḍ, matse-u p̣akh nikhḥaḍ
Raḳ laylah eḥaḍ, sippéḳ leṿaddo

ʻOḍ shivʻah mashekhah, middaṭo arekhah
Ki haberakhhah, shareṭah ʻal yaḍo
Yamim shemonah, gameru renanah
Le-Él emunah, én mibalʻaḍo

Ḥanukkah

Hanukía, bayla mi tía,
Hanuká, bayla mi bavá!

Afuera ya sta frío i eskuro –
Largas noches del invierno!
Ma no ulvidemos: la ora mas eskura
Es para amaneser!
Toda eskurina, podemos dezazer
Kon el nombre del Dyo!
Ya viene Hanuká!

Al tiempo muy eskuro de los Makabís
Fue el Templo desakrado,
Ma eyos pokos kon koraje,
lo rekonsakraron –
Izieron Hanuká!
El alzete de un día, ocho días ya turó
Kon el nombre del Dyo!
Ya viene Hanuká!

Ḥanukiya, my aunt is dancing,
Ḥanukkah, my grandmother is dancing

Outside it's cold and dark – Long nights of winter! But let us not forget: the darkest hour, Comes right before the dawn! All darkness we can dispel, With the name of Dyo! Ḥanukkah is coming!

In the very dark time of the Maccabees, The Temple was desecrated, But they, a few with courage, Rededicated it – They made Hanuka! The oil for one day lasted for eight days With the name of Dyo! Ḥanukkah is coming!

Dr Gloria Joyce Ascher

עַם נֶאֱמָנַי זֶרַע אֱמוּנַי,
הוֹדוּ לַייָ כִּי גָבַר חַסְדּוֹ

בִּימֵי מַתִּתְיָה, זָקֵן יְדִיד יָהּ
רַב עֲלִילִיָּה, פָּקַד צֹאן יָדוֹ
בָּנָיו חֲנִיכָיו, יוֹצְאֵי יְרֵכָיו
הָלְכוּ בִדְרָכָיו, לָבְשׁוּ אֶת־מַדּוֹ

עַם יָוָן תַּקִּיף, אֶת־צִיּוֹן הִתְקִיף
וַייָ הִשְׁקִיף, מִשְּׁמֵי קָדְשׁוֹ
גִּבּוֹרִים נָפְלוּ, וּטְמֵאִים חָדְלוּ
וְגֵאִים שָׁפְלוּ, הָרַב עִם עַבְדּוֹ

חַלָּשִׁים נָצְחוּ, צַדִּיקִים צָלְחוּ
וּטְהוֹרִים שָׂמְחוּ, אִישׁ וּמַחֲמַדּוֹ
בָּאוּ לַמִּקְדָּשׁ, שָׁרוּ שִׁיר חָדָשׁ
לָאֵל הַנִּקְדָּשׁ, גָּדוֹל כְּבוֹדוֹ

וּטְהוֹר שְׁמָנִים, טִמְּאוּ יְוָנִים
וּקְהַל כֹּהֲנִים, חָשׁ לְהִפָּקְדוֹ
וּבְחִפּוּשׂ יַחַד, מָצְאוּ פַּךְ נִכְחַד
רַק לַיְלָה אֶחָד, סִפֵּק לְבַדּוֹ

עוֹד שִׁבְעָה מֶשְׁכָה, מִדָּתוֹ אָרְכָה
כִּי הַבְּרָכָה, שָׁרְתָה עַל יָדוֹ
יָמִים שְׁמוֹנָה, גָּמְרוּ רְנָנָה
לְאֵל אֱמוּנָה, אֵין מִבַּלְעֲדוֹ

For the miracles,
the redemption,
the might,
and the salvation
and the wonders
and the comforts
which You wrought for
our ancestors
in those days
and in this time.

(on Ḥanukkah)
In the days of Mattiṭyahu ben Yoḥanan the Hasmonean High Priest and his sons, the evil Greek kingdom stood against Your people, Yisraél – to make them forget Your Torah and make them transgress Your statutes. But You, in Your great mercy stood with them in their time of trouble. You pleaded their cause and defended their case, exacting vengeance on them. You delivered the strong into the hands of the weak, the many into the hands of the few, the

ʻAl haNissim,
ʻal hapurḳan,
ʻal hageṿuroṭ,
veʻal hateshuʻoṭ,
veʻal hanifla-oṭ
veʻal haneḥamoṭ
sheʻasiṭa la-aṿoṭénu
bayamim hahém
uṿazeman hazeh.

Bimé Mattiṭyah ben–Yoḥanan
Kohén Gaḍol Ḥashmonai
uṿanav, kesheʻameḍah malkhuṭ
yevan hareshaʻah ʻal ʻammekha
Yisraél, leshakkeḥam miToraṭakh
ulha-aṿiram méḥuḳḳé retsonekha,
ve-Attah beraḥamekha harabbim,
ʻamaḍta lahem beʻéṭ tsaraṭam,
Raṿta eṭ–riṿam, danta eṭ–dinam,
naḳamṭa eṭ–niḳmaṭam; masarta
gibborim beyaḍ ḥallashim,
verabbim beyaḍ meʻattim,
urshaʻim beyaḍ tsaddiḳim,

עַל הַנִּסִּים,
עַל הַפֻּרְקָן,
עַל הַגְּבוּרוֹת,
וְעַל הַתְּשׁוּעוֹת,
וְעַל הַנִּפְלָאוֹת,
וְעַל הַנֶּחָמוֹת
שֶׁעָשִׂיתָ לַאֲבוֹתֵינוּ
בַּיָּמִים הָהֵם
וּבַזְּמַן הַזֶּה.

בחנוכה

בִּימֵי מַתִּתְיָה בֶּן־יוֹחָנָן כֹּהֵן גָּדוֹל
חַשְׁמוֹנָאִי וּבָנָיו, כְּשֶֽׁעָמְדָה מַלְכוּת
יָוָן הָֽרְשָׁעָה עַל עַמְּךָ יִשְׂרָאֵל,
לְשַׁכְּחָם מִתּוֹרָתֶךָ, וּלְהַֽעֲבִירָם
מֵחֻקֵּי רְצוֹנֶךָ, וְאַתָּה בְּרַֽחֲמֶיךָ
הָֽרַבִּים, עָֽמַדְתָּ לָהֶם בְּעֵת צָֽרָתָם:
רַֽבְתָּ אֶת־רִיבָם, דַּֽנְתָּ אֶת־דִּינָם,
נָֽקַמְתָּ אֶת־נִקְמָתָם; מָֽסַרְתָּ
גִּבּוֹרִים בְּיַד חַלָּשִׁים, וְרַבִּים בְּיַד
מְעַטִּים, וּרְשָׁעִים בְּיַד צַדִּיקִים,

STAND

‘Al haNissim

‘Al haNissim is a paragraph inserted into the ‘Amidah (as well as Birkaṭ haMazon) on two occasions: during the eight days of Ḥanukkah or on Purim. Since in total this is nine days of the year, ‘Al haNissim has been placed here separately.

...which You wrought for our ancestors... Ḥanukkah and Purim are similar in many ways: both are important parts of the Jewish ritual calendar which have no mention in the Torah, for both commemorate historical events which happened after the Torah was given. In the case of Purim, the story was early enough to be included in the canonisation of the Tana"kh, but the canon had been closed by the time of the events of Ḥanukkah (2nd c. BCE). Traditions which canonised biblical texts later, including Christianity, did preserve the Book of Maccabees. (cont).

guilty into the hands of the upright, the impure into the hands of the pure, the tyrants into the hands of those devoted to Your Torah. Through Your great and saving deliverance of Your people Yisraél until this very day, You made for Yourself a great and holy name in Your world. Then Your children came to the profaned shrine of Your house, cleared Your Temple, cleansed Your sanctuary, and kindled lights in its holy courts, instituting these eight days of praise and thanksgiving. And for the wonders and marvels that You performed for them, we thank Your great name, *selah.*

(on Purim)

In the days of Mordekhai and Estér in Shushan, the capital city, the wicked Haman rose up and sought to destroy, to murder, and to exterminate the Jews – young and old, women and children, in a single day, the thirteenth day of Aḍar, the twelfth month. Then through Your great mercy You frustrated Haman’s counsel and subverted his designs, causing them to recoil back on his own head, until he and his sons were hanged on the gallows. And for the wonders and marvels that You performed for them, we thank Your great name, *selah.*

utmé-im beyaḍ tehorim, vezéḍim beyaḍ ʻoseḳé Ṭoraṭekha, ulkha ʻasiṭa shém gaḍol veḳaḍosh beʻolamekha, ulʻammekha Yisraél ʻasiṭa teshuʻah geḍolah ufurḳan kehayom hazeh. Ve-aḥar kén ba-u ṿanekha liḍvir béṭekha, ufinnu eṭ–hékhalekha, vetiharu eṭ–miḳdashekha, vehiḍliku néroṭ beḥatsroṭ ḳoḍshekha, veḳaṿeʻu shemonaṭ yamim éllu behallel uṿhoḍa-ah, veʻasiṭa ʻimmahem nissim venifla-oṭ, venoḍeh leshimkha hagaḍol, selah.

Bimé Mordekhai ve-Estér beShushan habirah, kesheʻamaḍ ʻaléhem Haman harasha’ biḳḳésh lehashmiḍ, laharog̣ ul-abbéḍ eṭ–kol–haYehuḍim, minaʻar veʻaḍ zaḳén, taf venashim, beyom eḥaḍ, bishloshah ʻasar leḥoḍesh sheném ʻasar, hu ḥoḍesh aḍar, ushlalam laṿoz. Ve-Attah beraḥamekha harabbim héfarta eṭ–ʻatsaṭo, veḳilḳalta eṭ–maḥashaṿto, vahashéṿoṭa lo gemulo berosho, veṭalu oṭo ve-eṭ–banav ʻal haʻéts, veʻasiṭa ʻimmahem nés vafeleh, venoḍeh leshimkha hagaḍol, selah.

וּטְמֵאִים בְּיַד טְהוֹרִים, וְזֵדִים בְּיַד
עוֹסְקֵי תוֹרָתֶךָ, וּלְךָ עָשִׂיתָ שֵׁם
גָּדוֹל וְקָדוֹשׁ בְּעוֹלָמֶךָ, וּלְעַמְּךָ
יִשְׂרָאֵל עָשִׂיתָ תְּשׁוּעָה גְדוֹלָה
וּפֻרְקָן כְּהַיּוֹם הַזֶּה. וְאַחַר כֵּן בָּאוּ
בָנֶיךָ לִדְבִיר בֵּיתֶךָ, וּפִנּוּ
אֶת־הֵיכָלֶךָ, וְטִהֲרוּ אֶת־מִקְדָּשֶׁךָ,
וְהִדְלִיקוּ נֵרוֹת בְּחַצְרוֹת קָדְשֶׁךָ,
וְקָבְעוּ שְׁמוֹנַת יָמִים אֵלּוּ בְּהַלֵּל
וּבְהוֹדָאָה, וְעָשִׂיתָ עִמָּהֶם נִסִּים
וְנִפְלָאוֹת, וְנוֹדֶה לְשִׁמְךָ הַגָּדוֹל,
סֶלָה.

בפורים

בִּימֵי מָרְדְּכַי וְאֶסְתֵּר בְּשׁוּשַׁן
הַבִּירָה, כְּשֶׁעָמַד עֲלֵיהֶם הָמָן
הָרָשָׁע, בִּקֵּשׁ לְהַשְׁמִיד, לַהֲרֹג
וּלְאַבֵּד אֶת־כָּל־הַיְּהוּדִים, מִנַּעַר
וְעַד זָקֵן, טַף וְנָשִׁים, בְּיוֹם אֶחָד,
בִּשְׁלוֹשָׁה עָשָׂר לְחֹדֶשׁ שְׁנֵים
עָשָׂר, הוּא חֹדֶשׁ אֲדָר, וּשְׁלָלָם
לָבוֹז. וְאַתָּה בְּרַחֲמֶיךָ הָרַבִּים
הֵפַרְתָּ אֶת־עֲצָתוֹ, וְקִלְקַלְתָּ
אֶת־מַחֲשַׁבְתּוֹ, וַהֲשֵׁבוֹתָ לּוֹ גְּמוּלוֹ
בְּרֹאשׁוֹ, וְתָלוּ אוֹתוֹ וְאֶת־בָּנָיו
עַל הָעֵץ, וְעָשִׂיתָ עִמָּהֶם נֵס וָפֶלֶא,
וְנוֹדֶה לְשִׁמְךָ הַגָּדוֹל סֶלָה.

STAND

‘Al haNissim

(cont.) Both of these festivals also share a difference in practice: because neither can be said to be commanded deOraiṭa (from the Torah), neither has any work restrictions. Additionally, both celebrate and commemorate quite ‘mundane’ human history.

In the case of Ḥanukkah, the victory of Yehuḍah haMakkabbi and his family in leading a guerilla uprising against the Seleucid occupiers of the Land of Yisraél is assumed to be a matter of Divine intervention. In the case of Purim, in which an evil political leader, Haman (Boo!), sought to execute nothing less than genocide, we attribute the failure of Haman’s plans to Divine influence (although יהוה *is not mentioned once in Estér). For the siddur, we retell each of these stories whenever we recite ‘Al haNissim, with the paragraphs that follow it here.*

In the Home
בבית

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who sanctified us with Their mitsvoṭ
about the mitsvah of Éruṿ.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who sanctified us with Their mitsvoṭ
and commanded us to separate Ḥallah.

Barukh Attah Adonai
Eloh̲é̲nu melekh haʿolam
asher ḳiddeshanu bemitsvoṭav
ʿal–mitsvaṭ ʿéruṿ.

Barukh Attah Adonai
Eloh̲é̲nu melekh haʿolam
asher ḳiddeshanu bemitsvoṭav
vetsivv̲a̲nu lehafrish ḥallah.

In the Home

This appendix contains all the home ceremonies required for Shabbaṭ and Yom Toṿ meals, and a lengthy selection of songs from different traditions and through history. Some are pizmonim primarily to be sung at the table, others are bakashoṭ to be sung before services, but these categories are not strict. It closes with Haṿdalah.

There is no better introduction than the blessings below: one over the establishment of an ‘éruṿ taṿshilin, a shared communal space established via shared cooked food, and the other over the commandment to separate Ḥallah dough. The centre of the home is the hearth, and food and the laws of food are essential to a Jewish life. While Jewish life is often seen to be in the synagogue, the real heart of a life of Torah and mitsvoṭ is at home, and often, in the kitchen. Many Sefaradi communities have taken great pride in the rituals and customs around home-life, and particularly around food and fellowship. Perhaps this Ladino proverb sums it up:

El comer y el arrascar, es todo al empezar!
Eating is like scratching yourself – once you start, you can’t stop!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, עַל־מִצְוַת עֵרוּב.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַפְרִישׁ חַלָּה.

Upon fulfilling the commandment
that You commanded us,
to kindle lights on holy days,
may it be Your will
יהוה our *Dyo*
and *Dyo* of our ancestors,
that You make grow in my home:
light of joy and blessing and peace,
and lives good and bright,
that You illuminate our souls
with the light of Your faces,
and joy in our family.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the
Universe, who sanctified us
with THEIR mitsvoṭ
and commanded us
to light a lamp
for Shabbaṭ.

On Yom Tov, substitute:
...for (Shabbaṭ and) Yom Tov.

Por afirmar la enkomendansa
ke nos enkomendates,
por ensender kandela
en dias santos,
sea veluntad de ti,
Adonai nuestro Dyo
i Dyo de nuestros padres,
ke muchigues en mi kaza
luz de alegría y bendisyón y paz,
i vidas buenas y klaras,
i arelumbres nuestras almas
kon luz de tus fases,
i alegría en nuestra famiya.

Barukh Attah Adonai
Elohénu melekh ha'olam
asher ḳiddeshanu
bemitsvoṭav,
vetsivvanu
lehaḍlik nér
shel shabbaṭ.

(shel (Shabbaṭ ve)*Yom Tov)*

Lighting Candles

The Ladino meditation here was recorded by Allegra ben-Melekh, a Ladino-speaking poet born in Turkey in 1920 who fled to Netanya, and was translated by Dr. Gloria Joyce Ascher, also a Ladino-speaking poet, whose family left Turkey for New York. This poem is part of a large and diverse genre of personal, often vernacular prayers written by women and often passed on in families. These prayers would sometimes be published in collections, but most often instead formed (and form) a folk-liturgy independent from the normative text of the siddur – but one filled by women's voices. Allegra ben–Melekh's is one of the few collecitons of such prayers in Ladino we have. It is not to be taken as a prescriptive text, but rather is one woman's recollection and rendition of the intimate personal moment of setting an intention to welcome Shabbaṭ.

(פור אפ̄ירמאר לה אינקומינדאנסה
קי נוס אינקומינדאתיס
פור אינסינדיר קאנדילה
אין דיאס סאנתוס,
סיאה ב̄ולונתאד די תי יְיָ נואיסתכו דייו
אי דייו די נואיסכוס פאדכיס
קי מוג̄יגואיס אין מי כאזה
לוז די אליגכיאה אי ב̄ינדיסיון אי פאז
אי ב̄ידאס בואינאס אי כלאכאס
אי אכילומבכים נואיסתכאס אלמאס
קון לוז די עוס פ̄אסיס
אי אליגכיאה אין נואיסתכה פ̄אמיאה.)

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵֽינוּ מֶֽלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָֽׁנוּ בְּמִצְוֹתָיו,
וְצִוָּֽנוּ לְהַדְלִיק נֵר
שֶׁל שַׁבָּת.

❧ *On Yom Tov, substitute:*

On Shabbat
שֶׁל (שַׁבָּת וְ)יוֹם טוֹב.

May Elohim
make you like Efrayim
and like Menashsheh;
like Maḥlah, Noʻah,
Ḥoglah, Milkah and
Tirtsah.

May יהוה
bless you and guard you.

May יהוה
shine Their face upon
you and grace you.

May יהוה
lift up Their face to you
and grant you
peace.

Yesimkha/simékh/simkhe
Elohim
ke-Efrayim vekhiMnashsheh,
keMaḥlah, Noʻah,
veḤoglah uMilkah
veTirtsah.

Yeyarekhekha
Ạdonai
veyishmerekha.

Ya-ér
Ạdonai
panav élekha
viḥunnekka.

Yissa
Ạdonai
panav élekha
veyasém lekha
shalom.

Children’s Blessing

This is a synthesis of two blessings from Torah – one, the Kohanim over the Bené Yisraél, the other, Ya‘aḳov over his grandchildren.

...like Efrayim and like Menashsheh [Beréshit 48:20]. In contrast to many places where we invoke the Ayoṭ, parents, here we invoke Efrayim and Menashsheh, who we see as children and siblings – more relatable role models for our children.

Accordingly, we have added like Maḥlah, No‘ah, Ḥoglah, Milkah and Tirtsah [Bamidbar 27:1]. These are the Benoṭ Tselofeḥad, five sisters who famously stood up in front of the full Bené Yisraél to petition for fair inheritance. Mosheh took their case to HaKadosh Barukh Hu, who decreed Mosheh should change the law in their favour.

In common between these sets of children is their confidence and self-assuredness – whether in Egypt, or amongst their own people.

One may however prefer to subsitute according to common minhag, *keSarah, Riḳkah, Raḥel veLéah.*)

יְשִׂימְךָ/מֵךְ/מֶךְ אֱלֹהִים
כְּאֶפְרַיִם וְכִמְנַשֶּׁה
כְּמַחְלָה נֹעָה
וְחָגְלָה וּמִלְכָּה וְתִרְצָה:

יְבָרֶכְךָ
יְהוָה
וְיִשְׁמְרֶךָ:

יָאֵר
יְהוָה ׀
פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ:

יִשָּׂא
יְהוָה ׀
פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ
שָׁלוֹם:

Hello there,
ministering angels...
Come in peacefully,
messengers of peace...
Bless me peacefully,
messengers of peace...
Dwell peacefully,
messengers of peace...
Leave peacefully,
messengers of peace...

...Messengers of the Highest,
from the Sovereign,
who rules
over all other rulers,

the Holy
Blessed
one.

For THEIR angels will escort you, to
guard you in all your paths. יהוה will
guard your going out and your coming
back – from now until forever.

Shalom ʿalékhem
mal-akhé hasharéṭ...
Bo-akhem leshalom
mal-akhé hashalom...
Barekhuni leshalom
mal-akhé hashalom...
Beshiṿtekhem leshalom
mal-akhé hashalom...
Betséṭekhem leshalom
mal-akhé hashalom...

...mal-akhé ʿelyon,
mimelekh
malkhé hamelakhim

haḲadosh
Barukh
Hu.

Ki mal-akhav yetsavveh-lakh,
lishmorkha bekhol–derakhekha.
Adonai yismor–tsétekha,
méʿattah veʿad ʿolam.

שָׁלוֹם עֲלֵיכֶם מַלְאֲכֵי הַשָּׁרֵת...

בּוֹאֲכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם...

בָּרְכוּנִי לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם...

בְּשִׁבְתְּכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם...

בְּצֵאתְכֶם לְשָׁלוֹם מַלְאֲכֵי הַשָּׁלוֹם...

...מַלְאֲכֵי עֶלְיוֹן,

מִמֶּלֶךְ מַלְכֵי הַמְּלָכִים

הַקָּדוֹשׁ

בָּרוּךְ הוּא:

כִּי מַלְאָכָיו יְצַוֶּה־לָּךְ לִשְׁמָרְךָ בְּכָל־דְּרָכֶיךָ׃
יְיָ יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ מֵעַתָּה וְעַד־עוֹלָם׃

Shalom ‘Alékhem

Shalom Alékhem is one of the best known Friday-night piyyutim and is often sung at the beginning of the meal, prior to reciting Ḳiddush and haMotsi. Like many other liturgical aspects of Friday evening prayers, Shalom Alékhem was introduced by the mystical community of 16th century Tsefaṭ in modern-day Israel.

The text is based on an idea explained in the Talmud, that when one walks home from synagogue on Friday night, two angels accompany them (a good one and a bad one). They have a look in the windows and if everything is prepared for Shabbaṭ, the good angel blesses the home and the bad angel has to answer ‘amén’ – but if it is not ready, then the reverse occurs. (Bavli Shabbaṭ 119b)

Farḥat–Ḥayil, mi yimtsa?

In preparation for the piyyut Ésheṭ–Ḥayil, praising both the Divine and human feminine, meet Farḥat, contributed by an anonymous artist. She is a composite image formed of real world artefacts.

Farḥat is named after both Farḥa "Flora" Sassoon, a learned scholar and philanthropist of Baghdadi-Indian heritage, and Farḥat "Florence" Ezekiel, one of the trailblazing women stars of Bollywood under her stage name Nadira. In her portrait, Farḥat clutches both her sari (from the Bene Israel community) and a Torah case (silver, and imported from China), in front of a Cochini wedding-saree-turned-Yom Kippur parokhet (Torah curtain) indicating India as a site of vibrant cultural collision and exchange. Her body is formed from an Amrita Sher-gil self portrait, pointing to several ways one can be Jewish and South Asian, with a crown on one's head. Perhaps South Asian and Kurdish Jewry, who both utilize nose rings as decoration, took this verse from Yeḥezkel to heart:

> *I put a ring in your nose, and earrings in your ears,*
> *and a splendid crown on your head. (Yeḥezkel 16:12)*

Who can find a fierce woman?
Her worth would be more than pearls!
Her husband's mind is at ease – what a treasure!
She repays him for good (and not bad) all Her life!
She seeks wool and flax – Her hands want work.
Like a merchant's ship, She brings bread from afar,
She wakes before dawn to fix food for Her family,
She is clever in taking profits from the field – from
Her investments you could plant a vineyard!
She ties a weightbelt on Her hips, bracing Her arms,
She has good taste, but Her lamp shines all night,
Her hands fly to the distaff, palms on the spindle,
She reaches for the poor, She embraces the needy,
Her family isn't scared of snowshowers –
for all of Her household is clothed in crimson.
She makes Herself carpets clothed in purple linen,
Her husband is well-known among the nobility,
She makes sheets and sells them –
She even gives a girdle to the Canaanite.
She is clothed in *tefillin* and *tallit*,
She cackles at the day of death.
She opens her mouth wisely –
with Torah of love upon her tongue.
She observes the *Halakhoṭ* of her household –
not eating the bread of laziness.
Her children, husband, and followers,
all rise up and praise her.
Many girls make themselves fierce,
but You are higher than all of them.
Grace lies and beauty fades –
but a woman in awe of יהוה is praiseworthy.
Give Her what's Her's
and let Her deeds be praised among the gates!

Éshеṭ–hayil mi yimtsa,
veraḥoḳ mip̣ininim mikhrahh.
Bataḥ bahh léṿ ba'lahh, veshalal lo yeḥsar.
Gemalaṭ-hu toṿ velo–ra', kol yemé ḥayyeha.
Dareshah tsemer ufishtim, vata‘as beḥéfets kap̣eha.
Hayeṭah ka-oniyyoṭ soḥér, mimerḥaḳ taṿi laḥmahh.
Vataḳam be‘oḍ laylah
vetittén teref leṿéṭahh, veḥoḳ lena‘aroṭeha.
Zamemah saḍeh vatiḳḳaḥéhu,
mip̣eri khapp̣eha nate‘ah karem.
Ḥag̣erah be‘oz moṭneha, vate-ammets zero‘oṭeha.
Ta‘amah ki–toṿ saḥrahh,
lo–yikhbeh ṿalaylah nérahh.
Yaḍeha shilleḥah ṿakishor,
vekhapp̣eha tamekhu falekh.
Kappahh p̣aresah le‘ani,
veyaḍeha shulleḥah la-eṿyon.
Lo–tira leṿéṭahh mishaleg̣,
ki khol–béṭahh laṿush shanim.
Marṿaddim ‘aseṭah–lahh,
shésh ve-argaman leṿushahh.
Noḍa' bashe‘arim ba'lahh,
beshiṿto ‘im–ziḳné–arets.
Saḍin ‘aseṭa vaṭimkor,
vaḥag̣or naṭenah lakena‘ani.
‘Oz–vehaḍar leṿushahh, vatisḥaḳ leyom aḥaron.
Piha p̣aṭeḥah ṿeḥokhmah,
veṭoraṭ ḥeseḍ ‘al–leshonahh.
Tsofiyyah halikhoṭ béṭahh, veleḥem ‘atsluṭ lo tokhél.
Ḳamu ṿaneha vaye-asheruha,
ba'lahh vayehalelahh.
Rabboṭ banoṭ ‘asu hayil, ve-at ‘aliṭ ‘al–kullanah.
Sheḳer haḥén veheṿel hayofi,
ishshah yir-aṭ–Adonai hi tiṭhallal.
Tenu–lahh mip̣eri yaḍeha,
vehaleluha ṿashe‘arim ma‘aseha.

אֵשֶׁת־חַיִל מִי יִמְצָא
וְרָחֹק מִפְּנִינִים מִכְרָהּ׃

בָּטַח בָּהּ לֵב בַּעְלָהּ   וְשָׁלָל לֹא יֶחְסָר׃
גְּמָלַתְהוּ טוֹב וְלֹא־רָע   כֹּל יְמֵי חַיֶּיהָ׃
דָּרְשָׁה צֶמֶר וּפִשְׁתִּים   וַתַּעַשׂ בְּחֵפֶץ כַּפֶּיהָ׃
הָיְתָה כָּאֳנִיּוֹת סוֹחֵר   מִמֶּרְחָק תָּבִיא לַחְמָהּ׃
וַתָּקָם ׀ בְּעוֹד לַיְלָה וַתִּתֵּן טֶרֶף לְבֵיתָהּ וְחֹק לְנַעֲרֹתֶיהָ׃
זָמְמָה שָׂדֶה וַתִּקָּחֵהוּ   מִפְּרִי כַפֶּיהָ נָטְעָה כָּרֶם׃
חָגְרָה בְעוֹז מָתְנֶיהָ   וַתְּאַמֵּץ זְרוֹעֹתֶיהָ׃
טָעֲמָה כִּי־טוֹב סַחְרָהּ   לֹא־יִכְבֶּה בַלַּיְלָה נֵרָהּ׃
יָדֶיהָ שִׁלְּחָה בַכִּישׁוֹר   וְכַפֶּיהָ תָּמְכוּ פָלֶךְ׃
כַּפָּהּ פָּרְשָׂה לֶעָנִי   וְיָדֶיהָ שִׁלְּחָה לָאֶבְיוֹן׃
לֹא־תִירָא לְבֵיתָהּ מִשָּׁלֶג כִּי כָל־בֵּיתָהּ לָבֻשׁ שָׁנִים׃
מַרְבַדִּים עָשְׂתָה־לָּהּ   שֵׁשׁ וְאַרְגָּמָן לְבוּשָׁהּ׃
נוֹדָע בַּשְּׁעָרִים בַּעְלָהּ   בְּשִׁבְתּוֹ עִם־זִקְנֵי־אָרֶץ׃
סָדִין עָשְׂתָה וַתִּמְכֹּר   וַחֲגוֹר נָתְנָה לַכְּנַעֲנִי׃
עֹז־וְהָדָר לְבוּשָׁהּ   וַתִּשְׂחַק לְיוֹם אַחֲרוֹן׃
פִּיהָ פָּתְחָה בְחָכְמָה   וְתוֹרַת חֶסֶד עַל־לְשׁוֹנָהּ׃
צוֹפִיָּה הֲלִיכוֹת בֵּיתָהּ   וְלֶחֶם עַצְלוּת לֹא תֹאכֵל׃
קָמוּ בָנֶיהָ וַיְאַשְּׁרוּהָ   בַּעְלָהּ וַיְהַלְלָהּ׃
רַבּוֹת בָּנוֹת עָשׂוּ חָיִל   וְאַתְּ עָלִית עַל־כֻּלָּנָה׃
שֶׁקֶר הַחֵן וְהֶבֶל הַיֹּפִי   אִשָּׁה יִרְאַת־יְיָ הִיא תִתְהַלָּל׃
תְּנוּ־לָהּ מִפְּרִי יָדֶיהָ   וִיהַלְלוּהָ בַשְּׁעָרִים מַעֲשֶׂיהָ׃

*Éshe*ṭ*–H̱ayil*

She is clothed in tefillin and tallit...
Literally 'she is clothed in strength and beauty,' however the Rishon leTsiyyon HaRav Yisraél Algazi of Izmir, Chief Rabbi of Jerusalem in the 18th Century, said on this line:

> *This means that she wears tefillin and tallit, [since] they are called 'strength' and 'beauty'*
> *[Yom Tov deRabbanan 87b]*

From where does he derive this?

First from Berakhot 6a:

> *"יהוה has sworn by Their right hand, and by the arm of Their strength"*
> *[Yesha'yahu 62:8].*
> *Since it is Their left arm,*
> *'strength' must refer to tefillin. [abr.]*

Secondly from Midrash Tehillim:

> *"Let Your work be seen by Your servants, Your beauty by their children" [90:16]*
> *Since when one looks at tsitsit, what one sees is the beauty of the Shekhinah, 'beauty' must refer to tallit. [abr.]*

The derashah continues from here to the end of the poem, and uses each phrase as a springboard to a different halakhic precedent or piece of reasoning, as R' Algazi outlines an argument permitting and even encouraging women to wear tefillin and tallitot, in a little known but powerful text.

Day Six:

The heavens and the Earth and all their retinue were completed. *Elohim* finished all Their work, everything they did, on the seventh day. *Elohim* blessed the seventh day and sanctified it, for on it, They rested from all of Their work which creating had required *Elohim* to do.

On Yom Tov, continue on page 696.

Attention: To life!

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who creates the vine's fruit.

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has sanctified us with Their mitsvoṭ and desired from us and from the sacred Shabbaṭ that we are endowed in love and desire – Shabbaṭ, which is a memorial for the work of Creation, for the day is the first of all the sacred occasions, a memory of the exodus from Mitsrayim. Out of all people, you chose us, and made us holy, and you've given us Your sacred Shabbaṭ with love and desire.

Blessed are You, יהוה,
who sanctifies Shabbaṭ.

Yom hashishshi:
Vaykhulu hashamayim veha-arets
vekhol–tseṿa-am.
Vaykhal Elohim bayom hashevi'i,
melakhto asher 'asah;
vayishboṭ bayom hashevi'i,
mikol–melakhto asher 'asah.
Vayṿarekh Elohim eṭ-yom hashevi'i,
vayḳaddésh oto;
ki ṿo shaṿaṭ mikol–melakhto,
asher–bara Elohim la'asoṭ.

Saṿri: Leḥayyim!

Barukh Attah Adonai
Elohénu melekh ha'olam
boré ṗeri hagefen.

Barukh Attah Adonai
Elohénu melekh ha'olam,
asher ḳiddeshanu bemitsvoṭav, veratsah ṿanu, veshabbaṭ ḳoḍsho be-ahaṿah uṿratson hinḥilanu, zikkaron lema'aséh ṿeréshiṭ. (Ki hu yom) teḥillah lemiḳra-é ḳoḍesh, zekher litsi-aṭ Mitsrayim. (Ki ṿanu ṿaḥarta ve-oṭanu kiddashta mikol–ha'ammim) veshabbaṭ ḳodshekha, be-ahaṿah uṿratson hinḥaltanu,
Barukh Attah Adonai
meḳaddésh haShabbaṭ.

יוֹם הַשִּׁשִּׁי:

וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי
מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי
מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ
כִּי בוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

On Yom Toṿ, continue on page 697.

סַבְרִי: לְחַיִּים!

בָּרוּךְ אַתָּה יְהֹוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא פְּרִי הַגָּפֶן.

בָּרוּךְ אַתָּה יְהֹוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְרָצָה בָנוּ,
וְשַׁבַּת קָדְשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זִכָּרוֹן לְמַעֲשֵׂה בְרֵאשִׁית. (כִּי הוּא יוֹם
תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ, זֵכֶר לִיצִיאַת מִצְרָיִם.
(כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ מִכָּל־הָעַמִּים)
וְשַׁבַּת קָדְשְׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יְהֹוָה,
מְקַדֵּשׁ הַשַּׁבָּת.

Ḳiddush for ‘Ereṿ Shabbaṭ

Ḳiddush, like all sanctifications, is a separation – in this case, in time. It is a transition point from mundane to sacred.

It is the second blessing that is the actual sanctification. It is a blessing over the mitsṿah of Shabbaṭ, taking many of the elements of the central blessing of the Shabbaṭ ‘Amiḍah, including the ḥatimah.

As with all transition ceremonies, from haṿdalah to weddings, we mark it with wine. The first blessing is therefore the blessing over wine.

All this is precursored by a proof text. As it is the eve of Shabbaṭ, we reference the very first Shabbaṭ eve, in Beréshiṭ, making the ceremony a memorial for the work of Creation.

All these elements come together to form this familiar ceremony.

If you turn from

your normal paths on Shabbaṭ, and do what I ask of You on my sacred day – calling Shabbaṭ a pleasure, sanctifying יהוה who is honoured – If you honour Shabbaṭ above your normal work and your daily desires. Then you will delight in יהוה and ride up upon Them to the heights of the Earth. I will feed you with the inheritance of Yaʻaḳoṿ your ancestor – for such has the mouth of יהוה spoken. [Yisha'yahu 58:13-14]

Yisraél's children

will guard the Shabbaṭ, to make Shabbaṭ for all generations an eternal covenant between Me and between the Children of Yisraél. It shall be a sign, always, that in six days יהוה made the heavens and the Earth and on the seventh day They rested and took a breather. Thus יהוה blessed the Shabbaṭ day and sanctified it.

On Yom Toṿ, continue overleaf.

Attention: *To life!*

Blessed are You,
יהוה, our *Elohim*,
Sovereign of the Universe,
who creates the vine's fruit.

Im–tashiṿ

mishabbaṭ raglekha,
ʻasoṭ ḥafatsekha beyom ḳodshi.
Veḳaraṭa lashabbaṭ ʻoneg
liḳdosh Adonai mekhubbaḍ,
vekhibbaḍto méʻasoṭ derakhekha,
mimetso ḥeftsekha veḍabbér daṿar.
Az titʻannag ʻal–Adonai,
vehirkaṿtikha ʻal–bamoṭé arets,
veha-akhaltikha
naḥalaṭ Yaʻaḳoṿ aṿikha,
*ki **pi Adonai dibbér**.*

Veshameru ṿené–Yisraél
eṭ–hashabbaṭ;
laʻasoṭ eṭ–hashabbaṭ
leḍoraṭam beriṭ ʻolam.
Béni uṿén Bené Yisraél,
oṭ hi leʻolam;
ki–shésheṭ yamim,
ʻasah Adonai eṭ–hashamayim
ve-eṭ ha-arets, uṿarom hasheviʻi,
shaṿaṭ vayinnafash.
ʻAl–kén bérakh Adonai
eṭ–yom hashabbaṭ vayḳaddeshéhu.

Saṿri: Leḥayyim!

Barukh Attah Adonai
Elohénu melekh haʻolam
boré peri hagefen.

Ḳiddush for Yom Shabbaṭ

On Shabbaṭ day, there is no transition to mark – it's already Shabbaṭ. Ḳiddush is instead simply for the joy of Shabbaṭ – as part of our celebration, we want to drink a pleasant drink of some kind. For this reason, there's only one blessing this time, the blessing over wine (or shehakol, page 701, since without a transition to mark, any joyous drink will do). We still however need a proof text – in fact we have two.

The second is our second Torah proof for Shabbaṭ. It is taken from Shemoṭ, establishing the mitsvah of Shabbaṭ in the aftermath of leaving Mitsrayim, and also recalls creation.

The first is from Yisha'yahu, speaking to the Bené Yisraél of the positive consequences that await them should they keep Shabbaṭ – specifically through sanctification.

אִם־תָּשִׁ֤יב מִשַּׁבָּת֙ רַגְלֶ֔ךָ
עֲשׂ֥וֹת חֲפָצֶ֖ךָ בְּי֣וֹם קָדְשִׁ֑י
וְקָרָ֨אתָ לַשַּׁבָּ֜ת עֹ֗נֶג לִקְד֤וֹשׁ יְיָ֙ מְכֻבָּ֔ד
וְכִבַּדְתּוֹ֙ מֵעֲשׂ֣וֹת דְּרָכֶ֔יךָ
מִמְּצ֥וֹא חֶפְצְךָ֖ וְדַבֵּ֥ר דָּבָֽר׃
אָ֗ז תִּתְעַנַּג֙ עַל־יְיָ֔
וְהִרְכַּבְתִּ֖יךָ עַל־בָּ֣מֳתֵי אָ֑רֶץ
וְהַאֲכַלְתִּ֗יךָ נַחֲלַת֙ יַעֲקֹ֣ב אָבִ֔יךָ
כִּ֛י פִּ֥י יְיָ֖ דִּבֵּֽר׃

וְשָׁמְר֥וּ בְנֵֽי־יִשְׂרָאֵ֖ל אֶת־הַשַּׁבָּ֑ת
לַעֲשׂ֧וֹת אֶת־הַשַּׁבָּ֛ת
לְדֹרֹתָ֖ם בְּרִ֥ית עוֹלָֽם׃
בֵּינִ֗י וּבֵין֙ בְּנֵ֣י יִשְׂרָאֵ֔ל א֥וֹת הִ֖וא לְעֹלָ֑ם
כִּי־שֵׁ֣שֶׁת יָמִ֗ים
עָשָׂ֤ה יְיָ֙ אֶת־הַשָּׁמַ֣יִם וְאֶת־הָאָ֔רֶץ
וּבַיּוֹם֙ הַשְּׁבִיעִ֔י שָׁבַ֖ת וַיִּנָּפַֽשׁ׃
עַל־כֵּ֗ן בֵּרַ֧ךְ יְיָ֛ אֶת־י֥וֹם הַשַּׁבָּ֖ת וַֽיְקַדְּשֵֽׁהוּ׃

On Yom Tov, continue overleaf.

סַבְרִי: לְחַיִּים!

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בּוֹרֵא פְּרִי הַגָּפֶן.

On Shabbaṭ, begin on the previous pages.

These are the festivals of יהוה, the sacred occasions –

those which you shall call *mo῾éd.* (Mosheh spoke of the festivals of יהוה to the Children of Yisraél)

Attention: To life!

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who creates the vine's fruit.

In the day, Ḳiddush concludes here.
In evenings, continue:

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has chosen us from all nations and elevated us above all peoples, sanctifying us with Their mitsvoṭ and giving us, with love, (Shabbaṭ to rest on and) festivals to rejoice on – pilgrimages and seasons to rejoice in –

Élleh mo῾aḍé Adonai,
mikra-é ḳoḍesh;
asher–tiḳre-u oṭam bemo῾adam.
(Vaydabbér Mosheh,
eṭ–mo῾aḍé Adonai;
el–bené Yisraél.)

Saṿri: Leḥayyim!

Barukh Attah Adonai
Elohénu melekh ha῾olam
boré peri hagefen.

Barukh Attah Adonai
Elohénu melekh ha῾olam
asher baḥar banu mikol–῾am
veromemanu mikol–lashon
veḳiddeshanu bemitsvoṭav,
vatitten–lanu Adonai Elohénu
be-ahaṿah
(shabbaṭoṭ limnuḥah u)
mo῾adim lesimḥah,
ḥaggim uzmannim lesason,

Ḳiddush for Festivals

Ḳiddush, like all sanctifications, is a separation – in this case, in time. It is a transition point from mundane to sacred.

It is the second blessing that is the actual sanctification. It is a blessing over the mitsyah of a festival, taking many of the elements of the central blessing of the festive ʻAmidah, including the ḥatimah.

As with all transition ceremonies, from haydalah to weddings, we mark it with wine. The first blessing is therefore the blessing over wine.

All this is precursored by a proof text. In this case it from Vayiḳra, and is a declaration of all the Shalosh Regalim.

All these elements come together to form this familiar ceremony.

❧ On Shabbaṭ, begin on the previous pages.

אֵ֣לֶּה מֽוֹעֲדֵ֣י יְהֹוָ֔ה
מִקְרָאֵ֖י קֹ֑דֶשׁ

אֲשֶׁר־תִּקְרְא֥וּ אֹתָ֖ם בְּמוֹעֲדָֽם׃

(וַיְדַבֵּ֣ר מֹשֶׁ֔ה אֶת־מֹעֲדֵ֖י יְהֹוָ֑ה

אֶל־בְּנֵ֖י יִשְׂרָאֵֽל׃)

סַבְרִי: לְחַיִּים!

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

בּוֹרֵא פְּרִי הַגָּפֶן.

❧ In the day, Ḳiddush concludes here.

In evenings, continue:

בָּרוּךְ אַתָּה יְהֹוָה,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

אֲשֶׁר בָּחַר בָּנוּ מִכָּל־עָם

וְרוֹמְמָנוּ מִכָּל־לָשׁוֹן

וְקִדְּשָׁנוּ בְּמִצְוֺתָיו,

וַתִּתֶּן־לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה

On Shabbaṭ

(שַׁבָּתוֹת לִמְנוּחָה וּ)מוֹעֲדִים לְשִׂמְחָה,

חַגִּים וּזְמַנִּים לְשָׂשׂוֹן,

On Shabbaṭ
(this Shabbaṭ day and)

today:

❧ *On Pesaḥ*	❧ *On Shavu'oṭ*	❧ *On Sukkoṭ*	❧ *On Shemini 'Atseret*
of the Festival of Matssoṭ,	of the Festival of Shavu'oṭ,	of the Festival of Sukkoṭ,	eight, a festival of *'atseret,*

this is a holiday,
this sacred occasion

the time of our freedom	the time of the Torah's giving	the time of our rejoicing	the time of our rejoicing

with love, this sacred occasion is a
memory of the exodus from Mitsrayim.
For there You chose us and it was
us whom You sanctified from all the
nations *On Shabbaṭ* (and Shabbaṭ and) sacred occasions
On Shabbaṭ (with love and desire) with joy and gladness
which you bestowed upon us.
Blessed are You, יהוה,
who sanctifies *On Shabbaṭ* (Shabbaṭ and)
Yisraél and the seasons.

❧ *On Sukkoṭ, in a Sukkah:*

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who sanctifies us with Their mitsvoṭ and commanded us to sit in the Sukkah.

❧ *On the first (two) night(s) of a festival:*

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has sustained us, and established us, and brought us to this season.

(et yom hashabbaṭ hazeh, ve-)

et yom

Ḥag haMatssoṭ	*Ḥag haShavu'oṭ*	*Ḥag haSukkoṭ*	*shemini, ḥag 'atseret*

hazeh,

et yom toṿ miḳra ḳodesh hazeh,

zeman ḥeruténu	*zeman mattan toraténu*	*zeman simḥaténu*	*zeman simḥaténu*

be-ahaṿah miḳra ḳodesh,
zekher litsi-at Mitsrayim.
Ki ṿanu ṿaḥarta ve-oṭanu
ḳiddashta mikol–ha'ammim,
(veshabbaṭoṭ u)mo'adé ḳodshekha
(be-ahaṿah uṿratson)
besimḥah uṿsason
hinḥaltanu.
Barukh Attah Adonai,
meḳaddésh (hashabbaṭ ve)
Yisraél vehazemannim.

(Barukh Attah Adonai, Eloһénu melekh ha'olam, asher kiddeshanu bemitsvoṭav, vetsivvanu léshéṿ baSukkah.)

(Barukh Attah Adonai, Elohénu melekh ha'olam, sheheḥeyanu vekiyyemanu vehiggi'anu lazeman hazeh.)

On Shabbaṭ
(אֶת־יוֹם הַשַּׁבָּת הַזֶּה, וְ)

אֶת־יוֹם:

On Pesaḥ	On Shavu'ot	On Sukkoṭ	On Shemini 'Atseret
חַג הַמַּצּוֹת הַזֶּה	חַג הַשָּׁבוּעוֹת הַזֶּה	חַג הַסֻּכּוֹת הַזֶּה	שְׁמִינִי חַג עֲצֶרֶת הַזֶּה

אֶת־יוֹם טוֹב מִקְרָא קֹדֶשׁ הַזֶּה,

זְמַן חֵרוּתֵנוּ,	זְמַן מַתַּן תּוֹרָתֵנוּ,	זְמַן שִׂמְחָתֵנוּ,	זְמַן שִׂמְחָתֵנוּ,

בְּאַהֲבָה מִקְרָא קֹדֶשׁ,
זֵכֶר לִיצִיאַת מִצְרָיִם.
כִּי בָנוּ בָחַרְתָּ וְאוֹתָנוּ קִדַּשְׁתָּ
מִכָּל־הָעַמִּים,
On Shabbaṭ
(וְשַׁבָּתוֹת וּ)מוֹעֲדֵי קָדְשֶׁךָ
On Shabbaṭ
(בְּאַהֲבָה וּבְרָצוֹן) בְּשִׂמְחָה וּבְשָׂשׂוֹן
הִנְחַלְתָּנוּ:

בָּרוּךְ אַתָּה יְיָ,
On Shabbaṭ
מְקַדֵּשׁ (הַשַּׁבָּת וְ)יִשְׂרָאֵל וְהַזְּמַנִּים.

On Sukkoṭ, in a Sukkah:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לֵישֵׁב בַּסֻּכָּה:

On the first (two) night(s) of a festival:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֶחֱיָנוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לַזְּמַן הַזֶּה:

Ḳiddush for Festivals

Why are shabbat and festivals a memory of the exodus from Mitsrayim? Shabbaṭ is about both about relaxation and liberation. To be free from something and to be free to do something are very different notions of freedom (much like the multiple meanings of the word 'free', i.e. gratis, libre, free of cost, etc), but one cannot have one without the other. Shabbaṭ is about both types – freedom from slavery, which allows freedom to choose our new Liege, to choose our lifestyle, and to choose to relax. We can also use this freedom to liberate others:

> *"For Judaism, unity is not only of the Divine; it is also of the world and of the entire human race. The image of divinity on Earth is not the Jew; it is the human being."*
> *[Ḥ' Eliyyahu Benamozegh, Israël et Humanité]*

(Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe
who creates all types of food.

...who creates the tree's fruit.

...who creates the Earth's fruit.

...whose word brings
everything into being.)

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who has sanctified us with THEIR mitsvoṭ, instructing us about hand-washing.

Blessed are You, יהוה, our *Elohim*, Sovereign of the Universe, who causes bread to be brought forth from the Earth.

(Barukh Attah Adonai
Elohénu melekh ha'olam
...boré miné mezonoṭ.

...boré peri ha'éts.

...boré peri ha-adamah.

...shehakol nihyah
bidṿaro.)

Barukh Attah Adonai
Elohénu melekh ha'olam
asher ḳiddeshanu
bemitsvoṭav,
'al netilaṭ
yadayim.

Barukh Attah Adonai
Elohénu melekh ha'olam
asher ḳiddeshanu
bemitsvoṭav,
hamotsi leḥem
min ha-arets.

Food

The pre-meal ceremonies conclude with the actual blessings over food. This centres on a blessing over bread, and a blessing over handwashing that precedes it, but many also have a custom to say the other food blessings beforehand, eating a moresel or treat for each one.

This is in order to maximise the blessings we say – once one has blessed bread, all other food blessings are covered under it. By adding other blessings beforehand, we are able to enjoy additional blessings. This can take place at this stage immediately before the meal, or sometimes as a treat going into Shabbat, before services.

We culminate with bread – traditionally two loaves, representing the double portion of mannah gathered on Fridays in the desert.

(בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בּוֹרֵא מִינֵי מְזוֹנוֹת:

בא״ה אמ״ה בּוֹרֵא פְּרִי הָעֵץ:

בא״ה אמ״ה בּוֹרֵא פְּרִי הָאֲדָמָה:

בא״ה אמ״ה שֶׁהַכֹּל נִהְיָה בִּדְבָרוֹ:)

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
עַל נְטִילַת יָדָיִם:

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַמּוֹצִיא לֶחֶם
מִן הָאָרֶץ:

Amén amén amén
to the awesome name
Amén amén amén

Él, powerful, awful and awesome,
Grant liberation to Your nation,
Bless them today –
and all the nation shall say: *amén*

Él, powerful and awesome,
Magnify and glorify the Torah,
Open for us gates of light –
and all the nation shall say: *amén*

Please, *Él*, we poor ask and implore,
For it is on us to praise,
With song, melody, and music,
And in Jerusalem: *amén*

I will sing with song and praise,
With song, melody, and music,
We shall say 'It is on us to praise'
and all the nation shall say: *amén*

Amén amén amén
shém nora
amén amén amén!

El addir nora ve-ayom
Le'ammekha tenah fiḍyom
Viỵarékh eṭkhem hayom
Ve-imru kol–ha'am amén

Él addir venora
Yag̣dil veya-dir haTorah
Veyiftaḥ lanu sha'aré orah
Ve-imru kol–ha'am amén

Na Él dal sho-él sheva'
Ki 'alénu leshabbéaḥ
Beshir mizmor velamnatsséaḥ
UvIrushalayim amén

Ve-ashir beshir vesheỵaḥ
Beshir mizmor velamnatsséaḥ
Venomar 'alénu leshabbéaḥ
Ve-imru kol–ha'am amén

Amén Shém Nora

Celebrating the Torah, this piyyut is originally for Simḥaṭ Torah, but has grown in popularity and has been included in Bakashot for the whole year as far back as the 19th Century. It is originally Turkish, and has become popular among Western Sefaradim.

What is unique about this piyyut is the refrain, which is itself made up of the repetition of the word amén. The meaning of amén has often been obscured by its lost history of usage in Western non-Jewish contexts, but originally it derives from the Hebrew word "emenet", a statement of veracity and shares a similar range of meaning to emet, meaning truth or faith.

The rhyme scheme, of each verse having three lines that rhyme then a fourth that rhymes with the chorus instead, is extremely popular.

אָמֵן אָמֵן אָמֵן שֵׁם נוֹרָא
אָמֵן אָמֵן אָמֵן!

אֵל אַדִּיר נוֹרָא וְאָיוֹם
לְעַמְּךָ תְּנָה פְּדְיוֹם
וִיבָרֵךְ אֶתְכֶם הַיּוֹם
וְאִמְרוּ כָּל־הָעָם אָמֵן

אֵל אַדִּיר וְנוֹרָא
יַגְדִּיל וְיַאְדִּיר הַתּוֹרָה
וְיִפְתַּח לָֽנוּ שַׁעֲרֵי אוֹרָה
וְאִמְרוּ כָּל־הָעָם אָמֵן

נָא אֵל דַּל שׁוֹאֵל שְׁוַע
כִּי עָלֵינוּ לְשַׁבֵּחַ
בְּשִׁיר מִזְמוֹר וְלַמְנַצֵּחַ
וּבִירוּשָׁלַיִם אָמֵן

וְאָשִׁיר בְּשִׁיר וְשֶׁבַח
בְּשִׁיר מִזְמוֹר וְלַמְנַצֵּחַ
וְנֹאמַר עָלֵינוּ לְשַׁבֵּחַ
וְאִמְרוּ כָּל־הָעָם אָמֵן

I’ll sing a song

in honour of the Torah –
its special light is clear and fine!

Faithful is THEIR name, who chose for
Their people to be a chosen nation.

THEIR honour revealed on Sinai, THEY
called THEIR servant to receive Torah.

She was given to us, by our Shepherd,
Mosheh our Rabbi, the people’s choice.

THEIR house is trusted, appearing in
THEIR image, THEIR prophets see clear.

Yisraél rejoices in the love of *Él*, for
THEY guides those who study Torah.

Happy is the man who controls himself,
The upright speak and choose Torah.

The Torah is perfect and very pleasant,
it makes the ignorant wise,
it is an illuminating eye.

Ashorér shirah

Likhyoḍ haTorah
Mipaz yaḳara zakkah uṿarah

Ne-eman shemo, baḥar be‘ammo
Lihyoṭ lo lishmo, umma niṿḥarah

Niglah bikhṿoḍo, ‘al Sinai hoḍo
Ḳara le‘aṿḍo, leḳabbél Torah

Nittenah lanu, ‘al yaḍ ro‘énu
Mosheh Rabbénu, beḥir ha-ummah

Ne-eman béṭo, hibbit biḍmuṭo
Gam neṿu-aṭo, mar-ah me-irah

Yismaḥ Yisraél, be-ahaṿaṭ Él
Ki hu manḥil el, lomḍé Ṭorah

Ashré hageṿer, ‘al yitsro goṿér
Mésharim doṿér, boḥér baTorah

Rabbah ne‘imah, Torah temimah
Peṭi maḥkimah, ‘ayin me-irah

אֲשׁוֹרֵר שִׁירָה
לִכְבוֹד הַתּוֹרָה

מִפָּז יְקָֽרָה זַכָּה וּבָרָה

נֶאֱמָן שְׁמוֹ בָּחַר בְּעַמּוֹ
לִהְיוֹת לוֹ לִשְׁמוֹ אֻמָּה נִבְחָרָה

נִגְלָה בִּכְבוֹדוֹ עַל סִינַי הוֹדוֹ
קָֽרָא לְעַבְדוֹ לְקַבֵּל תוֹרָה

נִתְּנָה לָֽנוּ עַל יַד רוֹעֵֽנוּ
מֹשֶׁה רַבֵּֽנוּ בְּחִיר הָאֻמָּה

נֶאֱמַן בֵּיתוֹ הִבִּיט בִּדְמוּתוֹ
גַּם נְבוּאָתוֹ מַרְאָה מְאִירָה

יִשְׂמַח יִשְׂרָאֵל בְּאַֽהֲבַת אֵל
כִּי הוּא מַנְחִיל אֶל לוֹמְדֵי תוֹרָה

אַשְׁרֵי הַגֶּֽבֶר עַל יִצְרוֹ גּוֹבֵר
מֵישָׁרִים דּוֹבֵר בּוֹחֵר בַּתּוֹרָה

רַבָּה נְעִימָה תוֹרָה תְּמִימָה
פֶּתִי מַחְכִּימָה עַֽיִן מְאִירָה

Ashorér Shirah

is a 20th Century piyyut written by Rabbi Barukh Raphaél Toledano of Meknes, Morocco. It is another piyyut in praise of Torah, which has spread in popularity to be sung all the year long.

...the people's choice. An unexpected title for Mosheh, this perhaps shows the recentness of this piyyut, written as modern ideas of democracy spread through the Jewish world.

Happy is the man who controls himself... this phrase evokes the statement of Ben Zoma in Mishnah Avot: "Who is mighty? One who subdues their passions."

...perfect, makes the ignorant wise... This description of Torah is a quote from Psalm 19 (page 252). In the original verse, each observation has a parralel – that Torah is also trustworthy, and renews the soul.

I will sing to the *Él* who rested
from Their labour on Shabbat,
giving it to the nation which They hold,
always, beloved with affection
Guard Shabbat, Yisraél,
for it is a sign between me and You!

Honoured above all other days
for on Shabbat the Rock of Eternities
rested with a placid heart,
happy and rejoicing us as well!

Sacred Shabbat, day of rest,
on it struggle and strife cease,
the nation of *Él* find tranquility and trust,
and they call Shabbat a pleasure.

The *Él* who chose us,
granted us Their sacred Shabbat,
from all the nations They differentiated us
in order to be to us *Elohim*.

The Levites burst out in song,
to honour Shabbat on which they rest –
all of Yisraél rejoice upon it –
an eternal joy upon their brows.

With strength They will send Their anointed,
and return our exiles once more,
and then we shall all rest on our Shabbat,
a world entirely Shabbat.

Ashir laÉl asher shavaṭ
mimelakhto beyom shabbaṭ
Neṭano leʻam keṿaṿat
ʻAyin tamid yintserenhu
(Shimru YisraÉl shabbaṭ
Ki oṭ béni uṿénékhem hu)

Mekhubbaḍ hu mikol–yamim
Ki ṿo shaṿaṭ tsur ʻolamim
Yanuaḥ bo lév ʻagumim
Samméaḥ yesammeḥenhu

Shabbaṭ koḍesh yom meṇuḥah
Bo nasu yagon va-anaḥah
ʻAm él behashḳet uṿeṿiṭhah
Shabbaṭ ʻoneg yiḳra-uhu

HaÉl asher baḥar banu
Shabbaṭ ḳodsho hinḥilanu
Min haʻammim hiṿdilanu
Lihyoṭ lanu lÉlohim hu

Halviyyim rinnah yiftseḥu
Likhṿoḍ shabbaṭ ki ṿo naḥu
Kol Yisraél bo yismaḥu
Simḥaṭ ʻolam ʻal rosham hu

Ḥazaḳ yishlaḥ meshiḥénu
Veyashiṿ eṭ–sheṿiṭénu
Ve-az nishboṭ shabbaṭṭénu
ʻOlam shekullo shabbaṭ hu

אָשִׁיר לָאֵל אֲשֶׁר שָׁבַת

מִמְּלַאכְתּוֹ בְּיוֹם שַׁבָּת
נְתָנוֹ לְעַם כְּבָבַת, עַיִן תָּמִיד יִנְצְרֶנְהוּ

(שִׁמְרוּ יִשְׂרָאֵל שַׁבָּת
כִּי אוֹת בֵּינִי וּבֵינֵיכֶם הוּא)

מְכֻבָּד הוּא מִכָּל־יָמִים
כִּי בוֹ שָׁבַת צוּר עוֹלָמִים
יָנְוּחַ בּוֹ לֵב עֲגוּמִים
שַׂמֵּחַ יְשַׂמְּחֶנְהוּ

שַׁבַּת קֹדֶשׁ יוֹם מְנוּחָה
בּוֹ נָסוּ יָגוֹן וַאֲנָחָה
עַם אֵל בְּהַשְׁקֵט וּבְבִטְחָה
שַׁבָּת עֹנֶג יִקְרָאוּהוּ

הָאֵל אֲשֶׁר בָּחַר בָּנוּ
שַׁבַּת קָדְשׁוֹ הִנְחִילָנוּ
מִן הָעַמִּים הִבְדִּילָנוּ
לִהְיוֹת לָנוּ לֵאלֹהִים הוּא

הַלְוִיִּם רִנָּה יִפְצְחוּ
לִכְבוֹד שַׁבָּת כִּי בוֹ נָחוּ
כָּל־יִשְׂרָאֵל בּוֹ יִשְׂמָחוּ
שִׂמְחַת עוֹלָם עַל רֹאשָׁם הוּא

חָזָק יִשְׁלַח מְשִׁיחֵנוּ
וְיָשִׁיב אֶת־שְׁבִיתֵנוּ
וְאָז נִשְׁבּוֹת שַׁבָּתֵנוּ
עוֹלָם שֶׁכֻּלּוֹ שַׁבָּת הוּא

Ashir LaÉl

This piyyut was written by Mosheh haLevi and is one of the best known Shabbat songs of the Baghdadi community. The song emphasises the centrality of Shabbat and the joy which we are meant to feel in it and relies on a rhyming scheme which makes it adaptable to many different tunes. Mosheh haLevi famously believed that in composing new songs such as this one, he was creating the future liturgy that would be used by the Levites when the Temple was rebuilt. Although we often imagine the Temple as a silent place, the reality was indeed that the Levites served as choirs as well as musical accompaniment to the sacrifices and many of the songs in Tehillim were likely written for the purpose of being used in the Levite songbook. Perhaps Ashir laÉl might also be added to such a collection in the future.

Prepare the feast of perfect faith,
the delight of the Holy King.
Prepare the feast of the King.

This is the feast of the Lesser Presence;
the Ancient Eminence and Field of Apples
assemble with Him for the feast.

I'll cut away evil forces with songs of praise, in
order to enter The Apple Orchard's holy gates.

We here invite the Shekhinah to this festive table,
whilst the beautiful *menorah* shines upon us.

Right and left – the Bride approaches,
adorned in jewellry, ornaments and robes.

Her Husband embraces Her, gathering Her in joy,
through this the forces of evil will be destroyed.

They'll cry out and despair, made null and void,
while our faces are refreshed, souls and spirits too.

He brings Her great joy, double in measure,
bestowing upon her light and abundant blessing.

Bridesmen – go forth and make preparations,
cook delicacies of many kinds, fish as well as fowl.

In order for them to form new souls and spirits,
to walk the thirty-two paths and the three worlds.

She has seventy crowns, and the King above
is crowned by them all, with the most holiest.

(Aṭḵinu se'uḍaṭa dimhémnuṭa
shelémaṭa ḥeḍvaṭa demalka ḳadisha,
aṭḵinu se'uḍaṭa ḍemalka.
Da hi se'uḍaṭa
daḥaḳal tappuḥin ḳaddishin
uz'ér anpin ve'atiḳa ḳaddisha,
atyan lesa'aḍa bahaḍéhh.)

Azamér bishvaḥin,
leme'al go fiṭ-ḥin
deṿaḥḳal tappuḥin, de-inun ḳaddishin

Nezammén lahh hashta, befaṭora ḥadta
Uṿimnarṭa taṿṭa, denahrah 'al réshin

Yemina usmala, uṿénayhu khallah
Beḳishshutin azla, umanin ulṿushin

Yeḥabbéḳ lahh ba'lahh, uṿisoḍa ḍilahh
De'aṿéḍ nayḥa lahh, yehé kattish kattishin

Tsevaḥin af 'aḳṭin, betélin ushṿiṭin
Beram anpin ḥadtin, veruḥin 'im nafshin

Ḥaḍu saggé yéṭé, ve'al ḥaḍa tarté
Nehora lahh yimté, uṿirkha-an dinfishin

Ḳeriṿu shosheṿinin, 'aṿiḍu tiḳḳunin
Le-appasha zinin, venunin 'im raḥashin

Leme'ṿaḍ nishmaṭin, veruḥin ḥaḍtin
Beṭartén uṭlaṭin, uṿiṭlaṭa shiṿshin

Ve'itturin shav'in lahh, umalka dil'élla
Deyiṭ'attér kola, beḳaddish ḳaddishin.

אַתְקִינוּ סְעוּדָתָא דִמְהֵימְנוּתָא
שְׁלֵמָתָא חֶדְוָתָא דְּמַלְכָּא קַדִּישָׁא,
אַתְקִינוּ סְעוּדָתָא דְמַלְכָּא:
דָּא הִיא סְעוּדָתָא דַּחֲקַל תַּפּוּחִין קַדִּישִׁין
וּזְעֵר אַנְפִּין וְעַתִּיקָא קַדִּישָׁא, אַתְיָן לְסַעֲדָא בַּהֲדֵהּ:

אֲזַמֵּר בִּשְׁבָחִין   לְמֵעַל גּוֹ פִּתְחִין
דְּבַחֲקַל תַּפּוּחִין   דְּאִנּוּן קַדִּישִׁין:

נְזַמֵּן לַהּ הָשְׁתָּא   בְּפָתוֹרָא חַדְתָּא
וּבִמְנָרְתָא טָבְתָא   דְּנָהֲרָה עַל רֵישִׁין:

יְמִינָא וּשְׂמָאלָא   וּבֵנַיְהוּ כַּלָּה
בְּקִשּׁוּטִין אָזְלָא   וּמָאנִין וּלְבוּשִׁין:

יְחַבֵּק לָהּ בַּעְלָהּ   וּבִיסוֹדָא דִילָהּ
דְּעָבֵיד נַיְחָא לָהּ   יְהֵא כַּתִּישׁ כַּתִּישִׁין:

צְוָחִין אַף עַקְתִין   בְּטֵלִין וּשְׁבִיתִין
בְּרַם אַנְפִּין חַדְתִּין   וְרוּחִין עִם נַפְשִׁין:

חֲדוּ סַגֵּי יֵיתֵי   וְעַל חֲדָא תַּרְתֵּי
נְהוֹרָא לָהּ יִמְטֵי   וּבִרְכָאָן דִּנְפִישִׁין:

קְרִיבוּ שׁוֹשְׁבִינִין   עֲבִידוּ תִּקּוּנִין
לְאַפָּשָׁא זִינִין   וְנוּנִין עִם רַחֲשִׁין:

לְמֶעְבַּד נִשְׁמָתִין   וְרוּחִין חַדְתִּין
בְּתַרְתֵּין וּתְלָתִין   וּבִתְלָתָא שִׁבְשִׁין:

וְעִטּוּרִין שַׁבְעִין לָהּ   וּמַלְכָּא דִּלְעֵלָּא
דְּיִתְעַטֵּר כֹּלָּא   בְּקַדִּישׁ קַדִּישִׁין:

Azammér biShyaḥin

Azammér biShyaḥin is a fascinating work for many reasons – perhaps chief among them being that it is one of only a handful of actual works of writing left by Rabbi Isaac Luria (the Ar"i). It is therefore a rare opportunity to gain insight into such an influential figure.

Despite his huge influence, almost everything which is quoted as by the Ar"i or 'Lurianic' was actually written by his students. He left behind only a few small pieces of writing, most of them songs and poems.

The Ari"i wrote this piece as a song to be sung on Friday night and as a devotional paean to the Shekhinah. Some have the tradition to sing it during the earlier meal-time ceremonies.

They are engraved and inscribed upon all worlds,
created by *Atik Yomin*, through combination.

May it be His will that His presence rest upon His
people – who will delight for His sake, sweetly.

I arrange, to the south, the hidden *menorah*,
in the north I set the table with the loaves.

With wine in the goblet and boughs of myrtle,
Bride and Groom shall reinvigorate the weak.

We fashion for them crowns from words,
seventy crowns upon the fifty.

May the Shekhinah be adorned by six loaves,
may they match the two sets of six in the Temple.

The impure powers, far from holiness, the
destroying angels – they all rest on Shabbaṭ too.

To apportion the bread, either olive or egg-sized,
one of the two י's, either literal or figurative.

From olives pure oil is drawn like a stream,
so too the bread has secrets – but *shhh*, whispered.

Shouldn't we discuss secrets of the Torah?
They are not revealed, but hidden and concealed.

May the Bride be crowned with supernal mystery,
at this, our joyous celebration,
of the holy beings.

Reshimin usṭimin, bego kal–ʻalmin
Beram ʻattiḳ romin, hala battish battishin

Yehé raʻava ḳamméhh, deyishré ʻal ʻaméhh
Deyiṭʻannag̣ lishméhh, bimṭiḳin veḍuẏshin

Asaddér liḍroma, menarta disṭima
Veshulḥan ʻim nahama, bitsfona arshin

Beḥamra go khassa, umḍané assa
Le-arus va-arusah, lehaṭkafa ḥallashin

Neʻattér lehon kiṭrin, bemillin yaḳḳirin
Beshaẏʻin ʻitturin, deʻal gabbé ḥamshin

Shekhinta tiṭʻattar, beshiṭ nahamé listar
Bevavin tiṭḳattar, vezinin dikhnishin.

Sheẏiṭin ushẏiḳin, mesa-aẏin darḥiḳin
Ḥaẏilin dimʻiḳin, vekhal–ziné ḥarshin

Lemiẏtsa’ ʻal rifta, kezéṭa ukhẏéʻaṭa
Terén yuḍin naḳta, seṭimin ufrishin

Meshaḥ zéṭa dakhya, detaḥanin réḥayya
Venag̣din naḥalayya, beg̣avvahh bilḥishin.

Hala néma razin, umilin dig̣nizin
Deléṭ-hon miṭḥazin, temirin ukhẏishin

Iṭʻatra khallah, berazin dilʻéla
Beg̣o hai hillula, deʻirin ḳaddishin

Azammér biShvaḥin

The imagery of the divine couple uniting, of their sexual gratification being a protection against demonic energies, and of the benefit therein to the righteous worshippers below – is all classic Kabbalah, particularly in line with the thinking of the Zohar.

Thus perhaps it's no surprise that the Ar"i composed the poem in a stylised type of Aramaic very similar to that of the Zohar. We raise a glass to love, to the Divine Marriage, and to Shabbat as a wedding feast:

"May the Bride be crowned with supernal mystery, at this, our joyous celebration, of the holy beings."

This starts a journey that is continued through two further poems he wrote, one each for the three meals across Shabbat.

רְשִׁימִין וּסְתִימִין   בְּגוֹ כָּל־עָלְמִין
בְּרַם עַתִּיק יוֹמִין   הֲלָא בַּטִּישׁ בַּטִּישִׁין:

יְהֵא רַעֲוָא קַמֵּיהּ   דִּישְׁרֵי עַל עַמֵּיהּ
דְּיִתְעַנַּג לִשְׁמֵיהּ   בְּמִתִּיקִין וְדוּבְשִׁין:

אֲסַדֵּר לִדְרוֹמָא   מְנַרְתָּא דִסְתִימָא
וְשֻׁלְחָן עִם נַהֲמָא   בִּצְפוֹנָא אָרְשִׁין:

בְּחַמְרָא גּוֹ כַּסָּא   וּמְדָאנֵי אָסָא
לְאָרוּס וַאֲרוּסָה   לְהַתְקָפָא חַלָּשִׁין:

נְעַטֵּר לְהוֹן כִּתְרִין   בְּמִלִּין יַקִּירִין
בְּשַׁבְעִין עִטּוּרִין   דְּעַל גַּבֵּי חַמְשִׁין:

שְׁכִינְתָּא תִּתְעַטָּר   בְּשִׁית נַהֲמֵי לִסְטָר
בְּוָוִין תִּתְקַטָּר   וְזִינִין דִּכְנִישִׁין:

שְׁבִיתִין וּשְׁבִיקִין   מְסָאֲבִין דִּרְחִיקִין
חֲבִילִין דִּמְעִיקִין   וְכָל־זֵינֵי חַרְשִׁין:

לְמִבְצַע עַל רִפְתָּא   כְּזֵיתָא וּכְבֵיעָתָא
תְּרֵין יוּדִין נַקְטָא   סְתִימִין וּפְרִישִׁין:

מְשַׁח זֵיתָא דַכְיָא   דְּטַחֲנִין רֵחַיָּא
וְנַגְדִּין נַחֲלַיָּא   בְּגַוָּהּ בִּלְחִישִׁין:

הֲלָא נֵימָא רָזִין   וּמִלִּין דִּגְנִיזִין
דְּלֵיתְהוֹן מִתְחַזִין   טְמִירִין וּכְבִישִׁין:

אִתְעַטְּרָא כַּלָּה   בְּרָזִין דִּלְעֵלָּא
בְּגוֹ הַאי הִלּוּלָא   דְּעִירִין קַדִּישִׁין:

BAR YOḤAI

Fortunate are you, anointed with joyous oil over and above your companions.

Anointed with holy oil and with holiness –
you wore a holy crown setting you aside,
an aura of splendour bound always to you.

You found a fitting place, when you fled to
that rocky cave, where for thirteen years
you merited your crown of splendour.

Your students are like acacia beams – when
they learn Torah they burn with divine light.
These, the secrets, were revealed to you.

You went up to Gan Éden alive to get
medicine, secrets of Torah like herbs for all.
For you all creation was made worthwhile.

You strengthened yourself for the war of
Torah – fire had been set to the gates. But
you bore a sword unsheathed in battle.

You went up to a palace of pure marble,
unmoved before Leo, before Ursa Major,
and more. You saw, but who could see you?

You reached the holiest place and saw the
green line which renews the world. Further
still you went and bound yourself to letter ש.

You knew the radiance of י, the blueprint of
creation. 32 paths you mastered, then, like
an angel, you were anointed with Light.

Happy is your mother who bore you, the
nation whom you taught, those who study
your secrets. Your tools they don, in honour.

Bar Yoḥai: Nimshaḥta ashrekha shemen sason méḥaṿérekha

Bar Yoḥai: Shemen mishḥaṭ ḳodesh
Nimshaḥta mimiddaṭ haḳodesh
Nasaṭa tsits nézer haḳodesh
Ḥaṿush ‘al roshekha pe-érekha
Bar Yoḥai: Moshaṿ toṿ yashaṿta
Yom nasta, yom asher baraḥta
Bim‘araṭ tsurim she‘amaḍta
Sham ḳaniṭa hoḍekha vahadarekha
Bar Yoḥai: ‘Atsé shittim ‘omeḍim
Limmudé Adonai hém lomeḍim
Or mufle or hayḳoḍ hém yoḳeḍim
Halo hémmah yorukha morekha
Bar Yoḥai: Velisdéh ṭappuḥim,
‘Aliṭa lilḳot bo merkaḥim
Soḍ Torah ketsitsim ufraḥim
Na‘aseh aḍam ne-emar ba‘aṿurekha
Bar Yoḥai: Ne-ezarta bigṿurah,
Uṿmilḥemeṭ ésh daṭ hasha’rah
Veḥereṿ hotséta mita’rahh
Shalafta negeḍ tsorerekha
Bar Yoḥai: Limḳom aṿné shayish
Higga’ta lifné aryeh layish
Gam gulaṭ koṭereṭ ‘al ‘ayish
Tashuri umi yeshurekha
Bar Yoḥai: Beḳodesh haḳodashim
Ḳav yaroḳ meḥaddésh ḥoḍashim
Sheva’ shabbaṭoṭ soḍ ḥamishim,
Ḳasharta ḳishré shin ḳesharekha
Bar Yoḥai: Yoḍ ḥokhmah ḳeḍumah
Hishḳafta likhṿoḍo penimah
Léṿ neṭiṿoṭ réshiṭ terumah
At keroṿ mimshaḥ ziv orekha
Bar Yoḥai: Or mufle rum ma’lah
Yaréṭa milehabbit ki raṿ lahh
Ta‘alumah ve-ayin ḳora lahh
Namta ‘ayin lo teshurekha
Bar Yoḥai: Ashré yoladtekha
Ashré ha‘am hém lomedekha
Ve-ashré ha‘omedim ‘al sodekha
Leṿushé ḥoshen tummekha ve-urekha

Bar Yoḥai

Similar in theme to Azammér biShyaḥin although of different authorship, Bar Yoḥai is a hymn in praise of second-century Tanna, Rabbi Shim'on bar Yoḥai, the protagonist of the Zohar's narrative tales. The song was composed in the 16th century by Ḥakham Shim'on Lavi of Tripoli (now Libya), and is arguably one of the most successful mystical poems.

Being a praise of Bar Yoḥai, it has many applications connected to Lag ba'Omér (the Hillula of Bar Yoḥai), as well as making its way into the Shabbaṭ table songs, as here. H' Lavi was himself an accomplished Kabbalist, authoring the famous commentary on the Zohar, known as Ketem Paz.

Each stanza of the poem corresponds to one of the ten sefiroṭ.

בַּר יוֹחַאי
נִמְשַׁחְתָּ אַשְׁרֶיךָ שֶׁמֶן שָׂשׂוֹן מֵחֲבֵרֶיךָ

בַּר יוֹחַאי
שֶׁמֶן מִשְׁחַת קֹדֶשׁ, נִמְשַׁחְתָּ מִמִּדַּת הַקֹּדֶשׁ
נָשָׂאתָ צִיץ נֵזֶר הַקֹּדֶשׁ, חָבוּשׁ עַל רֹאשְׁךָ פְּאֵרֶךָ

בַּר יוֹחַאי
מוֹשַׁב טוֹב יָשַׁבְתָּ, יוֹם נַסְתָּ, יוֹם אֲשֶׁר בָּרַחְתָּ
בִּמְעָרַת צוּרִים שֶׁעָמַדְתָּ, שָׁם קָנִיתָ הוֹדְךָ וַהֲדָרֶךָ

בַּר יוֹחַאי
עֲצֵי שִׁטִּים עוֹמְדִים, לִמּוּדֵי יְיָ הֵם לוֹמְדִים
אוֹר מֻפְלָא אוֹר הַיְקוֹד הֵם יוֹקְדִים, הֲלֹא הֵמָּה יוֹרוּךָ מוֹרֶיךָ

בַּר יוֹחַאי
וְלִשְׂדֵה תַפּוּחִים, עָלִיתָ לִלְקוֹט בּוֹ מֶרְקָחִים
סוֹד תּוֹרָה כְּצִיצִים וּפְרָחִים, נַעֲשֶׂה אָדָם נֶאֱמַר בַּעֲבוּרֶךָ

בַּר יוֹחַאי
נֶאֱזַרְתָּ בִּגְבוּרָה, וּבְמִלְחֶמֶת אֵשׁ דַּת הַשַּׁעְרָה
וְחֶרֶב הוֹצֵאתָ מִתַּעְרָהּ, שָׁלַפְתָּ נֶגֶד צוֹרְרֶיךָ

בַּר יוֹחַאי
לִמְקוֹם אַבְנֵי שַׁיִשׁ, הִגַּעְתָּ לִפְנֵי אַרְיֵה לַיִשׁ
גַּם גֻּלַּת כּוֹתֶרֶת עַל עַיִשׁ, תָּשׁוּרִי וּמִי יְשׁוּרֶךָ

בַּר יוֹחַאי
בְּקֹדֶשׁ הַקֳּדָשִׁים, קַו יָרוֹק מְחַדֵּשׁ חֳדָשִׁים
שֶׁבַע שַׁבָּתוֹת סוֹד חֲמִשִּׁים, קָשַׁרְתָּ קִשְׁרֵי שִׁי״ן קְשָׁרֶיךָ

בַּר יוֹחַאי
יוּ״ד חָכְמָה קְדוּמָה, הִשְׁקַפְתָּ לִכְבוֹדוֹ פְּנִימָה
לֵב נְתִיבוֹת רֵאשִׁית תְּרוּמָה, אַתְּ כְּרוּב מִמְשַׁח זִיו אוֹרֶךָ

בַּר יוֹחַאי
אוֹר מֻפְלָא רוּם מַעְלָה, יָרֵאתָ מִלְּהַבִּיט כִּי רַב לָהּ
תַּעֲלוּמָה וְאַיִן קוֹרָא לָהּ, נַמְתָּ עַיִן לֹא תְשׁוּרֶךָ

בַּר יוֹחַאי
אַשְׁרֵי יוֹלַדְתֶּךָ, אַשְׁרֵי הָעָם הֵם לוֹמְדֶךָ
וְאַשְׁרֵי הָעוֹמְדִים עַל סוֹדֶךָ, לְבוּשֵׁי חֹשֶׁן תֻּמֶּיךָ וְאוּרֶיךָ

Freedom will be called for son and daughter,

They will keep you as the apple of the eye.
Pleasant is Your name – it won’t cease to be
relaxation and rest on the day of Shabbaṭ.

Seek my home and my Temple, and
give make for me a sign of salvation.
Plant a choice vine in my own vineyard,
and turn to the cries of my nation’s own.

Seek us in Baghdad, find us in Basra,
even in Christendom, which has defeated us.
Crush my enemies in a furious rage,
hear my voice on the day that I call.

Elohim, give to the desert a mountain of
myrtle, acacia, cypress and elm.
To those who warn and to those too careful,
grant them peace like a river’s waters.

Defeat those who rise against me with zeal,
fill their hearts with fear and despair.
Then we shall open our mouths and then
our tongues will be full of Your song of joy.

Know, be wise, for the sake of your soul,
or it shall be a crown upon your head.
Keep always the mitsvoṭ of the Holy One,
guard Shabbaṭ, your sacred day.

Deror yiḳra

leṿén ulṿaṭ
Veyintsorkhem
kemo ṿaṿaṭ
Ne‘im shimkhem velo yushbaṭ
Sheṿu nuḥu beyom shabbaṭ

Derosh navi ve-ulami
Ve-oṭ yesha’ ‘aséh ‘immi
Neta’ soréḳ beṭokh karmi
She‘éh shav‘aṭ bené ‘ammi

Derokh Baṿél beṭokh Botsrah
Veg̣am Edom asher goṿrah
Neṭots tsarai be-af ‘eṿrah
Shema’ ḳoli beyom eḳra

Elohim tén bamiḍbar har
Hadas sittah berosh tiḍhar
Velammazhir velannizhar
Shelomim tén kemé nahar

Hadokh ḳami él ḳana
Bemog̣ léṿaṿ uṿimg̣innah
Venarḥiṿ peh unmallenah
Leshonénu lekha rinnah

De‘eh ḥokhmah lenafshekha
Vehi kheṭer leroshekha
Netsor mitsvaṭ ḳeḍoshekha
Shemor shabbaṭ ḳeḍoshekha

דְּרוֹר יִקְרָא לְבֵן וּלְבַת
וְיִנְצָרְכֶם כְּמוֹ בָבַת
נְעִים שִׁמְכֶם וְלֹא יֻשְׁבַּת,
שְׁבוּ נוּחוּ בְּיוֹם שַׁבָּת

דְּרֹשׁ נָוִי וְאוּלָמִי
וְאוֹת יֶשַׁע עֲשֵׂה עִמִּי
נְטַע שׂוֹרֵק בְּתוֹךְ כַּרְמִי
שְׁעֵה שַׁוְעַת בְּנֵי עַמִּי

דְּרֹךְ בָּבֶל בְּתוֹךְ בָּצְרָה
וְגַם אֱדוֹם אֲשֶׁר גָּבְרָה
נְתֹץ צָרַי בְּאַף עֶבְרָה
שְׁמַע קוֹלִי בְּיוֹם אֶקְרָא

אֱלֹהִים תֵּן בַּמִּדְבָּר הַר
הֲדַס שִׁטָּה בְּרוֹשׁ תִּדְהָר
וְלַמַּזְהִיר וְלַנִּזְהָר
שְׁלוֹמִים תֵּן כְּמֵי נָהָר

הֲדוֹךְ קָמַי אֵל קַנָּא
בְּמוֹג לֵבָב וּבִמְגִנָּה
וְנַרְחִיב פֶּה וּנְמַלְּאֶנָּה
לְשׁוֹנֵנוּ לְךָ רִנָּה

דְּעֶה חָכְמָה לְנַפְשֶׁךָ
וְהִיא כֶתֶר לְרֹאשֶׁךָ
נְצֹר מִצְוַת קְדֹשֶׁךָ
שְׁמֹר שַׁבַּת קְדֹשֶׁךָ

Deror Yikra

by Dunash ben Labrat is of the most famous Shabbaṭ piyyutim. Dunash was singularly influential on Hebrew poetry, due to his innovation in adopting Arabic meters. This poem is a perfect example, with its even and regular lines making it a neat fit for almost any tune. Previously, Hebrew poetic meter had been more based on stress pattern than syllable number. This change was highly influential, but also very controversial, and Dunash was routinely attacked by other Hebrew grammarians for corrupting Hebrew style in favour of Arabic.

Dunash lived during the 10th century and was born in the Maghreb but travelled to Baghdad to study with the famous Sa'adia Ga'on. He then made his way to Córdoba, a centre of culture for both Jews and Muslims at the time.

Remember us our *Elohim*,
recall the merit of Sarah Your servant, who was first to come to live at Your sacred oasis. She who after her menopause was entrusted with mercy even though she laughed like a fool before an idol. Sarah, who drove out her own maidservant – she and her son – from Your house. Look now what she evokes, the right hand of Your people! I will violently cry out before a man who crushes the remnant of Your people, Your flock! Has a faithful nation been prepared as food and sustenance for Your enemies?! Drive out, disperse this wild donkey foal from Your sacred sanctuary! Remember, יהוה, Your people for a good design!

Recall the merit of Rebecca, who cherished Yitsḥak, Your bound offering, who accepted her suffering and pleaded before You. She who, in seeing her twins fight in the womb went to Your study house. Pleased with two sons, the elder to serve Your younger, who had goodness and simplicity sealed within him – his mouth designed to tell of Your praises. Remember, יהוה, Your people for a good design!
Recall the merit of Betuél's daughter, who sends a redeemer to the prisoner of Your hope! She who split the Hairy One and with it burnt a fire of Your anger. If he arises up above, throw upon him Your shoes, and bring a day of vengeance for the blood of the Simple One, with Your bare arms. With petition and protest, elevate him to Your abode above! Remember, יהוה, Your people for a good design!

Zekhor lanu Elohénu, zekhuṭ Sarah amaṭekha. Asher na‘ah uṿa-ah, lag̣ur binveh ḳodshekha. Ve-aḥaré beloṭahh veziḳnaṭahh, nifḳeḍah beḥasḍekha. Uṿitsḥoḳ evil ṿe-elil, géreshah Sarah mẹḥelḳekha. Vena-amah garésh amah, hi uṿnahh mibéṭekha. Re-éh ‘attah ékh ḥattah, yaḍ yemin ‘ammekha. Ez‘aḳ ḥamas mé-ish ramas, she-ériṭ ‘am tsonekha. Ha-im hukhan ‘am ne-eman, lema-akhal le-oyṿekha. Garésh zeréh ‘ayir p̣éré, mimiḳdash haḍomekha. Zokhrénu Adonai birtson ‘ammekha.

Zekhuṭ Riṿḳah asher ḥasheḳah, beYitsḥaḳ ‘aḳéḍekha. Vene’tarah, be‘éṭ tsarah, ṿehiṭḥannenah lefanekha. Uṿir-oṭahh shemiṭrotsetsah, halekhah leṿéṭ miḍrashekha. Vena-amta shené ṿanim ittahh, veraṿ ya‘aṿoḍ tse‘irekha. Veḥalaḳ vetam bishmakkh neḥtam, p̣iv yesap̣pér tehillaṭekha. Zokhrénu Adonai birtson ‘ammekha.
Bizkhuṭ baṭ Beṭu-él shelaḥ g̣o-él, la-asir tiḳvaṭekha. Tefalaḥ sa‘ir uṿo taṿ‘ir, ésh ḥamaṭekha ve-ap̣pékha. Ve-im ‘alah ‘aḍ lema’lah, hashelékh ‘alav na‘alekha. Veyom naḳam liḍmé ish tam, ḥashof na zero‘ekha. Veshavve‘aṭam vetsa‘aḳaṭam, ta‘aleh na lim‘onekha. Zokhrénu Adonai birtson ‘ammekha.

זְכוֹר לָֽנוּ אֱלֹהֵֽינוּ, **זְכוּת שָׂרָה** אֲמָתֶֽךָ
אֲשֶׁר נָעָה וּבָאָה, לָגוּר בִּנְוֵה קָדְשֶֽׁךָ
וְאַחֲרֵי בְלוֹתָהּ וְזִקְנָתָהּ, נִפְקְדָה בְּחַסְדֶּֽךָ
וּבִצְחוֹק אֱוִיל בֶּאֱלִיל, גֵּרְשָׁה שָׂרָה מֵחֶלְקֶֽךָ
וְנָֽאֲמָה גָּרֵשׁ אָמָה, הִיא וּבְנָהּ מִבֵּיתֶֽךָ
רְאֵה עַתָּה אֵיךְ חַתָּה, יַד יְמִין עַמֶּֽךָ
אֶזְעַק חָמָס מֵאִישׁ רָמַס, שְׁאֵרִית עַם צֹאנֶֽךָ
הַאִם הוּכַן עַם נֶאֱמָן, לְמַאֲכָל וּמָן לְאוֹיְבֶֽיךָ
גָּרֵשׁ זֶרַה עַיִר פֶּרֶא, מִמִּקְדַּשׁ הֲדוֹמֶֽךָ
זָכְרֵֽנוּ יְיָ בִּרְצוֹן עַמֶּֽךָ

זְכוּת רִבְקָה אֲשֶׁר חָשְׁקָה, בְּיִצְחָק עֲקֵדֶֽיךָ
וְנֶעְתְּרָה בְּעֵת צָרָה, בְּהִתְחַנְּנָה לְפָנֶֽיךָ
וּבִרְאוֹתָהּ שֶׁמִּתְרוֹצְצָה, הָלְכָה לְבֵית מִדְרָשֶֽׁךָ
וְנָאַמְתְּ שְׁנֵי בָנִים אִתָּהּ, וְרַב יַעֲבוֹד צְעִרֶֽךָ
וְחָלָק וְתָם בְּשִׁמְךָ נֶחְתָּם, פִּיו יְסַפֵּר תְּהִלָּתֶֽךָ
זָכְרֵֽנוּ יְיָ בִּרְצוֹן עַמֶּֽךָ
בִּזְכוּת בַּת בְּתוּאֵל שְׁלַח גּוֹאֵל, לַאֲסִיר תִּקְוָתֶֽךָ
תְּפַלַּח שָׂעִיר וּבוֹ תַּבְעֵר, אֵשׁ חֲמָתְךָ וְאַפֶּֽךָ
וְאִם עָלָה עַד לְמַעְלָה, הַשְׁלֵךְ עָלָיו נַעֲלֶֽיךָ
וְיוֹם נָקָם לִדְמֵי אִישׁ תָּם, חֲשׂוֹף נָא זְרוֹעֶֽךָ
וְשַׁוְעָתָם וְצַעֲקָתָם, תַּעֲלֶה נָּא לִמְעוֹנֶֽךָ
זָכְרֵֽנוּ יְיָ בִּרְצוֹן עַמֶּֽךָ

Zekhut Immahot

This extended passage uses poetic themes in order to explore the significance of the four maternal ancestors (Matriarchs) who have tremendous symbolic potential. Sarah, Rivkah, Lé-ah and Raḥél are each in turn held up as icons of merit – merit by which we deserve to be recognised.

It is by Ḥakham Fatayya, one of the great Iraqi Ḥakhamim of the 19th and 20th centuries.

The particular poetry of these passages is full of subtle references to Midrashim and other extra-biblical stories of these women's characters. We don't have enough space to narrate them all here – but it is worth dwelling, as this passage does, on the particular signifiance of Raḥél in these mythologies as a mother and as an advocate on our behalf with the Divine.

Recall the merit of Léah,

who went forth to meet Ya῾aḳov Your chosen one. You had mercy on her and blessed her with six sons, Your tribes, and with a pure daughter who shines like the sun in Your firmament. Remember her and her righteousness, recall her today for Your children who are waiting upon You in Your sacred sanctuary. Remember, יהוה, Your people for a good design!

Recall the merit of Raḥél,

Recall the divine to Your wandering children! She who entered into her suffering at her wedding on a night of vigilance! She who was humbled under her bed and who answered from there with words, with a crying voice, screaming out: Please listen from above! A voice is heard in Ramah, knocking over walls, it is heard even far away – yowling and pleading for the one Buried in the course of her journeys: "Where is Yoséf?! Where is the one who corresponds to me, my youngest son?! Where is the son of my suffering? I cannot see him and he does not suckle my breasts?" She went on to ask of the Ancestors: ‘Where are my beloved children?’ They told her to go and ask Amram’s son, buried on the border mountain. ‘My son, Mosheh, don’t be silent – where did you leave the flocks?’ A voice was heard from the grave lamenting with a stammering voice: Why, lovely, are you wandering searching these mountains? She said, ‘I am obligated to break the barrier

Zekhuṭ Lé-ah asher yatse-ah, liḳraṭ Ya῾aḳoṿ yeḥirekha. Ḥonantahh uvérakhtahh, beshésh banim lishyaṭekha. Uṿeyaṭ tammah kemo ḥammah, zoraḥaṭ bim῾onekha. Zekhuṭahh vetsiḍḳaṭahh, tizkor hayom leṿanekha. Veṭitta῾ém veṭargi῾ém, bemiḳdash haḍomekha. Zokhrénu Adonai birtson ῾ammekha.

Zekhuṭ Raḥél zekhor ha-Él, leṿanekha handudim. Shehikhnisah eṭ–tsaraṭahh, leḥuppaṭahh belél shimurim. Vehi neḥbeṭah taḥaṭ mittaṭahh, ve῾aneṭah misham deṿarim. Eṭ ḳol shav῾aṭahh veza῾aḳaṭahh, haḳshiṿah na misheḥaḳim. Ḳol beramah mapil ḥomah, hanishma’ lemerḥaḳḳim. Meyalleleṭ vesho-eleṭ, haniḳbereṭ befarashaṭ derakhim. Ayyéh yoséf ayyéh ḥoféf, ahahh–li ῾al–ben–ne῾urim. ayyéh ben oni lo ra-ani, velo yanaḳ méhaddaddim. Halekhah lish-ol mé-aṿoṭ kol, éfoh banai hayḳarim. Lekhi sha-ali leṿen ῾Amram, ḳaṿur behar ha῾aṿarim. Beni Mosheh al teḥesheh, an natashtah ha῾aḍarim. Veḳol miḳeṿer nishma’ meḍabbér, binhi veḳol tamrumim. Lammah doḍah at noḍéḍah, leḥappés beharim. Ani neḥotsah ligdor pirtsah, lo ῾éṭ harboṭ deṿarim.

זְכוּת לֵאָה אֲשֶׁר יָֽצְאָה, לִקְרַאת יַעֲקֹב בְּחֵרֶךָ
חוֹנַנְתָּהּ וּבֵרַכְתָּהּ, בְּשֵׁשׁ בָּנִים לְשִׁבְטֶיךָ
וּבְבַת תַּמָּה כְּמוֹ חַמָּה, זוֹרַחַת בִּמְעוֹנֶךָ
זְכוּתָהּ וְצִדְקָתָהּ, תִּזְכּוֹר הַיּוֹם לְבָנֶיךָ
וְתִטָּעֵם וְתַרְגִּיעֵם, בְּמִקְדַּשׁ הֲדוֹמֶךָ
זָכְרֵנוּ יְיָ בִּרְצוֹן עַמֶּךָ

זְכוּת רָחֵל זְכוֹר הָאֵל, לְבָנֶיךָ הַנְּדוּדִים
שֶׁהִכְנִיסָה אֶת־צָרָתָהּ, לְחוּפָּתָהּ בְּלֵיל שִׁמּוּרִים
וְהִיא נֶחְבְּתָה תַּחַת מִטָּתָהּ, וְעָנְתָה מִשָּׁם דְּבָרִים
אֶת־קוֹל שַׁוְעָתָהּ וְזַעֲקָתָהּ, הַקְשִׁיבָה נָּא מִשְׂחָקִים
קוֹל בְּרָמָה מַפִּיל חוֹמָה, הַנִּשְׁמַע לְמֶרְחַקִּים
מְיַלֶּלֶת וְשׁוֹאֶלֶת, הַנִּקְבֶּרֶת בְּפָרָשַׁת דְּרָכִים
אַיֵּה יוֹסֵף אַיֵּה חוֹפֵף, אֲהָהּ־לִי עַל־בֶּן־נְעוּרִים
אַיֵּה בֶּן אוֹנִי לֹא רָאַנִי, וְלֹא יָנַק מֵהַדַּדִּים
הָלְכָה לִשְׁאוֹל מֵאָבוֹת כֹּל, אֵיפֹה בָּנַי הַיְקָרִים
לְכִי שַׁאֲלִי לְבֶן עַמְרָם, קָבוּר בְּהַר הָעֲבָרִים
בְּנִי מֹשֶׁה אַל תֶּחֱשֶׁה, אָן נָטַשְׁתָּה הָעֲדָרִים
וְקוֹל מִקֶּבֶר נִשְׁמַע מְדַבֵּר, בִּנְהִי וְקוֹל תַּמְרוּרִים
לָמָּה דּוֹדָה אַתְּ נוֹדֵדָה, לְחַפֵּשׂ בֶּהָרִים
אֲנִי נְחוּצָה לִגְדּוֹר פִּרְצָה, לֹא עֵת הַרְבּוֹת דְּבָרִים

Zekhut Immahot

The mythology of Raḥél interceding on our behalf goes all the way back to an intertextual moment in the Tanakh, where in Jeremiah it says: "A cry is heard in Ramah – wailing, bitter weeping – Raḥél weeping for her children, she refuses to be comforted for her children, who are gone. Thus said the Lord: Restrain your voice from weeping, your eyes from shedding tears; for there is a reward for your labor – declares the Lord: They shall return from the enemy's land."

Later, the Midrashic tradition expands this theme considerably, including in the Zohar, where Raḥél becomes an avatar of the Shekhinah, the mother/daughter figure who advocates for Her children.

but it is not yet time.' Mosheh answered, 'I left them with Your son, Yehoshua'. 'Yehoshua', my son, answer me – where are the tribes?!' Seeing her tears and her despair, he too started crying for the nation. The sound of their weeping and pleading arose to the highest Heavens. Yehoshua' said: 'Be still, my mother, just for a moment, lest I die! I left them in the charge of the elders and the kings of the Davidic line, the shepherds.' She went from there in a hurry and came to the graveyards of the city of Tsiyyon. They said to her in that sacred abode: there you should seek them and there you will find them. When Raḥél saw that the walls had fallen and the sacred stones were tumbled down, and there were no priests, and no Levites, and no Ark, and no Keruvim – she wailed a bitter desperate cry and threw her shoes from her feet, ripping her multicoloured tunic and her scarf and her mantle. She dressed in sackcloth upon her flesh and she rolled about in the dust. She struck her hand upon the beloved child whom she had lost among the nations and she tied a rope around the useless nation, making a eulogy like a dragon. She jumped in haste to the supernal *Él* and tore open all of the Heavens and rose to the highest hidden height. She stood before the Rock of Eternities and charged Them with an offence against the nation of Tsiyyon – in sackcloth, and with tears, and with pleading: 'Please, my Parent, turn towards the pain of my voice, turn to me in mercy!' Only the Rock can verify if this nation is lost forever – how can a bride

Mosheh ʿanah bimg̣innah, liYhoshua' benékh mesartim. Yehoshua' beni ʿanéni, anah hémah hasheṿatim. Lemul bikhyaṭahh vetsaʿaḳaṭahh, bakhah g̣am hu leʿummaṭahh. Veḳol bikhya. þam veshavʿaṭam, ʿaleṭah lishmé meromim. Dommi immi meʿat reg̣a', p̣en amuṭ ve-eg̣va'. Ani mesartim lazḳénim, ulmalkhé Daviḍ haroʿim. Halekhah misham beḥippazon, leḳiṿré ʿir Tsiyyon. Ve-ameru lahh bemiḳdash makhom, sham teṿaḳshim vesham timtse-in. Vekhir-oṭ Raḥél ki én ḥomoṭ vaḥél, ve-aṿné miḳdash hém serufim. Ve-én Kohanim uLviyyim, ve-én aron ukhruṿim. Tsaʿaḳah mar ḥamarmar, veḥaletsah méraglahh minʿalim. Veḳarʿah eṭ keṭoneṭ p̣assim, vehatssaʿif vehameʿilim. Vesaḳ ḥag̣erah ʿalé besarahh, venitgalgelah bén selaʿim. Vetafeḥah yaḍ ʿal–bén nikhbaḍ, asher ne-eṿaḍ bén haʿamim. Veḳasherah heṿel ʿal–ʿam heṿel, veʿaseṭah mispéḍ katannim. Ḳafetsah beḥippazon le-Él ʿelyon, uṿaḳeʿah eṭ–kol hareḳiʿim. Veʿaleṭah limʿon lerum ḥevyon, veʿameḍah lifné tsur ʿolamim. Veṭaṿeʿah ʿelbon shel–ʿam Tsiyyon, besaḳ uṿkhi uṿtaḥanunim. Anna aṿi leḳol ke-éṿi, tifneh élai beraḥamim. Tsur teʿuḍah ha=im ʿéḍah, tihyeh aṿuḍah leʿolamim. Ve-ékh kallah méḥéḳ baʿalahh, tegarésh

מֹשֶׁה עָנָה בְּמְגִנָּה, לִיהוֹשֻׁעַ בְּנֵךְ מְסַרְתִּים
יְהוֹשֻׁעַ בְּנִי עֲנֵנִי, אָנָה הֵמָּה הַשְּׁבָטִים
לְמוּל בִּכְיָתָהּ וְצַעֲקָתָהּ, בָּכָה גַם הוּא לְעֻמָּתָהּ
וְקוֹל בִּכְיָתָם וְשַׁוְעָתָם, עָלְתָה לִשְׁמֵי מְרוֹמִים
דּוֹמִּי אִמִּי מְעַט רֶגַע, פֶּן אָמוּת וְאֶגְוַע
אֲנִי מְסַרְתִּים לַזְּקֵנִים, וּלְמַלְכֵי דָוִד הָרוֹעִים
הָלְכָה מִשָּׁם בְּחִפָּזוֹן, וּבָאָה לְקִבְרֵי עִיר צִיּוֹן
וְאָמְרוּ לָהּ בְּמִקְדָּשׁ מָכוֹן, שָׁם תְּבַקְשִׁים וְשָׁם תִּמְצְאִים
וְכִרְאוֹת רָחֵל כִּי אֵין חוֹמוֹת וָחֵל, וְאַבְנֵי מִקְדָּשׁ הֵם שְׂרוּפִים
וְאֵין כֹּהֲנִים וּלְוִיִּם, וְאֵין אָרוֹן וּכְרוּבִים
צָעֲקָה מַר חֲמַרְמַר, וְחָלְצָה מֵרַגְלָהּ מִנְעָלִים
וְקָרְעָה אֶת־כְּתֹונֶת פַּסִּים, וְהַצָּעִיף וְהַמְּעִילִים
וְשַׂק חָגְרָה עֲלֵי בְּשָׂרָהּ, וְנִתְגַּלְגְּלָה בֵּין סְלָעִים
וְטָפְחָה יָד עַל־בֵּן נִכְבָּד, אֲשֶׁר נֶאֱבָד בֵּין הָעַמִּים
וְקָשְׁרָה חֶבֶל עַל־עַם חֶבֶל, וְעָשְׂתָה מִסְפֵּד כַּתַּנִּים
קָפְצָה בְּחִפָּזוֹן לְאֵל עֶלְיוֹן, וּבָקְעָה אֶת־כָּל הָרְקִיעִים
וְעָלְתָה לִמְעוֹן לְרוּם חֶבְיוֹן, וְעָמְדָה לִפְנֵי צוּר עוֹלָמִים
וְתָבְעָה עֶלְבּוֹן שֶׁל־עַם צִיּוֹן, בְּשַׂק וּבְכִי וּבְתַחֲנוּנִים
אָנָּא אָבִי לְקוֹל כְּאֵבִי, תִּפְנֶה אֵלַי בְּרַחֲמִים
צוּר תְּעוּדָה הַאֵם עֵדָה, תִּהְיֶה אֲבוּדָה לְעוֹלָמִים
וְאֵיךְ כַּלָּה מֵחֵיק בַּעֲלָהּ, תְּגָרֵשׁ אוֹתָהּ לְמֶרְחַקִּים

Zekhut Immahot

In Ékhah Rabbah, Raḥél is seen browbeating God into submission:

"...When Raḥél saw the events of the Destruction and the Israelites being sent into exile from their land, she jumped in front of God and said: "Master of the Universe! it is known before You that Your servant Ya'aḳov's love for me knew no bounds, and he worked for seven years for me. When those seven years were completed and the time came for my marriage to my husband, my father exchanging me with my sister. This was difficult for me, when I learned of this. I informed Ya'aḳov, and I gave him a sign so that he could distinguish between me and my sister, so that my father would not be able to exchange me. After that I consoled myself, I suffered [to overcome] my desire and had compassion for my sister that she not suffer disgrace, and I gave her all the signs that I had given to my husband ... (cont.)

be cast away from her husband to such distances? How can You send a mother from her nest and not at least take the children? How can you abandon the flock when lions roam about? How can you be silent in the face of Edom's children who sacrifice the nation like animals? Is their iniquity not simple – can it not be cleansed in water? Is it painful before you – when a thousand years are like a day in your eyes? Well the second millenium has been given over to beasts and the pain has not ceased! Where is the sign of wonder and responsibility – the appointed meeting place? When will you be merciful? When will you comfort? You push it off from one day to the next until it is awful and their captivity can no longer be redeemed? A voice emerged from the throne: 'Be silent my daughter, bride of pine –wipe the tears from your eyes, and hold off on your pleading, for all of your questions and your tears have stirred the supernal ones.' Then THEY rose up to the highest heights and gathered up mercy, and said: 'So Edom will not establish itself on the blood spilt of My servants, and in short time I will bring a just end to all the wicked. I will decree the protests valid and I will rise up to open the hidden letters of the swallowed souls. To my Bride I will say: Get up, My Light, Arise and dress Yourself in the garments of Your glory!' So all the voice of my nation will attest and agree saying, 'If we have made mistakes – answer us, and do it for Your Name's sake!' Remember, יהוה, Your people for a good design!

oṭahh lemerḥaḳim. Ve-ékh shilaḥta
ha-ém miḳén, velo laḳaḥta habanim.
Ve-ékh netashta hatson to'im, bén arayoṭ
ulṿaim. Ve-ékh tiddom liṿné eḍom,
hamaḳriṿim méhem zeṿaḥim. Ha-im
lo tam 'avon pish'am, biḍé mayim
hazéḍonim. Ha-im mits'ar lefanekha,
elef shanim be'énekha. Ve-elef shéni
natah la'aroṿ, velo ḥaḍal hamakh-oṿ.
Ve-ayyéh oṭ hapela-oṭ, veḥeshbon mo'éḍ
mo'aḍim. Maṭai teraḥém maṭai tenaḥem,
ve-attah ḍoḥeh miyom leyamim. Él ayom
tenah piḍyom, velo ṭiḍḥeh 'oḍ biḍṿarim.
Ḳol yotsé mé'al kissé, dommi biṭṭi kallaṭ
éṭanim. Min'i ḍim'ah mé'énékh, ve-eṭ
ḥikkékh mitaḥanunim. Ki méroṿ siḥékh
uṿikhyaṭékh, naḍeḍu kol–ha'elyonim.
Vehu 'alah 'aḍ ma'lah, venikhmeru
haraḥamim. Uṿizman ḳatsér ehyeh
ḳotsér, uṿotsér kol–haresha'im. Egzor
aṿna tamḥé tsalma, veṭaddiḳ yaṭéhh
lirsisim. Ve-eftaḥ téṿoṭ haseṭumoṭ, shel
nishmoṭ habelu'im. Kumi ori hiṭna'ari,
veliṿshi bigdékh hayḳarim. Gam ḳol
'ammi ul-ummi, hém miṭvaddim
ve-omerim. Im 'avonénu 'anu ṿanu,
'aséh na lema'an shemekha.
Zokhrénu Adonai
birtson 'ammekha.

וְאֵיךְ שִׁלַּחְתָּ הָאֵם מִקֵּן, וְלֹא לָקַחְתָּ הַבָּנִים
וְאֵיךְ נָטַשְׁתָּ הַצֹּאן תּוֹעִים, בֵּין אֲרָיוֹת וּלְבָאִים
וְאֵיךְ תִּדּוֹם לִבְנֵי אֱדוֹם, הַמַּקְרִיבִים מֵהֶם זְבָחִים
הַאִם לֹא תַּם עֲוֹן פִּשְׁעָם, בִּידֵי מַיִם הַזֵּדוֹנִים
הַאִם מִצְעָר לְפָנֶיךָ, אֶלֶף שָׁנִים בְּעֵינֶיךָ
וְאֶלֶף שֵׁנִי נָטָה לַעֲרוֹב, וְלֹא חָדַל הַמַּכְאוֹב
וְאַיֵּה אוֹת הַפְּלָאוֹת, וְחֶשְׁבּוֹן מוֹעֵד מוֹעֲדִים
מָתַי תְּרַחֵם מָתַי תְּנַחֵם, וְאַתָּה דוֹחֶה מִיּוֹם לְיָמִים
אֵל אָיוֹם תְּנָה פִּדְיוֹם, וְלֹא תִדְחֶה עוֹד בִּדְבָרִים
קוֹל יוֹצֵא מֵעַל כִּסֵּא, דּוֹמִי בִּתִּי כַּלַּת אֵיתָנִים
מִנְעִי דִמְעָה מֵעֵינֵךְ, וְאֶת־חִכֵּךְ מִתַּחֲנוּנִים
כִּי מֵרוֹב שִׂיחֵךְ וּבִכְיָתֵךְ, נָדְדוּ כָּל־הָעֶלְיוֹנִים
וְהוּא עָלָה עַד מַעְלָה, וְנִכְמְרוּ הָרַחֲמִים
וְלֹא אֱדוֹם עֲדֵי אֶקּוֹם, דְּמֵי עֲבָדַי הַנִּשְׁפָּכִים
וּבִזְמַן קָצֵר אֶהְיֶה קוֹצֵר, וּבוֹצֵר כָּל־הָרְשָׁעִים
אֶגְזוֹר אַבְנָא תַּמְחֵי צַלְמָא, וְתַדִּיק יָתֵיהּ לִרְסִיסִים
וְאֶפְתַּח תֵּיבוֹת הַסְּתוּמוֹת, שֶׁל נִשְׁמוֹת הַבְּלוּעִים
קוּמִי אוֹרִי הִתְנַעֲרִי, וְלִבְשִׁי בִּגְדֵךְ הַיְקָרִים
גַּם קוֹל עַמִּי וּלְאֻמִּי, הֵם מִתְוַדִּים וְאוֹמְרִים
אִם עֲוֹנֵינוּ עָנוּ בָנוּ, עֲשֵׂה נָא לְמַעַן שְׁמֶךָ

זָכְרֵנוּ יְיָ בִּרְצוֹן עַמֶּךָ.

Zekhut Immahot

(cont.) so that he would think that she was Raḥél. And this was not all—I went under the bed where he lay with my sister: he would speak with her, and I responded every time, while she remained silent, so that he would not recognize her voice. I acted kindly with her, I was not jealous of her, and I did not cause her to be shamed and disgraced. What am I, flesh and blood, dust and ashes, that I was not jealous of my rival wife, and that I did not allow her to be shamed and disgraced, but You, merciful living and eternal Sovereign, why were You jealous of idolatry that is of no import, and exiled my children who were slain by the sword, and allowed their enemies to do with them as they pleased?" God's mercy was immediately revealed, and THEY said: "For your sake, Raḥél, I shall return Yisraél to their place—for there is a reward for your labor [...]. Your children shall return to their country"

(Vilna Ed. Petiḥa 24)

My love, *Yahh*, my love

The Merciful Sovereign, *Él* –
Send Your anointed
to the faithful!

Merciful parent – listen to our voice!
Send David’s child and redeem us!
Return us to Tsiyyon, city of sanctity,
Ruler over it with a mighty hand!

There, we’ll gather in the capitol city,
And newly hear the voice of song,
Then, we’ll light the Menorah again,
In the homely abode You’ll dwell.

Look at the suffering
of Your people, Yisraél
Return them, please, to their borders,
Then they will be seen before you,
three times every year!

Ḥabibi Yahh Ḥabibi

Ha-Él hamelekh haraḥaman
Yishlaḥ meshiḥo hane-man

Aṿ haraḥaman shema’ ḳolénu
Shelaḥ mibéṭ Daviḍ veyig-alénu
Nashuṿ leTsiyyon ‘ir ḳodshénu
Venishlot bahh beyaḍ ramah

Shammah niṭ-asséf be‘ir habirah
Uméḥaḍash yishshama’ ḳol shirah
Ve-az naḍliḳ eṭ hamenorah
Beṿéṭ shokhén me‘onah

Re-éh ba‘oni Yisraél ‘ammekha
Vehashiṿém na ligṿulekha
Ve-az yéra-eh kol–zekhurekha
Shalosh pe‘amim bashanah

חֲבִיבִי יָהּ חֲבִיבִי

הָאֵל הַמֶּלֶךְ הָרַחֲמָן
יִשְׁלַח מְשִׁיחוֹ הַנֶּאֱמָן

אָב הָרַחֲמָן שְׁמַע קוֹלֵנוּ
שְׁלַח מִבֵּית דָּוִד וְיִגְאֲלֵנוּ
נָשׁוּב לְצִיּוֹן עִיר קָדְשֵׁנוּ
וְנִשְׁלֹט בָּהּ בְּיָד רָמָה

שָׁמָּה נִתְאַסֵּף בְּעִיר הַבִּירָה
וּמֵחָדָשׁ יִשָּׁמַע קוֹל שִׁירָה
וְאָז נַדְלִיק אֶת־הַמְּנוֹרָה
בְּבֵית שׁוֹכֵן מְעוֹנָה

רְאֵה בָּעֳנִי יִשְׂרָאֵל עַמֶּךָ
וְהָשִׁיבֵם נָא לִגְבוּלֶךָ
וְאָז יֵרָאֶה כָּל־זְכוּרֶךָ
שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה

Ḥabibi Yahh Ḥabibi

is a 20th Century Tunisian piyyut by Asher Mizraḥi, commonly sung to a melody by Raḥamim Amar. It is one of various piyyutim jointly created by this pair. It is associated with the Shalosh Regalim (note the final stanza), but has become ubiquitously popular among Mizraḥim, and so is also sung year-round.

The identity of the speaker is hard to pin down in this one – clearly the poem is infused with romantic and affectionate language, but is sometimes voiced in the first person singular, sometimes first person plural, and sometimes third person plural. It seems that the first and last stanzas are imagined to be in the voice of the Shekhinah, advocating for Herself and Her children, while the middle two stanzas are the voice of the Jewish nation, advocating for themselves and for Her.

Grace us, *Yahh*, grace us, for the merit of Raḥél our mother.

Mercifully set up her shelter, quick, please
end her exile, please accept her prayers, and
grace all of us with your favour.

Kindly rebuild her house, pay her an income,
give her hope in the end and return us home.

Don't let her pine any longer, fill her soon
with every goodness, to live and know she is
adored, and gather us from our banishment.

Say to her: rise and shine! Shake off the dust,
trust from the beginning, and behold: we will
see your beloveds here!

Sovereign: ransom and redeem, and lift
with strength and divinity, the daughters of
Yisraél, and struggle our struggles.

Comfort the mind of the cowering, for to
you it is fitting and appropriate, to see on
Har Tsiyyon Your honour, our *Elohim*.

She will quickly rebuild the seat of luxury,
lift the needy from the refuse, *Él Elohim* from
Tsiyyon – soon our eyes will see!

Banish the slave and servant! Beseige and
eradicate in fury! Sanctify Your simple dove!
Your kindness is the shining light upon us.

Give her light from the love when you spoke
to her! Expand her homeland! Make our
suns out of sparkling rubies!

Return her crown! To the lady, upon her face
she will shine, from Your face, our Sovereign.

She will be called sought after, dressed in
tallit and *tefillin;* place a crown on her head
such that she luxuriates in her decorations.

Establish, please, out of your kindness and
the shelter of Daviḍ your servant, the honour
of your Sovereignty; she will uncover us all.

Ḥonnénu Yahh ḥonnénu,
bizkhuṭ ***Raḥél*** *imménu*

Raḥum haḳém sukkaṭahh, mahér na ḳéts
peḍuṭahh, ḳabbél na tefillaṭahh,
veḥon taḥon ʿalénu

Ḥanun tiṿneh eṭ–ṿéṭahh, tén sakhar
lifʿullaṭahh, tiḳvah le-aḥariṭahh
venashuṿ lig̣ṿulénu

Lo tosif ʿoḍ leḍa-aṿah, ḥish mallé lahh
kol–tuṿahh, ḥai da’ tammah beḥibbah,
veḳabbéts niddaḥénu

Emor lahh ḳumi ori, méʿafar hiṭnaʿari,
mérosh amanah shuri,
ḍoḍayikh sham tar-éni

Melekh poḍeh veg̣o-él, haḳém bekhoaḥ
va-él, eṭ–beṭulaṭ Yisraél, veriṿah eṭ–riṿénu

Naḥém libbah hanikh-eh, ki lakh
na-eh veya-eh, ṿeHar Tsiyyon yéra-eh,
keṿodekha Elohénu

Veḥish tiṿneh appiryon, mé-ashpoṭ tarim
eṿyon, Él Elohim beTsiyyon,
ḥish tir-enah ʿénénu

Garésh shifḥah ve-amah, vetsar hashmér
beḥémah, ḳaddésh yonaṭekha tammah,
ḥasdakh hazaraḥ ʿalénu

Or méḥeseḍ tén lahh, ka-asher na-amta
lahh, veharḥéṿ eṭ–geṿulahh,
sim kaḍkhoḍ shimshoṭénu

Vehashéṿ haʿatarah, leṭammah
hageṿirah, el–paneha ta-irah,
mipanekha malkénu

Lah yeḳḳaré derushah, ʿoz–vehaḍar
leṿushahh, shim lahh keṭer beroshahh,
eṭ–ʿeḍyahh hi taʿaḍénu

Haḳém na baḥasaḍekha, sukkaṭ Daviḍ
ʿaṿḍekha, eṭ–keṿoḍ malkhuṭekha,
ḥish teg̣alleh ʿalénu

חָנֵּנוּ יָהּ חָנֵּנוּ, בִּזְכוּת רָחֵל אִמֵּנוּ

רַחוּם הָקֵם סֻכָּתָהּ, מַהֵר נָא קֵץ פְּדוּתָהּ
קַבֵּל נָא תְּפִלָּתָהּ, וְחֹן תָּחֹן עָלֵינוּ

חָנוּן תִּבְנֶה אֶת־בֵּיתָהּ, תֵּן שָׂכָר לִפְעֻלָּתָהּ
תִּקְוָה לְאַחֲרִיתָהּ, וְנָשׁוּב לִגְבוּלֵנוּ

לֹא תוֹסִיף עוֹד לְדַאֲבָה, חִישׁ מַלֵּא לָהּ כָּל־טוּבָהּ
חַי דַּע תַּמָּה בְּחִיבָּה, וְקַבֵּץ נִדָּחֵנוּ

אֱמֹר לָהּ קוּמִי אוֹרִי, מֵעָפָר הִתְנַעֲרִי
מֵרֹאשׁ אֲמָנָה שׁוּרִי, דּוֹדֵךְ שָׁם תִּרְאֵנוּ

מֶלֶךְ פּוֹדֶה וְגוֹאֵל, הָקֵם בְּכֹחַ וָאֵל
אֶת־בְּתוּלַת יִשְׂרָאֵל, וְרִיבָה אֶת־רִיבֵנוּ

נַחֵם לִבָּהּ הַנִּכְאָה, כִּי לָךְ נָאֶה וְיָאֶה
בְּהַר צִיּוֹן יֵרָאֶה, כְּבוֹדְךְ אֱלֹהֵינוּ

וְחִישׁ תִּבְנֶה אַפִּרְיוֹן, מֵאַשְׁפּוֹת תָּרִים אֶבְיוֹן
אֵל אֱלֹהִים בְּצִיּוֹן, חִישׁ תִּרְאֶינָה עֵינֵינוּ

גָּרֵשׁ שִׁפְחָה וְאָמָה, וְצָר הַשְׁמֵד בְּחֵימָה
קַדֵּשׁ יוֹנָתְךְ תַּמָּה, חַסְדְּךְ הַזְרַח עָלֵינוּ

אוֹר מֵחֶסֶד תֵּן לָהּ, כַּאֲשֶׁר נָאַמְתָּ לָהּ
וְהַרְחֵב אֶת־גְּבוּלָהּ, שִׂים כַּדְכֹד שִׁמְשׁוֹתֵינוּ

וְהָשֵׁב הָעֲטָרָה, לְתַמָּה הַגְּבִירָה
אֶל־פָּנֶיהָ תָּאִירָה, מִפָּנֶיךְ מַלְכֵּנוּ

לָהּ יִקָּרֵא דְּרוּשָׁהּ, עֹז־וְהָדָר לְבוּשָׁהּ
שִׂים לָהּ כֶּתֶר בְּרֹאשָׁהּ, אֶת־עֶדְיָהּ הִיא תַעֲדֵנוּ

הָקֵם נָא בַּחֲסָדֶיךְ, סֻכַּת דָּוִד עַבְדֶּךְ
אֶת־כְּבוֹד מַלְכוּתֶךְ, חִישׁ תְּגַלֶּה עָלֵינוּ

Ḥonnénu bizkhuṭ Raḥél imménu

This pizmon is by the Ben Ish Ḥai, potentially the most well known of the ḥakhamim of Baghdad. His halakhic writings were extremely influential, pulling together many diverse traditions of the Middle East into a single practice.

This piyyuṭ invokes Raḥél, an auspicious figure – see commentary above for Zekhuṭ Imahoṭ. The speaker constantly changes between addressing the Divine and Raḥél, ascribing to her extraordinary amounts of power, yet also prays for her (as well as for us). The poem is as usual filled with references – firstly to verses of prophecy, particularly Yeremiyahu and Yisha'yahu, badgering for what was promised us in those texts. Secondly, it quotes established prayer texts ranging from Shabbaṭ services to the Haggadah, repurposing (and even regendering) them to be towards Raḥél.

Yahh, Ruler of Space and Time: You are Sovereign above all others. You've done mighty and wondrous things which it is beautiful to declare before You! I'll arrange Your praises morning and night – to You, sacred *Elaha* who made all souls, both heavenly creatures and mortal beings, You created everything from beasts to birds. Your deeds are beyond great! You've raised up the humble and humbled the proud. Even if one were to live a millenium, it's not enough to consider Your might. *Elaha*, to whom glory and greatness belong, save Your flock from the lion's jaws! Bring Your people out from exile, Your nation whom You chose from all others! Return to Your Temple and its holiest place, there spirits and souls can rejoice! They'll sing songs and melodies there in Yerushalayim, the beautiful city.

Yahh Ribbon ʿalam veʿalmayya
Ant hu Malka Melekh Malkhayya
ʿOṿaḍé geṿurtakh veṭimhayya
Shefar ḳodamai lehaḥavayya

Shaṿaḥin asadér tsafra veramsha
Lakh elaha ḳaddisha bera kol–nafsha
ʿIrin ḳaddishin uṿné enasha
Ḥévaṭ bara veʿof shemayya

Raṿreṿin ʿoṿaḍakh veṭaḳḳifin
Makkikh ramayya zaḳḳif kefifin
Lu yeḥi g̣aṿar shenin alfin
La yéʿul geṿurtakh beḥushbenayya

Elaha di léhh yeḳar urṿuṭa
Peroḳ yaṭ ʿanakh mipum aryavaṭa
Ve-appéḳ yaṭ ʿammakh migo galuṭa
ʿAmmakh di ṿeḥart mikal ummayya

Lemiḳdashakh tuṿ ulḳoḍesh ḳudshin
Aṭar di ṿéh yeḥeḍun ruḥin venafshin
Vizamerun lakh shirin veraḥashin
BIryushalém ḳarta deshufrayya

Ya Sinyor del mundo, de syempre y syempre
Tu El Rey, El Rey de los reyes
Echas de Tus baraganiyas, y maraviyas
Me plaze ami, por darles a saver

Alavasyones ordenare, manyana y tadre
Ati Dyo Santo, krian todas las almas
Andjeles santos y ijos de ombres
Alimanya del kampo y aves de los syelos.

Grandes son Tus echas, y muy muy fuertes
Abashas los altos, enalteses oprimidos
Si bive el ombre miles de anyos
Non entra en kuenta, de Tus baraganiyas.

Dyo! ke de Ti es, la onra y la grandeza
Rigme a tus ovejas, de boka de leones
I kita a Tu puevlo, de adyentro del kativeryo.
Puevlo ke eskojites, mas ke todos los djentios.

A Tu santuvaryo torna, y a santedad de las
santedades. Lugar ke repozan espritos y almas.
I asalmeáran ati, kantares y alavasyones
En Yerushalayim, sivdad dela ermozura.

יָהּ רִבּוֹן עָלַם וְעָלְמַיָּא
אַנְתְּ הוּא מַלְכָּא מֶלֶךְ מַלְכַיָּא
עוֹבָדֵי גְבוּרְתָּךְ וְתִמְהַיָּא
שְׁפַר קֳדָמַי לְהַחֲוָיָא

שְׁבָחִין אֲסַדֵּר צַפְרָא וְרַמְשָׁא
לָךְ אֱלָהָא קַדִּישָׁא בְּרָא כָּל־נַפְשָׁא
עִירִין קַדִּישִׁין וּבְנֵי אֱנָשָׁא
חֵיוַת בָּרָא וְעוֹף שְׁמַיָּא

רַבְרְבִין עוֹבָדָךְ וְתַקִּיפִין
מַכִּיךְ רָמַיָּא וְזָקִיף כְּפִיפִין
לוּ יְחִי גְבַר שְׁנִין אַלְפִין
לָא יֵעוּל גְּבוּרְתָּךְ בְּחוּשְׁבְּנַיָּא

אֱלָהָא דִּי לֵיהּ יְקָר וּרְבוּתָא
פְּרוֹק יַת עָנָךְ מִפֻּם אַרְיָוָתָא
וְאַפֵּיק יַת עַמָּךְ מִגּוֹ גָלוּתָא
עַמָּךְ דִּי בְחַרְתְּ מִכָּל אֻמַּיָּא

לְמִקְדָּשָׁךְ תּוּב וּלְקֹדֶשׁ קֻדְשִׁין
אֲתַר דִּי בֵיהּ יֶחֱדוּן רוּחִין וְנַפְשִׁין
וִיזַמְּרוּן לָךְ שִׁירִין וְרַחֲשִׁין
בִּירוּשְׁלֵם קַרְתָּא דְשֻׁפְרַיָּא

יה סינייור דיל מונדו, די סיימפרי אי סיימפרי
טו איל ריי, איל ריי די לוס רייס
איג̄אס די טוס באראגאנייאס, אי מאראב̄ייאס
מי פלאזי אמי פור דארליס אה סאב̄יר

אלאב̄אסייוניס אורדינארי, מאנייאנה אי טאד̄רי
אטי דייו סאנטו, קריאן טוד̄אס לאס אלמאס
אנג̄ילים סאנטוס אי איז̄וס די אומבריס
אלימאנייה דיל קאמפו אי אב̄יס די לוס סיילוס

גראנדיס סון טוס איג̄אס, אי מויי מויי פ̄ואירטיס
אבאש̄אס לוס אלטוס, אינאלטיסיס אפרימיד̄וס
סי ביב̄י איל אומברי מילים די אנייוס
נון אינטרה אין קואינטה, די טוס באראגאנייאס

דייו! קי די טי איס, לה אונרה אי לה גראנדיזה
ריגמי אה טוס אוב̄יז̄אס, די בוקה די ליאוניס
אי קיטה אה טו פואב̄לו, די אד̄יינטרו דיל קאטיב̄ירייו
פואב̄לו קי איסקוז̄יטיס, מאס קי טוד̄וס לוס ג̄ינטיאוס

אה טו סאנטואב̄רייו טורנה,
אי אה סאנטיד̄אד̄ די לאס סאנטיד̄אד̄יס
לוגאר קי ריפוזאן איספריטוס אי אלמאס
אי אסאלמיאראן אטי, קאנטאריס אי אלאב̄אסייוניס
אין ירוסליס סיב̄דאד̄ דילה אירמוזורה

Yahh Ribbon

is a piyyut by R’ Yisraél Najara, drawing heavily from Daniel 3:32-33. It is also sung in Ladino, by some during the Omér at the end of ‘Arviṭ, in place of Yigdal.

My thoughts thank You,
יהוה my Shepherd,
on the sacred Shabbaṭ
the seventh day.

Today, when all Your work is finished,
I'd say You rule over all others – and the
deeds You have done have no comparison,
so rush to comfort me, Shekhinah's son.

You chose the seventh of all that count,
it you sanctified across weeks and years,
hurry with what you carry to the faithful,
and save my life and family from tragedy.

Desire my rest, on this the day of rest,
and when I work, bring me comfort,
prepare me for a break from toil and trouble,
and let joy and happiness be my leisure.

May we merit a world that's all Shabbaṭ,
May Your light shine brilliantly upon us,
To Shiloh's sanctuary, return and raise us,
Quick, answer me, my light and salvation!

Yoḍukha ra'yonai
Adonai ro'i,
beyom Shabbaṭ ḳoḍesh
yom hashevi'i.

Yom asher killiṭa bo kol malakhtekha
Omar ki sariṭa 'al–kol zulaṭakha
Uma'asim 'asiṭa én leṿalloṭekha
Li ṿen–amaṭekha ḥish lehargi'i

Shevi'i ṿaharta mikol–haminyanim
Ve-oṭo ḳidashta beshaṿu'oṭ veshanim
Ḥish asher nasaṭa legeza' emunim
Ufdéh mé-asonim orḥi veriv'i

Retséh ṿimnuḥaṭi
yom zeh yom menuḥah
Uṿyom 'aṿoḍaṭi hamtsé li harvaḥah
Vehakhén lishṿiṭaṭi mas-éṭ va-aruḥah
Vesason vesimḥah yihyu sha'ashu'i

El 'olam shekulo shabbaṭ tezakkénu
Venérekha behilo sim or ba'aḍénu
Ve-el mishkan Shiloh tashuṿ ta'alénu
Mehérah 'anéni ori veyish'i

יוֹדוּךָ רַעְיוֹנַי יְיָ רוֹעִי

בְּיוֹם שַׁבַּת קֹדֶשׁ יוֹם הַשְּׁבִיעִי

יוֹם אֲשֶׁר כִּלִּיתָ בּוֹ כָּל־מְלַאכְתֶּךָ
אוֹמַר כִּי שָׂרִיתָ עַל כָּל־זוּלָתֶךָ
וּמַעֲשִׂים עָשִׂיתָ אֵין לְבַלּוֹתֶךָ
לִי בֶּן־אֲמָתֶךָ חִישׁ לְהַרְגִּיעִי

שְׁבִיעִי בָּחַרְתָּ מִכָּל־הַמִּנְיָנִים
וְאוֹתוֹ קִדַּשְׁתָּ בְּשָׁבוּעוֹת וְשָׁנִים
חִישׁ אֲשֶׁר נָשָׂאתָ לְגֶזַע אֱמוּנִים
וּפְדֵם מֵאֲסוֹנִים אָרְחִי וְרִבְעִי

רְצֵה בִמְנוּחָתִי יוֹם זֶה יוֹם מְנוּחָה
וּבְיוֹם עֲבוֹדָתִי הַמְצֵא לִי הָרְוָחָה
וְהָכֵן לִשְׁבִיתָתִי מַשְׂאֵת וַאֲרוּחָה
וְשָׂשׂוֹן וְשִׂמְחָה יִהְיוּ שַׁעֲשׁוּעִי

אֵל עוֹלָם שֶׁכֻּלּוֹ שַׁבָּת תְּזַכֵּנוּ
וְנֵרְךָ בְּהִלּוֹ שִׂים אוֹר בַּעֲדֵנוּ
וְאֶל מִשְׁכַּן שִׁילֹה תָּשׁוּב תַּעֲלֵנוּ
מְהֵרָה עֲנֵנִי אוֹרִי וְיִשְׁעִי

Yodukha Ra'yonai

is another piyyut by R' Yisraél Najara.

...my Shepherd is a common title for the Divine, deriving from the opening of Psalm 23. This is notable here because of the place the psalm has in Friday evening services – giving another veiled Shabbaṭ reference through its use.

...Shekhinah's son. Like Ḥabibi Yahh Ḥabibi, there's a playful switch between the speaker identifying with the Jews (or, in this case, an individual Jew), versus the Shekhinah Herself. Here, Najara calls himself "ben amat̲ekha," literally, the son of Your hand-maiden. Later, in the final stanza when he uses the first person plural as an object (return and raise us), it is not clear who the 'us' is – is it the Jews, or is it himself and his 'Mother', Shekhinah?

Unique Beloved,

open the locked and thirsty garden. Praise to your Maker, who evaluates hearts – **for your voice lilts and your face is beautiful, a doe of lovers, bringing grace.**

The most beautiful woman, the honoured bride – the most dear, more than any treasure – more than gold, rubies, or emeralds. In the eyes of all who see you, you hold grace, **for...**

My love, your face they can only imagine – like the beloved moon on its first day – to whom we say “Blessed is the *Él* who created in Their world, good diverse beings” to find grace, **for...**

I will seek for you a house of rest – among the oases of peace in quiet and tranquility. I have honoured you truly with gifts, so the capstone will tell of your many graces, **for...**

Yeḥiḍah ra’yah

gal na‘ul gan raveh
Haleli yotserékh leṿaṿoṭ boḥén
Ki ḳolékh ‘aréṿ umar-ékh naveh
Ayyeleṭ ahaṿim veya‘alaṭ ḥén

Hayafah ṿanashim kallah kheṿuḍah
Na‘amt me-oḍ mikol kelé ḥemdah
Mizahaṿ mipaz mé-oḍem ufitdah
Be‘éné khol ro-ayikh at noséṭ ḥén,
Ki ḳolékh ‘aréṿ umar-ékh naveh
Ayyeleṭ ahaṿim veya‘alaṭ ḥén

Udmuṭ panayikh ra’yaṭi hén yiḍmu
Leyaréaḥ yaḳar malé ṿen yomo
“Barukh haÉl shebara ṿe‘olamo
Beriyyoṭ toṿoṭ” vayomer limtso ḥén,
Ki ḳolékh ‘aréṿ umar-ékh naveh
Ayyeleṭ ahaṿim veya‘alaṭ ḥén

Halo aṿaḳḳésh lakh bét menuḥah
Tokh neṿéh shalom behashḳét uṿeṿitḥah
Kabbéḍ akhabbeḍékh me-oḍ beminḥah
Ha-eṿen haroshah teshu-oṭ ḥén ḥén
Ki ḳolékh ‘aréṿ umar-ékh naveh
Ayyeleṭ ahaṿim veya‘alaṭ ḥén

יְחִידָה רַעְיָה גַּל נָעוּל גַּן רָוֶה
הַלְלִי יוֹצְרֵךְ לְבָבוֹת בּוֹחֵן
כִּי קוֹלֵךְ עָרֵב וּמַרְאֵךְ נָאוֶה
אַיֶּלֶת אֲהָבִים וְיַעֲלַת חֵן

הַיָּפָה בַנָּשִׁים כַּלָּה כְבוּדָה
נָעַמְתְּ מְאֹד מִכָּל כְּלֵי חֶמְדָּה
מִזָּהָב מִפָּז מֵאֹדֶם וּפִטְדָה
בְּעֵינֵי כָל רוֹאַיִךְ אַתְּ נוֹשֵׂאת חֵן, כִּי...

וּדְמוּת פָּנַיִךְ רַעְיָתִי הֵן יִדְמוּ
לְיָרֵחַ יָקָר מָלֵא בֶּן יוֹמוֹ
בָּרוּךְ הָאֵל שֶׁבָּרָא בְּעוֹלָמוֹ
בְּרִיּוֹת טוֹבוֹת וַיֹּאמֶר לִמְצוֹא חֵן, כִּי...

הֲלוֹא אֲבַקֶּשׁ־לָךְ בֵּית מְנוּחָה
תּוֹךְ נְוֵה שָׁלוֹם בְּהַשְׁקֵט וּבְבִטְחָה
כַּבֵּד אֲכַבְּדֵךְ מְאֹד בְּמִנְחָה
הָאֶבֶן הָרֹאשָׁה תְּשֻׁאוֹת חֵן חֵן, כִּי...

Yeḥiḍah Ra’yah

This piyyut is from Morocco, written by Rabbi David Ḥasin and is famous as a wedding song. The piyyut praises the many virtues of the bride, and in doing so centres Biblical female figures, with a rich tapestry of references making comparisons to Estér, Ruṭ, Ya‘el, even Daviḍ’s love-song to Yehonaṭan:

“‘I grieve for you, My brother Jonathan, You were most dear to me. Your love was wonderful to me, More than the love of women.’” David, II Shemuél 1:26

“And Estér held grace in the eyes of all who saw her.” Ester 2:15

“‘Daughter, I will seek for you a resting-place,’” Na‘omi, Ruṭ 3:1

“‘Blessed among women is Ya‘él, among women in the tent she is blessed.’” Deṿorah, Shofetim 5:24

If you don’t know how beautiful and fit you are – then I will tell you, my beloved, of every detail: there are many girls but you are greater then them all. Beauty is a lie and grace is fleeting, **for...**

Quick, come to my garden, my sister – to my mother’s house and my parents’ room! Take from my hand my blessing, if you please, then find grace, **for...**

Blessed among these women of the tent: Sarah, Rivkah, Léah and Ḥannah – to call out to the girls to go out and see – beauty adorns her head, an escort of grace, **for...**

David the King, from his stem the Anointed – with his songs and his praises to You we praise, a pilgrim song, a song for the conductor, a song for David: words from the mouth of a wise person bring grace. **A pilgrim song, a song for the conductor...**

Im lo téḍe‘i lakh yafah vahagunah
‘Al mah ve‘al mah doḍai lakh ettenah
Rabboṭ banoṭ at ‘aliṭ ‘al kullanah
Sheḳer hayofi veheṿel haḥén,
Ki ḳolékh ‘aréṿ umar-ékh naveh
Ayyeleṭ ahaṿim veya‘alaṭ ḥén

Mahari bo-i leganni aḥoṭi
El béṭ immi ve-el ḥeḍer horaṭi
Velaḳaḥt miyaḍi eṭ–birkhaṭi
Im na khi matsaṭi ṿe‘énayikh ḥén,
Ki ḳolékh ‘aréṿ umar-ékh naveh
Ayyeleṭ ahaṿim veya‘alaṭ ḥén

Teṿorakh minashim ba-ohel hénnah
Sarah veRiṿḳah Lé-ah veḤannah
Liḳraṭahh habanoṭ tse-enah ur-enah
Tif-ereṭ leroshahh livyaṭ ḥén
Ki ḳolékh ‘aréṿ umar-ékh naveh
Ayyeleṭ ahaṿim veya‘alaṭ ḥén

Daviḍ haMelekh migiz‘o Mashiaḥ
Beshirav ushṿaḥav lakh yeshabéaḥ
Shir hama‘aloṭ shir lamnatséaḥ
LeDaviḍ mizmor diṿré fi ḥakham ḥén
Shir hama‘aloṭ shir lamnatséaḥ...

אִם לֹא תֵדְעִי לָךְ יָפָה וַהֲגוּנָה
עַל מָה וְעַל מַה דּוֹדַי לָךְ אֶתְּנָה
רַבּוֹת בָּנוֹת אַתְּ עָלִית עַל כֻּלָּנָה
שֶׁקֶר הַיֹּפִי וְהֶבֶל הַחֵן, כִּי...

מַהֲרִי בֹּאִי לְגַנִּי אֲחוֹתִי
אֶל בֵּית אִמִּי וְאֶל חֶדֶר הוֹרָתִי
וְלָקַחְתְּ מִיָּדִי אֶת־בִּרְכָתִי
אִם נָא כִּי מָצָאתִי בְּעֵינַיִךְ חֵן, כִּי...

תְּבֹרַךְ מִנָּשִׁים בָּאֹהֶל הֵנָּה
שָׂרָה וְרִבְקָה לֵאָה וְחַנָּה
לִקְרָאתָהּ הַבָּנוֹת צְאֶינָה וּרְאֶינָה
תִּפְאֶרֶת לְרֹאשָׁהּ לִוְיַת חֵן, כִּי...

דָּוִד הַמֶּלֶךְ מִגִּזְעוֹ מָשִׁיחַ
בְּשִׁירָיו וּשְׁבָחָיו לָךְ יְשַׁבֵּחַ
שִׁיר הַמַּעֲלוֹת שִׁיר לַמְנַצֵּחַ
לְדָוִד מִזְמוֹר דִּבְרֵי פִּי חָכָם חֵן,
שִׁיר הַמַּעֲלוֹת שִׁיר לַמְנַצֵּחַ...

Showing the density of these references, the first verse alone links six quotes: Shir haShirim 6:9 and 4:12, Yisha'yahu 58:11, and Mishlé 17:3, followed by Shir haShirim 2:14 and Mishlé 5:19 to form the chorus.

Quotes from Shir haShirim make comparison to the capital-B Bride, the Shekhinah. This ambiguity is particularly explored in the final verse, where the psalms of Daviḍ are referred to as praises to You. The psalms are of course addressed to the Divine. Are we instead directing them to our human bride, are we now switching to praising the Divine, are we revealing that the Divine has been the subject the entire time, or does the whole poem speak to both? See a similar switch in Hayda'tem Yedidai, page 769. This plays with the kabbalistic notion of hieros gamos – that our affairs mirror and correspond to those in the divine realm. Thus a human wedding is also a tikkun which can unite different divine aspects above.

Arise, Arise!

Come to my garden! The pomegranate
blossoms and my vine blooms.

My love shall come, His steps hurrying,
He will eat my delicious, precious fruit.
If my love is delayed by His wandering,
How can I alone return to my nest?

Return to me, You, love's daughter!
If you return to me, I'll return to You.
Look, this letter is inscribed within me,
for within You I shall place my dwelling.

My friend, my love, You own my soul,
and you have acquired me, my heart.
But now I am among foreign nations,
so how can You say that You love me?

My terrible love, it's for Your own good,
I put You there for praise and adoration,
because I love You with an eternal love,
so I will someday return You to my dais.

My love, if You don't keep Your word,
and quickly gather me from being lost,
to Tsiyyon, where My forces are stationed
where I will be close to You, my darling. ...

Be strong, Wife, You who tastes of wine
for my help is budding, moist and fresh.
I'll hew and cut your enemies, for You
I'll send my deputy to You, immediately.

Yaʿalah yaʿalah
Bo-i leganni!

Hénéts rimmon gam pareḥah gafni!

Yaṿo ḍoḍi yaḥish tseʿaḍav
Veyokhal eṭ peri meg̣aḍav
Im yeḍiḍi arekhu neḍuḍav
Ékh yeḥiḍah éshéṿ ʿal kani

Shuṿi élai at baṭ ahuṿah
Shuṿi at va-ani ashuṿah
Hinnéh ʿimmi zoṭ oṭ keṭuṿah
Ki beṭokhékh eṭén mishkani

Réʿi doḍi nafshi paḍiṭa
Ulṿaṭ mé-az oṭi ḳaniṭa
ʿAttah li ṿén ʿammim zériṭa
Ve-ékh tomar ki ahaṿtani

Ayummaṭi letoṿ zéritikh
Veliṭhillah ultoṿ sariṭikh
Ki ahaṿat ʿolam ahaṿtikh
ʿAl kén oshiṿékh ʿal dukhani

Lu yehi khidṿarekha, yeḍiḍi
ʿAttah mahér te-sof neḍuḍi
Ulṭokh Tsiyyon neḥéh g̣eḍuḍi
Vesham aḳriṿ lakh eṭ ḳorbani

Ḥizḳi ra'yah ḥikékh keyén toṿ
Ki tsits yishʿi raʿanan veratoṿ
Ulsirayikh ekhroṭ ve-eḥtoṿ
Veḥish eshlaḥ lakh eṭ seg̣ani

יַעֲלָה יַעֲלָה

בּוֹאִי לְגַנִּי, הֵנֵץ רִמּוֹן גַּם פֻּרְחָה גַפְנִי

יָבוֹא דוֹדִי יָחִישׁ צְעָדָיו
וְיֹאכַל אֶת־פְּרִי מְגָדָיו
אִם יְדִידִי אֲרְכוּ נְדוּדָיו
אֵיךְ יְחִידָה אֵשֵׁב עַל כַּנִּי

שׁוּבִי אֵלַי, אַתְּ בַּת אֲהוּבָה
שׁוּבִי אַתְּ, וַאֲנִי אָשׁוּבָה
הִנֵּה עִמִּי זֹאת אוֹת כְּתוּבָה
כִּי בְּתוֹכֵךְ אֶתֵּן מִשְׁכָּנִי

רֵעִי, דּוֹדִי, נַפְשִׁי פָּדִיתָ
וּלְבַת מֵאָז אוֹתִי קָנִיתָ
עַתָּה לִי בֵּין עַמִּים זֵרִיתָ
וְאֵיךְ תֹּאמַר כִּי אֲהַבְתָּנִי

אֲיֻמָּתִי, לְטוֹב זֵרִיתִיךְ
וְלִתְהִלָּה וּלְטוֹב שָׂרִיתִיךְ
כִּי אַהֲבַת עוֹלָם אֲהַבְתִּיךְ
עַל כֵּן אוֹשִׁיבֵךְ עַל דּוּכָנִי

לוּ יְהִי כִדְבָרְךָ, יְדִידִי
עַתָּה מַהֵר תֶּאְסֹף נְדוּדִי
וּלְתוֹךְ צִיּוֹן נְחֵה גְדוּדִי
וְשָׁם אַקְרִיב לָךְ אֶת־קָרְבָּנִי

חִזְקִי רַעְיָה חִכֵּךְ כְּיֵין טוֹב
כִּי צִיץ יִשְׁעִי רַעֲנָן וְרָטֹב
וּלְסִירַיִךְ אֶכְרוֹת וְאֶחְטֹב
וְחִישׁ אֶשְׁלַח לָךְ אֶת־סְגָנִי

Ya‘alah Ya‘alah

is another piyyut by the famous R’ Yisraél Najara, this time a love poem. In some communities it is in the bakashoṭ for Shabbaṭ, in others it is sung at special occasions.

The poem can be interpreted as a mystical allegory, beyond human lovers. R’ Najara, who was part of the circle around the Ari, uses the imagery of the Divine male personality (Ze‘ir Anpin) and the female (Shekhinah) as two speakers in a dialogue. As with many other kabbalistic texts, the imagery is explicitly romantic, sexual, and dimorphic. We see how the mythological language of hieros gamos (Divine union) is utilised by Jewish mystics, who, while affirming monotheism routinely, think about the Divine as a pair in relationship, whose dynamics are central to the life and history of the Israelite nation.

Beautiful, pure, and pleasant is
the Torah – who can plumb its secret depths for
the secret of the living *Elohim*?

Your brilliant light radiates, glowing within me. You're always seeking me with Your laws, and Your commands enflame the hearts of all of Your beloved, who comprehend like a hammer striking mountainous rock. Your graceful breasts slake our thirst at every moment, Torah of truth! From Your mouth we live – by the secret wine of the living *Elohim.*

We made love with joy like lovers,
with the secret of vowels and letters. Crowns upon the letters, open and closed portions hide Your secrets within supernal lights – better than gold and pearls is the garden fountain of seventy faces – all of them gracious. Thus, I am Your servant, pierced by You, owned by You with complete consent.

Your laws have taught truly our Sages:
Tanna-im, Amora-im, Ge-onim and Savora-im.
Even today's rabbis live through Your quality honey: analogies, laws, rulings – all of them from the mouth of Might, pieces of Light – shining with noises, thunder and lightning, earthquakes and a heavenly voice.

The sacred names, through which all the worlds were created though mystical combinations of letters, are hidden within You. They are written and sealed. Concealed, they shine and radiate with secret rays of light, bringing life to all creatures, who live by them. Through these names mortal beings were made, and through them they live – on the radiant energy of the Rock of all Worlds.

Yafah veṭammah

Torah temimah, hane‘imah,
Mi yukhal leha’miḳ besodékh,
sod Elohim ḥayyim.

Or ziv zahorékh bo‘er tokh ḳirbi,
tamiḍ yiḍreshu oṭakh rabbim, ḥuḳḳim
umitsṿoṭṭoṿim, eṭ kol–libboṭ malhiṿim,
ne-ehaṿim, veg̣am nisgaṿim.
Ukhfattish yefotséts, sela‘im veharim, ḥén
dadayikh, yarvu bekhol–‘ét, toraṭ emeṭ, miꝑikh
anu ḥayyim miyén, soḍ Elohim ḥayyim.

Niṭ‘allesah ṿegil ba-ahaṿim, besoḍ neḳudoṭ
‘im hatéṿoṭ, keṭarim ‘im oṭiyyoṭ, ꝑetuḥoṭ ‘im
seṭumoṭ, ne’lamoṭ, sodam baramoṭ.
Oroṭ ‘elyonim, toṿ mizahaṿ ufninim, ma’yan
ganim, beshiṿ‘im ꝑanim, kullam ḥonim, hén
ani ‘eṿeḍ nirtsa’ lakh, ḳinyan beléṿ shalém.

Yori mishpaṭayikh ha-éṭanim, Tanna-é
ve-Amora-é, Ge-oné uSṿora-é, verabbanan
baṭra-é, leḥayyé, mideṿash ya-eh.
Gezéroṭ shavoṭ, vahalakhoṭ ꝑesuḳoṭ, kullam,
miꝑi geṿurah, ziḳḳuḳayin denora, beḳoloṭ
uṿraḳim mé-araḳim, veḳol mishamayim.

Shemoṭ haḳodesh bakh ne‘elamim, asher bam
niṿre-u ‘olamim, betsérufim nifla-im, vehémmah
bakeṭuṿim ḥaṭumim veg̣am seṭumim.
Me-irim umazhirim, besoḍ yesharim, ki ḥayyim,
hém lemotse-éhem, veḥai bahem, asher
ya‘aseh hadam vaḥai, miziv–tsur ‘olamim.

יָפָה וְתַמָּה תּוֹרָה תְּמִימָה, הַנְּעִימָה,
מִי יוּכַל לְהַעֲמִיק בְּסוֹדֵךְ, סוֹד אֱלֹהִים חַיִּים.

אוֹר זִיו זָהֳרֵךְ בּוֹעֵר תּוֹךְ קִרְבִּי,
תָּמִיד יִדְרְשׁוּ אוֹתָךְ רַבִּים, חֻקִּים וּמִצְוֹת טוֹבִים,
אֶת־כָּל־לְבּוֹת מַלְהִיבִים, נֶאֱהָבִים, וְגַם נִשְׂגָּבִים.
וּכְפַטִּישׁ יְפוֹצֵץ, סְלָעִים וְהָרִים,
חֵן דַּדַּיִךְ, יְרַוּוּ בְּכָל־עֵת, תּוֹרַת אֱמֶת,
מְפִּיךְ אָנוּ חַיִּים מִיַּיִן, סוֹד אֱלֹהִים חַיִּים.

נִתְעַלְּסָה בְּגִיל בַּאֲהָבִים,
בְּסוֹד נְקֻדּוֹת עִם הַתֵּבוֹת, כְּתָרִים עִם אוֹתִיּוֹת,
פְּתוּחוֹת עִם סְתוּמוֹת, נֶעֱלָמוֹת, סוֹדָם בְּרָמוֹת.
אוֹרוֹת עֶלְיוֹנִים, טוֹב מִזָּהָב וּפְנִינִים,
מַעְיַן גַּנִּים, בְּשִׁבְעִים פָּנִים, כֻּלָּם חוֹנִים,
הֵן אֲנִי עֶבֶד נִרְצָע לָךְ, קִנְיָן בְּלֵב שָׁלֵם.

יוֹרוּ מִשְׁפָּטַיִךְ הָאֵיתָנִים,
תַּנָּאֵי וְאָמוֹרָאֵי, גְּאוֹנֵי וּסְבוֹרָאֵי,
וְרַבָּנָן בַּתְרָאֵי, לְחַיֵּי, מִדְּבַשׁ יָאֶה.
גְּזֵרוֹת שָׁווֹת, וַהֲלָכוֹת פְּסוּקוֹת,
כֻּלָּם, מִפִּי גְּבוּרָה, זְקוּקִין דְּנוּרָא,
בְּקוֹלוֹת וּבְרָקִים מֵאֲרָקִים, וְקוֹל מִשָּׁמַיִם.

שְׁמוֹת הַקֹּדֶשׁ בָּךְ נֶעֱלָמִים,
אֲשֶׁר בָּם נִבְרְאוּ עוֹלָמִים, בְּצֵרוּפִים נִפְלָאִים,
וְהֵמָּה בַּכְּתוּבִים, חֲתוּמִים, וְגַם סְתוּמִים.
מְאִירִים וּמַזְהִירִים, בְּסוֹד יְשָׁרִים,
כִּי חַיִּים, הֵם לְמוֹצְאֵיהֶם, וָחַי בָּהֶם,
אֲשֶׁר יַעֲשֶׂה הָאָדָם וָחַי, מִזִּיו־צוּר עוֹלָמִים.

Yafah veTammah

This love piyyut to Torah is by R' Shelomoh Abitbol, a Moroccan paytan in the 19th C. It was originally associated with Shabbat Beshallaḥ, but has become more popular in recent times, partially via many popular recordings, and so is sung generally.

We made love with joy like lovers... As with many other piyyutim, sexualised language is not shunned or condemned. The Torah is spoken about in romantic terms, expressing in intricate poetry the intense love the Jewish people have for Torah. The language verges on worship of the Torah itself, but in a kabbalistic context, the Torah is interchangable with the feminine Divine, the Shekhinah. Every aspect, from actual laws to the crowns on the letters, are part of the encoding of sacred names, which are used to create, satiate, and which pierce the student/lover.

Come, fight always for my daily struggles. With 13 attributes the Torah is interpreted, through extrapolation it is overpowered. With context and allusion it is passed on from the mouth of Might. Through generalisation and specificity its light emerges. From it four rivers emerge, all of which are light – the plain meaning with allusion, allegory, interpreation and secrets hidden within it.

Your love is so wonderful my sister-bride, Your tongue dripping honeycomb, Your doors a locked garden, Your garments are fragrantly scented – Your love is beautiful in my eyes! Sun and moon both stand by Your light, for eternal life is at Your right and wealth at Your left. Blessed is Your creator with Your beauty and loveliness – *Él*, life of all worlds.

The beauty of Your eyes

has captured my heart,
the brilliance of Your face, I have seen.
In the city of Tsiyyon, I have sung Your song,
thus too I shall sing it when You return there.

I yearn for Your redemption,
surely Your rescue is at hand!
Reutrn to me for Your rest,
and I will clothe you in the garments of salvation.

Arise, Bride, love's daughter!
Strengthen yourself and return in repentance.
To You my desires call out,
it is Your voice which I wish to hear.

Yahh, build me a beauitful house,
and restore my worship to it.
There I shall sing my song,
there I will be pleased and comforted.

Lekhu laḥamu ṭamiḍ belaḥmi, beyag̣ middoṭ tiḍrosh haTorah, ḳal vaḥomer kashurah, haḳésh ugzérah shavah, mesorah mipi geṿurah. Kelalim ‘im peratim, totsi leorah, misham yotse-im, arba’ neharoṭ, kullam oroṭ, peshatim ‘im remazim nidrashim, vesoḍoṭ ne‘elamim.

Mah toṿ doḍayikh aḥoṭi khallah, nofeṭ tsuf deṿash sefaṭayikh, gan na‘ul delaṭayikh, réaḥ toṿ beg̣aḍayikh, doḍayikh, yefi ‘enayikh. Ḥammah ulṿanah kullam, ‘ameḍu mé-orékh, ki orekh yamim, biminékh, ‘osher bismolékh, barukh bor-ekh beyofyékh vahadarékh, Él ḥai ha‘olam.

Yefaṭ ‘ayin libaṿṭini,

zohar panayikh har-ini.
Be‘ir Tsiyyon shir harnini,
ve-az ashiṿ sheṿuṭékh sham.

Sibarti lig–ullaṭékh,
ḳeroṿah yeshu‘atékh.
Éli shuṿah limnuḥaṭékh,
big̣dé yesha’ halbishéni

‘Uri khallah baṭ ahuṿah,
ḥizḳi veshuṿi ṿiṭshuṿah.
Velakh yiḳḳaré ḥeftsi ṿahh,
lemul ḳolékh hashmi‘ini.

Yahh benéh li béṭ tif-arti,
vehashéṿ eṭ ‘aṿoḍaṭi.
Vesham ashir eṭ shiraṭi,
emtsa ḥén ki niḥamtani.

לְכוּ לַחֲמוּ תָמִיד בְּלַחְמִי,
בְּיַ״ג מִדּוֹת תִּדְרֹשׁ הַתּוֹרָה, קַל וָחֹמֶר כַּשּׁוּרָה,
הֶקֵּשׁ וּגְזֵרָה שָׁוָה, מְסוּרָה, מִפִּי גְּבוּרָה.
כְּלָלִים עִם פְּרָטִים, תּוֹצִיא לְאוֹרָה,
מִשָּׁם יוֹצְאִים, אַרְבַּע נְהָרוֹת, כֻּלָּם אוֹרוֹת,
פְּשָׁטִים עִם רְמָזִים נִדְרָשִׁים, וְסוֹדוֹת נֶעֱלָמִים.

מַה טּוֹב דּוֹדַיִךְ אֲחוֹתִי כַלָּה,
נֹפֶת צוּף דְּבַשׁ שְׂפָתַיִךְ, גַּן נָעוּל דְּלָתַיִךְ,
רֵיחַ טוֹב בְּגָדַיִךְ, דּוֹדַיִךְ, יְפִי עֵינַיִךְ.
חַמָּה וּלְבָנָה כֻּלָּם, עָמְדוּ מֵאוֹרֵךְ,
כִּי אֹרֶךְ יָמִים, בִּימִינֵךְ, עֹשֶׁר בִּשְׂמֹאלֵךְ,
בָּרוּךְ בּוֹרְאֵךְ בְּיָפְיֵךְ וַהֲדָרֵךְ, אֵל חַי הָעוֹלָמִים.

יְפַת עַיִן לִבַּבְתִּינִי, זֹהַר פָּנַיִךְ הַרְאִינִי
בְּעִיר צִיּוֹן שִׁיר הַרְנִינִי, וְאָז אָשִׁיב שְׁבוּתֵךְ שָׁם

שִׁבַּרְתִּי לִגְאֻלָּתֵךְ, קְרוֹבָה יְשׁוּעָתֵךְ
אֵלַי שׁוּבָה לִמְנוּחָתֵךְ, בִּגְדֵי יֶשַׁע הַלְבִּישִׁינִי

עוּרִי כַּלָּה בַּת אֲהוּבָה, חִזְקִי וְשׁוּבִי בִּתְשׁוּבָה
וְלָךְ יִקָּרֵא חֶפְצִי בָהּ, לְמוּל קוֹלֵךְ הַשְׁמִיעִינִי

יָהּ בְּנֵה לִי בֵּית תִּפְאַרְתִּי, וְהָשֵׁב אֶת־עֲבוֹדָתִי
וְשָׁם אָשִׁיר אֶת־שִׁירָתִי, אֶמְצָא חֵן כִּי נִחַמְתָּנִי

Yafah veTammah

At the end, the text explicitly invokes Shir haShirim, combining multiple images from the original love poem of the Jewish tradition. This praise culminates in a blessing to 'Your creator' at the end, an unusual blessing figuration that refers to the Divine in the 3rd person with Torah in the 2nd – focusing on Torah as the subject of attention and affection, even if our praise is leading back to Él Ḥai.

Yefat 'Ayin

is a piyyut by R' Ezra 'Attiyah. Born in Aleppo, he became Rosh Yeshivah of one of Jerusalem's most significant Sefaradi yeshiṿoṭ in the 20th C. The acrostic here spells the name of his father. The piyyut has remained popular amongst the Aleppo–Syrian community.

If I guard Shabbaṭ, *Él* will guard me – a sign forever in the world between Them and me.

Of worldly ties, one must not speak, on this, the Sabbath day, / Or act in ways of work that hide the holy from profane. / To speak of men of state and all their statements may be fine, / But not for one who lives a life of Torah and Divine.

Within, a place for rest remains for mine own soul and heart, / Look now, the Sacred One did give it at the very start. / So too, on Friday eve, They gifted us and gave a wonder, / For me, I know, They will distill yet one and then another.

And *Él*, a law impressed and pressed upon Their deputies, / To lay out loaves, before them shown, as "shewbread" such are these./ And this is why to fast today is simply not befitting, / Aside from Yom Kippur alone – atonement is permitting.

Today's a day for honour, and a day of many pleasures, / A day for bread, for wine, for meat, and fish all in their measures. / And while a mourner mourns, today, her sadness is belated, / For see, this day, it is for joy – and I, I am elated.

Give up your work, for in the end, you see, it will stop up, / And so, instead I'll wash my heart, and here I will soap-up, / I'll pray to *Él* – and I shall say Arṿit's and Shaḥriṭ's words, Plus Musaf, of course Minḥah – and still all will be heard.

Ki eshmerah Shabbaṭ él yishmeréni, oṭ hi le‘olmé ‘aḍ béno uṿéni.

Asor metso ḥéfets la‘asoṭ derakhim
Gam miledabbér bo diṿré melakhim
Divré seḥorah o diṿré melakhim
Ehgeh beṭoraṭ él uṭḥakkeménu

Bo emtse-ah ṭamiḍ noaḥ lenafshi
Hinnéh leḍor rishon naṭan ḳedoshi
Mofét̩ beṭéṭ leḥem mishneh beshishi
Kakhah bekhol–shishi yakhpil mezoni

Rasham bedaṭ ha-Él ḥoḳ el seganav
Bo la‘arokh leḥem panim lefanav
‘Al kén lehiṭ‘annoṭ ‘al pi neṿonav
Asur leṿaḍ miyom Kippur ‘avoni

Hayom mekhubbaḍ hu yom ta‘anugim
Leḥem veyayin toṿ basar vedagim
Miṭ-abbelim bo hém aḥor nesogim
Ki yom semaḥoṭ hu visammeḥéni

Méḥél melakhah bo sofo lehakhriṭ
‘Al kén akhabbés bo libbi beṿoriṭ
Eṭpalelah el él ‘arṿit veshaḥriṭ
Musaf vegam minḥah ki ya‘anéni

כִּי אֶשְׁמְרָה שַׁבָּת אֵל יִשְׁמְרֵֽנִי
אוֹת הִיא לְעוֹלְמֵי עַד בֵּינוֹ וּבֵינִי

אָסוּר מְצֹא חֵֽפֶץ לַעֲשׂוֹת דְּרָכִים
גַּם מִלְּדַבֵּר בּוֹ דִּבְרֵי מְלָכִים
דִּבְרֵי סְחוֹרָה אוֹ דִבְרֵי מְלָכִים
אֶהְגֶּה בְּתוֹרַת אֵל וּתְחַכְּמֵֽנִי

בּוֹ אֶמְצְאָה תָמִיד נֽוֹחַ לְנַפְשִׁי
הִנֵּה לְדוֹר רִאשׁוֹן נָתַן קְדוֹשִׁי
מוֹפֵת בְּתֵת לֶחֶם מִשְׁנֶה בַּשִּׁשִּׁי
כָּֽכָה בְּכָל־שִׁשִּׁי יַכְפִּיל מְזוֹנִי

רָשַׁם בְּדָת הָאֵל חֹק אֶל סְגָנָיו
בּוֹ לַעֲרֹךְ לֶחֶם פָּנִים לְפָנָיו
עַל כֵּן לְהִתְעַנּוֹת עַל פִּי נְבוֹנָיו
אָסוּר לְבַד מִיּוֹם כִּפּוּר עֲוֹנִי

הַיּוֹם מְכֻבָּד הוּא יוֹם תַּֽעֲנוּגִים
לֶחֶם וְיַֽיִן טוֹב בָּשָׂר וְדָגִים
מִתְאַבְּלִים בּוֹ הֵם אָחוֹר נְסוֹגִים
כִּי יוֹם שְׂמָחוֹת הוּא וִישַׂמְּחֵֽנִי

מֵחֵל מְלָאכָה בּוֹ סוֹפוֹ לְהַכְרִית
עַל כֵּן אֲכַבֵּס בּוֹ לִבִּי בְּבוֹרִית
אֶתְפַּלְּלָה אֶל אֵל עַרְבִית וְשַׁחְרִית
מוּסָף וְגַם מִנְחָה כִּי יַֽעֲנֵֽנִי

Ki Eshmerah Shabbaṭ

is by Avraham Ibn Ezra. Its translation was contributed by R' Natasha Mann, aiming to recapture the poetic meters in English.

One of the most famous Biblical commentators of Sefarad, Ibn Ezra wrote prolifically in Hebrew on science, philosophy and grammar – even early discussions of what we now consider biblical criticism. He curiously notes seven passages in Torah which show knowledge from after the closing of the book. One, and the most famous, is the aftermath of the death of Mosheh. Ibn Ezra also however discusses Deṿarim 2:12, which describes the conquest of Cana'an in the past tense, Deṿarim. 3:11, which notes that 'Og haMelekh's bed is "now in the great city of the Children of Amon," and others. His conclusions however he refers to mysteriously as "secret knowledge".

From *Él*’s mouth, from *Él*’s mouth, all Yisraél will be blessed!

There’s none...	powerful, beautiful, pure, sovereign, who saves, who guards	...like יהוה;
There’s none...	blessed, distinguished, honest, a prophet, just, perfect	...like the son of Amram;
There’s nothing...	great, clear, honouring, supportive, holy, whole	...like the Torah;
There’s none who...	interpret it, desire it, learn it, it helps, utter it, grasp it	...like Yisraél.

Mip̣i Él, mip̣i Él *yeṿorakh kol–Yisraél*			*De boka del Dyo, de boka del Dyo* *Será bendicho todo Israél*		
Én	*addir*	*kAdonai*	*No ay mas*	*fuerte*	*ke Adonai*
ve-én	*barukh*	*keṿen ‘Amram*	*No ay mas*	*bendicho*	*ke el ijo de Amram*
én	*geḍolah*	*kaTorah*	*No ay mas*	*grande*	*ke la Ley*
ve-én	*doreshahh*	*keYisraél*	*No ay mas*	*se apega*	*komo Israél*
Én	*haḍur*	*kAdonai*	*No ay mas*	*ermozo*	*ke Adonai*
ve-én	*vaṭiḳ*	*keṿen ‘Amram*	*No ay mas*	*modesto*	*ke el ijo de Amram*
én	*zakkah*	*kaTorah*	*No ay mas*	*klara*	*ke la Ley*
ve-én	*ḥomeḍahh*	*keYisraél*	*No ay mas*	*sabio*	*ke Israél*
Én	*tahur*	*kAdonai*	*No ay mas*	*limpio*	*ke Adonai*
ve-én	*yashar*	*keṿen ‘Amram*	*No ay mas*	*rekto*	*ke el ijo de Amram*
én	*keṿoḍah*	*kaTorah*	*No ay mas*	*onrada*	*ke la Ley*
ve-én	*lomeḍahh*	*keYisraél*	*No ay mas*	*estudiozo*	*komo Israél*
Én	*melekh*	*kAdonai*	*No ay otro*	*Rey*	*komo Adonai*
ve-én	*naṿi*	*keṿen ‘Amram*	*No ay otro*	*profeta*	*komo el ijo de Amram*
én	*semukhah*	*kaTorah*	*No ay mas*	*fuerte*	*ke la Ley*
ve-én	*‘ozerahh*	*keYisraél*	*No ay mas*	*gloriozo*	*ke Israél*
Én	*p̣oḍeh*	*kAdonai*	*No ay mas*	*alto*	*ke Adonai*
ve-én	*tsaddiḳ*	*keṿen ‘Amram*	*No ay mas*	*justo*	*ke el ijo de Amram*
én	*ḳeḍoshah*	*kaTorah*	*No ay mas*	*sagrada*	*ke la Ley*
ve-én	*roḥashahh*	*keYisraél*	*No ay mas*	*loado*	*ke Israél*
Én	*shomér*	*kAdonai*	*No ay mas*	*santo*	*ke Adonai*
ve-én	*shalém*	*keṿen ‘Amram*	*No ay mas*	*piadozo*	*ke el ijo de Amram*
én	*temimah*	*kaTorah*	*No ay mas*	*guadrado*	*ke la Ley*
ve-én	*tomekhahh*	*keYisraél*	*No ay ken*	*la melda*	*komo Israél*

מִפִּי אֵל, מִפִּי אֵל
יְבוֹרָךְ כָּל־יִשְׂרָאֵל

אֵין אַדִּיר כַּיְיָ וְאֵין בָּרוּךְ כְּבֶן עַמְרָם
אֵין גְּדוֹלָה כַּתּוֹרָה וְאֵין דּוֹרְשָׁהּ כְּיִשְׂרָאֵל

אֵין הָדוּר כַּיְיָ וְאֵין וָתִיק כְּבֶן עַמְרָם
אֵין זַכָּה כַּתּוֹרָה וְאֵין חוֹמְדָהּ כְּיִשְׂרָאֵל

אֵין טָהוֹר כַּיְיָ וְאֵין יָשָׁר כְּבֶן עַמְרָם
אֵין כְּבוּדָה כַּתּוֹרָה וְאֵין לוֹמְדָהּ כְּיִשְׂרָאֵל

אֵין מֶלֶךְ כַּיְיָ וְאֵין נָבִיא כְּבֶן עַמְרָם
אֵין סְמוּכָה כַּתּוֹרָה וְאֵין עוֹזְרָהּ כְּיִשְׂרָאֵל

אֵין פּוֹדֶה כַּיְיָ וְאֵין צַדִּיק כְּבֶן עַמְרָם
אֵין קְדוֹשָׁה כַּתּוֹרָה וְאֵין רוֹחֲשָׁהּ כְּיִשְׂרָאֵל

אֵין שׁוֹמֵר כַּיְיָ וְאֵין שָׁלֵם כְּבֶן עַמְרָם
אֵין תְּמִימָה כַּתּוֹרָה וְאֵין תּוֹמְכָהּ כְּיִשְׂרָאֵל

די בוקה דיל דייו
די בוקה דיל דייו
סירה בינדיג̄ו טודו ישראל

Mipi Él

Again, a song for Shavu'ot and Simḥat Torah, which grew in popularity to be sung across the year – and across minhagim. One of its tunes is perhaps one of the most widely spread melodies across different Jewish minhagim!

Its structure makes it easy to learn, but also easy to vary. This version was codified by the Ben Ish Ḥai, and is now a common Sefaradi text, but there are many, each with different choices for letters of the alef bet. There's Judeo-Arabic targumim, and even a quadruple version with an entire stanza per letter. It's also sung in Ladino, generally orally with no codified text – as the Hebrew once was. The text here is thus assembled from recordings and should not be considered prescriptive. Interestingly, many words are closer to Ashkenazi versions than the Hebrew here. Some Ladino versions diverge even further, perhaps introducing refrains or ignoring the acrostic entirely.

We’ll rejoice!
Praised is *Yahh*!
We’ll rejoice
for Redemption’s
time is coming!

Él Shaddai gathers the exiles,
my beloved ones,
and They casts out the haters!
My soul is disgusted by them –
but still we’ll rejoice...

Send me Yishai’s son, my Redeemer,
and build for me my Temple.
My enemies made it into a ruin –
but still we’ll rejoice...

Merciful One, take pity on the unwidowed
nation and send a worthy envoy.
We’ll arrange for song and praise –
and then we’ll rejoice...

Source of strength, remember the
descendants of Yitsḥak! Gather them from
distant lands, to herald the chosen people
and the Redeemer –
and then we’ll rejoice...

Nag̱ilah
haleluyahh
nag̱ilah,
ba zeman hage-ullah.

Él Shaddai
ḳabbéts nidḥé yedidai!
Vegarésh mesan-ai,
nafshi bahem ga‘alah nag̱ilah...

Shelaḥ li
ben Yishai go-ali!
Uvné li béṭ hékhali,
be-oyṿai ‘aséh kalah nag̱ilah...

Raḥman
ḥus ‘al ‘am lo alman!
Ushlaḥ tsir ne-eman,
unsadér shir uṭhillah nag̱ilah...

Ḥazaḳ
zekhor zera’ Yitsḥaḳ!
Veḳabbetsém mimerḥaḳ yeṿasér,
‘am segullah vego-él nag̱ilah...

נָגֵֽילָה הַלְלוּיָהּ נָגֵֽילָה

בָּא זְמַן הַגְּאֻלָּה

אֵל שַׁדַּי קַבֵּץ נִדְחֵי יְדִידַי
וְגָרֵשׁ מְשַׂנְאַי
נַפְשִׁי בָּהֶם גָּעֲלָה נָגֵֽילָה...

שְׁלַח לִי בֶּן יִשַׁי גּוֹאֲלִי
וּבְנֵה לִי בֵּית הֵיכָלִי
בְּאוֹיְבַי עֲשֵׂה כָּלָה נָגֵֽילָה...

רַחְמָן חוּס עַל עַם לֹא אַלְמָן
וּשְׁלַח צִיר נֶאֱמָן
וּנְסַדֵּר שִׁיר וּתְהִלָּה נָגֵֽילָה...

חָזָק זְכֹר זֶרַע יִצְחָק
וְקַבֵּץ מִמֶּרְחָק יְבַשֵּׂר
עַם סְגֻלָּה וְגוֹאֵל נָגֵֽילָה...

Nagilah HaleluYahh

is a 20th Century piyyut by Tunisian Rabbi and Hazzan Asher Mizraḥi, which has become ubiquitously popular among Mizraḥim to a melody by Raḥamim Amar. There is also a Syrian melody by Mosheh Eliyahu.

...the unwidowed nation. Literally 'a nation which is not a widow', it is surprising description in the midst of much other language about our destitute, exilic state.

Despite the great misery of being cast out of our land, there is one thing we have not lost, and in fact, has been enhanced by exile, our relationship with Her, the Shekhinah. Thus we are the nation who, despite being a refugee, is not a widow – still intimately connected to the Divine.

Rock, from which we have eaten –
my faithful will bless, for we have
been satisfied, we have leftovers!
Just as has been said by יהוה!

They who sustains Their universe – our Shepherd and our Parent – it is Their bread we have eaten and Their wine we have drunk. Therefore, we shall give thanks to Their name and praise Them with our mouths. We have spoken, and we have answered: ‘There’s none as holy as יהוה’

With song and a grateful voice, we’ll bless our *Elohim*, for the treasured good land which They bestowed to our ancestors! For the food and the game with which They satiated our souls! Their love has overpowered us – יהוה is true!

Be merciful and loving to Your people, our Rock. To Tsiyyon, the seat of Your honour, the house of our beauty! A descendent of Your servant Daviḍ will come and redeem us. Our life’s breath is the anointed of יהוה!

Build the Sanctuary! Fill the city of Tsiyyon! There we shall sing a new song! There we shall climb whilst rejoicing! The Merciful One, the Sacred One – May They be blessed and elevated through this full cup of wine, like the blessing of יהוה!

Tsur mishello akhalnu,
barekhu emunai,
sava’nu vehotarnu,
kidṿar Adonai.

Hazan eṭ ‘olamo, ro‘énu aṿinu,
akhalnu milaḥmo, umiyéno shatinu.
‘al–kén nodeh lishmo, unhallelo befinu,
amarnu ve‘aninu, én ḳadosh kAdonai.

Beshir veḳol todah, neṿarékh lÉlohénu,
‘al–erets ḥemdah toṿah,
shehinḥil la-aṿoténu.
umazon vetsédah, hisbia’ lenafshénu,
ḥasdo gaṿar ‘alénu, ve-emeṭ Adonai.

Raḥém beḥasdekha, ‘al–‘ammekha tsurénu,
‘al tsiyyon mishkan keṿodekha,
zeṿul béṭ tif-arténu.
Umibéṭ David ‘aṿdekha, yaṿo veyig-
alénu, ruaḥ appénu, meshiaḥ Adonai.

Yibbaneh haMiḳdash, ‘ir Tsiyyon timallé,
vesham nashir shir ḥadash,
uvirnanah na‘aleh.
Haraḥaman haniḳdash,
yitbarakh veyit‘alleh,
‘al kos yayin malé, keṿirkaṭ Adonai.

צוּר מִשֶּׁלּוֹ אָכַלְנוּ

בָּרְכוּ אֱמוּנַי

שָׂבַעְנוּ וְהוֹתַרְנוּ, כִּדְבַר יְיָ

הַזָּן אֶת־עוֹלָמוֹ, רוֹעֵנוּ אָבִינוּ
אָכַלְנוּ מִלַּחְמוֹ, וּמִיֵּינוֹ שָׁתִינוּ
עַל־כֵּן נוֹדֶה לִשְׁמוֹ, וּנְהַלְּלוֹ בְּפִינוּ
אָמַרְנוּ וְעָנִינוּ, אֵין קָדוֹשׁ כַּיְיָ

בְּשִׁיר וְקוֹל תּוֹדָה, נְבָרֵךְ לֵאלֹהֵינוּ
עַל־אֶרֶץ חֶמְדָּה טוֹבָה, שֶׁהִנְחִיל לַאֲבוֹתֵינוּ
וּמָזוֹן וְצֵדָה, הִשְׂבִּיעַ לְנַפְשֵׁנוּ
חַסְדּוֹ גָּבַר עָלֵינוּ, וֶאֱמֶת יְיָ

רַחֵם בְּחַסְדֶּךָ, עַל־עַמְּךָ צוּרֵנוּ
עַל צִיּוֹן מִשְׁכַּן כְּבוֹדֶךָ, זְבוּל בֵּית תִּפְאַרְתֵּנוּ
וּמִבֵּית דָּוִד עַבְדֶּךָ, יָבֹא וְיִגְאָלֵנוּ
רוּחַ אַפֵּינוּ, מְשִׁיחַ יְיָ

יִבָּנֶה הַמִּקְדָּשׁ, עִיר צִיּוֹן תְּמַלֵּא
וְשָׁם נָשִׁיר שִׁיר חָדָשׁ, וּבִרְנָנָה נַעֲלֶה
הָרַחֲמָן הַנִּקְדָּשׁ, יִתְבָּרַךְ וְיִתְעַלֶּה
עַל כּוֹס יַיִן מָלֵא, כְּבִרְכַּת יְיָ

Tsur Mishello Akhalnu

is a piyyut specifically for after food – it poetically follows the structure of the Birkaṭ haMazon, and expresses gratefulness for the meal just eaten.

As with many other prayers around food and eating, there are beautiful and complex images surrounding our conception of gratitude and grace. In particular, the last stanza of Tsur Mishello emphasises the image of 'a full cup of wine', this of course echoes Psalm 23 (my cup overflows) but, unsurprisingly, has little correspondence to reality. For Ḳiddush one is required to drink a revi'it of wine, not cup full to the brim. To fill any cup completely full is an exercise in wastefulness, as inevitably some will spill – but of course that is the point. To be able to carelessly overfill one's cup is a sign of one's bounty, that you needn't conserve every drop – that is something to be grateful for.

Hello, my love so pure and ruddy!
Hello, to you – from She whose
cheek is like a pomegranate's rind!

Run to meet Your Sister,
Please, go out and save Her!
Empower her like Yishai's son over the
forces of Amman.

What's up, gorgeous? You've aroused
me to love. Your voice chimes in my
mind cloaked within the sounds of bells.

The moment that You want my love,
I'll rush to You! Then I will gush down
upon You like dew on Mt. Ḥermon.

Heal Her, She is my Envoy to You
Él, You who are an expert healer!
She is the first to help when I'm weak,
So give strength to Her, my soul.

Open mercy's gates, – You who dwells
high above in the Heavens! Upon Your
servant show love – for there is none
who is merciful other than You.

Living *Él*, desire my prayer, and incline
Yourself to assist me – Quick!
Call out for liberation to Your nation –
they who are the child of the Lady.

Shalom leṿen dodi,
hatsaḥ veha-admon,
Shalom lekha mé-ét,
raḳaḥ khemo rimmon.
Liḳrat aḥoṭekha ruts,
tsé na lehoshiʿahh,
utslaḥ keṿen Yishai,
rabbaṭ bené ʿammon.
Mah lakh yefé fiyyah,
ki teʿoreri ahaṿah,
utsaltseli ḳolékh,
kamʿil beḳol paʿamon.
Haʿéṭ asher taḥpots,
ahaṿah aḥishennah,
ʿittahh veʿalayikh,
ereḍ ketal Ḥermon.

Refa tsiri *él ne-eman,*
ki attah rofé uman,
at roshi, shur ḥalshi,
veṭén koaḥ lenafshi.
Petaḥ shaʿar haraḥamim,
ram shokhén bameromim,
ʿal ʿaṿdakh, sim ḥasdakh,
én meraḥém bilʿadakh.
Él Ḥai retséh liṭfillaṭi,
veḥushah leʿezraṭi,
bimhérah, deror ḳera,
leʿam ben hageṿirah.

שָׁלוֹם לְבֶן דּוֹדִי, הַצַּח וְהָאַדְמוֹן
שָׁלוֹם לְךָ מֵאֵת, רַקָּה כְּמוֹ רִמּוֹן

לִקְרַאת אֲחוֹתְךָ רוּץ, צֵא נָא לְהוֹשִׁיעָהּ
וּצְלַח כְּבֶן יִשַׁי, רַבַּת בְּנֵי עַמּוֹן

מַה לָּךְ יְפֵה פִיָּה, כִּי תְעוֹרְרִי אַהֲבָה
וּתְצַלְצְלִי קוֹלֵךְ, כַּמְּעִיל בְּקוֹל פַּעֲמוֹן

הָעֵת אֲשֶׁר תַּחְפּוֹץ, אַהֲבָה אֲחִישֶׁנָּה
עִתָּהּ וְעָלַיִךְ, אֵרֵד כְּטַל חֶרְמוֹן

רְפָא צִירִי

אֵל נֶאֱמָן, כִּי אַתָּה רוֹפֵא אֶמָּן
אַתְּ רֹאשִׁי, שׁוּר חֲלְשִׁי
וְתֵן כֹּחַ לְנַפְשִׁי

פְּתַח שַׁעַר הָרַחֲמִים, רָם שׁוֹכֵן בַּמְּרוֹמִים
עַל עַבְדָּךְ, שִׂים חַסְדָּךְ
אֵין מְרַחֵם בִּלְעָדָךְ

אֵל חַי רְצֵה לִתְפִלָּתִי, וְחוּשָׁה לְעֶזְרָתִי
בִּמְהֵרָה, דְּרוֹר קְרָא
לְעַם בֶּן הַגְּבִירָה

Shalom leVen Dodi

is by Shelomoh ibn Gabirol, 11th Century Spanish poet, and arguably the most famous paytan of all time. It is a luscious love poem, drawing heavily on Shir haShirim. It was preserved as a pizmon in North Africa, and has become popular in recent years across Mizraḥim.

Refa Tsiri

is by Hakham Raphaél "Antébi" Tabbush, the most significant paytan and composer in the Syrian tradition. The style and philosophy he developed in the 19th Century – the way he wrote piyyutim, composed (and nicked) melodies, and applied piyyut melodies to liturgy – is continued to this day. This poem is a prayer for healing, and its melody is taken from a now little-known Ladino song, Trista Vida.

...the Lady. This title is commonly used to invoke Sarah Iménu, referencing Beréshiṭ 16. Antébi refers to Yisraél here as the children of Sarah, rather than more commonly invoked ancestors such as Ya'akoṿ, perhaps due to the tradition to invoke one's mother and the Imahoṭ in the prayer for the sick.

Alabado sea su Santo Nombre,
Porque siempre nos apiadó.
Load al Señor que es bueno,
Que para siempre su merced.

Bendigamos al Altísimo,
Por el pan segundamente,
Y también por los manjares,
Que comimos juntamente.

Pues comimos y
bebimos alegremente,
Su merced nunca nos faltó,
Load al Señor que es bueno,
Que para siempre su merced.

Bendita sea la casa esta,
El hogar de su presencia,
Donde guardamos su fiesta,
Con alegría y permanencia.

Alabado sea su Santo Nombre,
Porque siempre nos apiadó,
Load al Señor que es bueno,
Que para siempre su merced.

Hoḍu lAḍonai ki toṿ,
ki le‘olam ḥasdo.
(x2)

Praised be THEIR Holy Name,
For THEY has taken pity on us,
Praise the One, for THEY is good,
For THEIR mercy is everlasting.

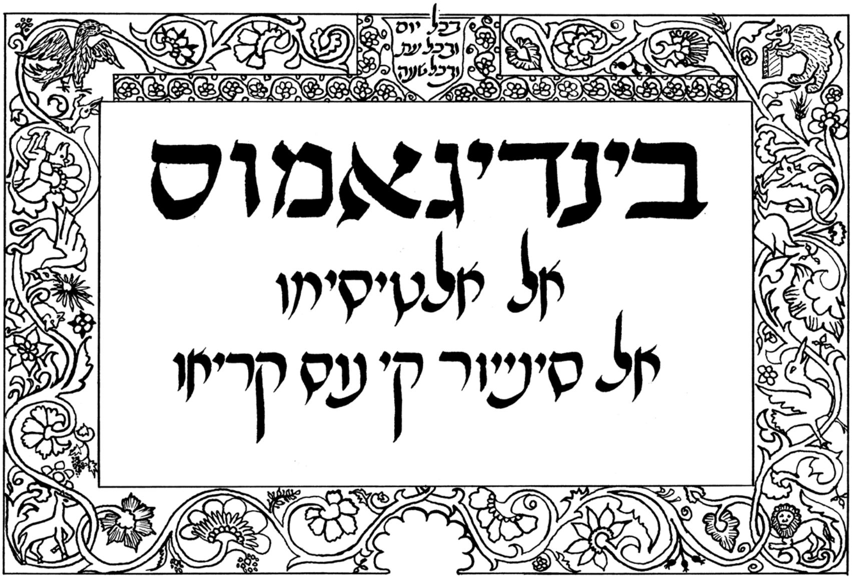
Let us bless the Most High,
Secondly for the bread,
And also for the food,
Which we have eaten together

For we have eaten
and drunk happily,
THEIR mercy has not failed us.
Praise the One for THEY is good,
For THEIR mercy is everlasting.

Blessed be this house,
The home of THEIR presence,
Where we keep THEIR feast,
With happiness and permanence.

Praised be THEIR Holy Name,
For THEY has taken pity on us,
Praise the One, for THEY is good,
For THEIR mercy is everlasting.

Thank יהוה for THEY is good,
for THEIR mercy is everlasting.
(x2)



Let Us Bless, by Noam Sienna

Bendigamos al Altísimo,
Al Señor que nos crió
Démosle agradecimiento
Por los bienes que nos dió

Alabado sea su Santo Nombre,
Porque siempre nos apiadó.
Load al Señor que es bueno,
Que para siempre su merced.

Bendigamos al Altísimo,
Por su Ley primeramente,
Que liga a nuestra raza,
Con el cielo continuamente.

Let us bless the Most High
The One who raised us,
Let us give THEM thanks,
For the good things THEY gave us.

Praised be THEIR Holy Name,
For THEY has taken pity on us,
Praise the One, for THEY is good,
For THEIR mercy is everlasting.

Let us bless the Most High,
First for THEIR law,
Which binds our race,
With Heaven continually.

(the leader says:)
Let us bless
(our *Elohim*) of whose bounty
we have eaten!

(those present respond:)
Blessed is
(our *Elohim*) of whose bounty
we have eaten and through whose
abundant goodness we live!

(the leader repeats:)
Blessed is
(our *Elohim*) of whose bounty
we have eaten and through whose
abundant goodness we live!

(all say together:)
Blessed is
They, blessed be Their name,
and blessed be the thought of Them
forever and always!

Neṿarékh
(Elohénu) she-akhalnu mishello.

Barukh
(Elohénu) she-akhalnu
mishello uṿtuṿo
hagaḍol ḥayinu.

Barukh
(Elohénu) she-akhalnu
mishello uṿtuṿo
hagaḍol ḥayinu.

Barukh
hu uṿarukh shemo
uṿarukh zikhro le‘olemé ‘aḍ.

(the leader says:)

נְבָרֵךְ:

(אֱלֹהֵֽינוּ) שֶׁאָכַֽלְנוּ מִשֶּׁלּוֹ.

(those present respond:)

בָּרוּךְ:

(אֱלֹהֵֽינוּ) שֶׁאָכַֽלְנוּ
מִשֶּׁלּוֹ וּבְטוּבוֹ הַגָּדוֹל חָיִֽינוּ.

(the leader repeats:)

בָּרוּךְ:

(אֱלֹהֵֽינוּ) שֶׁאָכַֽלְנוּ
מִשֶּׁלּוֹ וּבְטוּבוֹ הַגּדוֹל חָיִֽינוּ.

(all say together:)

בָּרוּךְ:

הוּא וּבָרוּךְ שְׁמוֹ
וּבָרוּךְ זִכְרוֹ לְעֽוֹלְמֵי עַד.

Birkaṭ haMazon

Most people, when receiving a gift that they have not earned, may be embarassed. This theme is repeated throughout rabbinic literature: "One who eats another's bread is ashamed to look at their face," "When a person must depend on gifts, their face changes," "When one depends on the gifts of others, the world appears dark," "One who eats at another's table is never satisfied". (Talmuḍ Yer. Orlah 1:3, Berakhoṭ 6b, Bétsah 32b).

All of this can lead to two responses: despair, at being undeserving at all which we've been given, or gratitude, recognising that we rarely merit the many blessings which we receive. In that spirit, the four blessings of Birkat haMazon recognise that much of the good things which we partake in are given freely, and without having been 'earned', and give us the opportunity to give voice to our gratitude for this.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe, who feeds
us and all the world with Their
goodness – with grace, love, and
mercy, "giver of bread to all flesh,
for Their love is eternal".
They is the one who sustains
and provides for all Their creatures
– they created them!
As it says: "Open Your hand and
satiate all life through Your will."
Blessed are You, יהוה,
who sustains all.

We thank You, יהוה, our *Elohim*,
for bequeathing to our ancestors
a good and ample land, a covenant,
the Living Torah, and sustenance,
and for bringing us out of Mitsrayim.

On Ḥanukkah and Purim, insert
"For the miracles" on page 676

Upon all this, יהוה, our *Elohim*,
we thank You and bless Your name.
As it says: "You shall eat and be
satisfied, and you shall bless יהוה,
your *Elohim* for the good land which
They has given to you."
Blessed are You, יהוה, for the
land and sustenance.

Barukh Attah Aḍonai
Elohénu melekh ha'olam,
hazan oṭanu ve-eṭ ha'olam
kullo betuṿo,
beḥén beḥeseḍ uṿraḥamim,
"noṭén leḥem lekhol–basar,
ki le'olam ḥasdo".
Vehiṭḳin miḥyah umazon,
lekhol–beriyyoṭav asher bara,
ka-amur: "Poṭéaḥ eṭ yaḍekha
umasbia' lekhol ḥai ratson."
Barukh Attah Aḍonai
hazan eṭ hakol.

Noḍeh lekha, Aḍonai Elohénu,
'al shehinhalta la-aṿoṭénu
erets ḥemdah toṿah urḥaṿah,
beriṭ veTorah Ḥayyim umazon.
'Al shehotséṭanu mé-erets Mitsrayim.
Ve'al hakol Aḍonai Elohénu
a(naḥ)nu moḍim lakh
umṿarekhim eṭ shemakh,
ka'amur: "Ve-akhalta vesaṿa'ta,
uṿérakhta eṭ Aḍonai elohekha
'al ha-arets hatoṿah
asher naṭan lakh."
Barukh Attah Aḍonai
'al ha-arets
ve'al hamazon.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַזָּן אוֹתָֽנוּ וְאֶת־הָעוֹלָם כֻּלּוֹ בְּטוּבוֹ,
בְּחֵן בְּחֶסֶד וּבְרַֽחֲמִים,
”נֹתֵן לֶחֶם לְכָל־בָּשָׂר כִּי לְעוֹלָם חַסְדּוֹ“.
וְהִתְקִין מִחְיָה וּמָזוֹן
לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא,
כָּאָמוּר, ”פּוֹתֵֽחַ אֶת־יָדֶֽךָ
וּמַשְׂבִּֽיעַ לְכָל־חַי רָצוֹן:“
בָּרוּךְ אַתָּה יְיָ,
הַזָּן אֶת־הַכֹּל:

נוֹדֶה לְּךָ, יְיָ אֱלֹהֵינוּ,
עַל שֶׁהִנְחַלְתָּ לַאֲבוֹתֵינוּ
אֶרֶץ חֶמְדָּה טוֹבָה וּרְחָבָה,
בְּרִית וְתוֹרָה חַיִּים וּמָזוֹן,
וְעַל שֶׁהוֹצֵאתָֽנוּ מֵאֶרֶץ מִצְרַֽיִם.

❧ On Ḥanukkah and Purim, insert עַל הַנִּסִּים *on page 677*

וְעַל הַכֹּל, יְיָ אֱלֹהֵינוּ,
אֲ(נַֽחְ)נוּ מוֹדִים לָךְ וּמְבָֽרְכִים אֶת־שְׁמָךְ.
כָּֽאָמוּר, ”וְאָֽכַלְתָּ וְשָׂבָֽעְתָּ
וּבֵֽרַכְתָּ אֶת־יְיָ אֱלֹהֶֽיךָ
עַל־הָאָֽרֶץ הַטֹּבָה אֲשֶׁר נָֽתַן־לָךְ:“
בָּרוּךְ אַתָּה יְיָ,
עַל הָאָֽרֶץ וְעַל הַמָּזוֹן.

Birkaṭ haMazon

The Talmud (Berakhot 40b) contains a discussion of what is the minimum requirement for Birkaṭ haMazon, and establishes the delightfully simple text beneath as an example – stating that as it mentions bread, it names the Divine, and praises Divine sovereignty, it can be used for the text of the first blessing. This is even though it is in the vernacular language of the time!

בְּרִיךְ רַֽחֲמָנָא, מַלְכָּא דְעָלְמָא,
מָרֵיהּ דְהַאי פִּתָּא.

Blessed is the Merciful One,
Sovereign of the Universe,
Providor of this bread.

Berikh Raḥamana, malké de῾alma,
maréhh dehé pitta.

This has been followed by many other vernacular versions of Birkat haMazon, such as Bendigamos, or Ya Komimos below. [Cont.]

Be merciful, יהוה, our *Elohim*,
upon us and all Your people, Yisraél,
upon Yerushalayim Your city,
upon the great and holy house
to which we call Your name.
Upon the monarchy of the House
of Daviḍ Your anointed one,
may it soon return to its proper place,
quickly and in our lifetimes.

On Shabbaṭ
Favour and strengthen us
on this Shabbaṭ day,

On festivals or Rosh Ḥodesh
Remember us for good on this day

On Rosh Ḥodesh	*On Pesaḥ*	*On Shavu'oṭ*	*On Sukkoṭ*	*On Shemini 'Atseret*
of the New Month,	of the Festival of Matssoṭ,	of the Festival of Shavu'oṭ,	of the Festival of Sukkoṭ,	eight, a festival of *'atseret,*

And rebuild Yerushalayim Your city
quickly in our lifetimes.
Blessed are You, יהוה,
who builds Yerushalayim
with mercy, *amén.*

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe, the *Él*,
our Parent, our Sovereign, our Power,
our Creator, our Redeemer, our Artisan,
our Holy One Holy One of Ya'aḳoṿ,
our Shepherd, Shepherd of Yisraél.
The Sovereign who is good and does
good to all. Each and every day THEY is
our redeemer, with grace, love, mercy,
bounty, success, and all things good.

Raḥem Aḍonai Elohénu
'alénu ve'al Yisraél 'ammakh,
ve'al Yerushalayim 'irakh,
ve'al habayiṭ hagaḍol vehaḳaḍosh
sheniḳra shimkha 'alav.
Umalkhuṭ Béṭ Daviḍ meshiḥakh
taḥazirennah limḳomahh
bimhérah ṿeyaménu.

(Urtséh vehaḥalitsénu
beyom haShabbaṭ hazeh)

(Vezokhrénu letoṿah beyom

Rosh haḤodesh	*Ḥag haMatssoṭ*	*Ḥag haShavu'oṭ*	*Ḥag haSukkoṭ*	*shemini, ḥag 'atseret*

hazeh)

Vetiṿneh Yerushalayim 'irakh
bimhérah ṿeyaménu.
Barukh Attah Aḍonai
bonéh (ṿeraḥamav)
Yerushalayim,
amén.

Barukh Attah Aḍonai Elohénu
melekh ha'olam, haÉl Aṿinu,
Malkénu, Addirénu, Borénu,
Go-alénu, Yotserénu Keḍoshénu
Keḍosh Ya'aḳoṿ. Ro'énu Ro'éh
Yisraél, haMelekh hatoṿ vehamétiṿ
lakol. Shebekhol–yom vayom, hu
gomelénu ḥén vaḥeseḍ veraḥamim
verevaḥ vehatssalah vekhol toṿ.

Birkaṭ haMazon

It also shows the breadth with which our liturgy has expanded for some texts, prompting the abridged Birkaṭ haMazon text included here. Various Sephardic rabbis have put together abridged texts for Birkaṭ haMazon, intending them either for use when short of time, or for use by women and children.

This text draws primarily on those of the Ben Ish Ḥai and Dayan Toledano, two modern Sephardic figures, with reference to earlier versions such as from the siddurim of Sa‘adiah Gaon and HaRambam, to create a text capturing the essential memorable aspects of different Sephardic Berakhoṭ haMazon, and fulfilling all halakhic requirements, but significantly shorter. If in a group it should be recited aloud by a leader, though individuals often join in to highlight certain passages.

רַחֵם יְיָ אֱלֹהֵינוּ
עָלֵינוּ וְעַל יִשְׂרָאֵל עַמָּךְ,
וְעַל יְרוּשָׁלַיִם עִירָךְ,
וְעַל הַבַּיִת הַגָּדוֹל וְהַקָּדוֹשׁ,
שֶׁנִּקְרָא שִׁמְךָ עָלָיו.
וּמַלְכוּת בֵּית דָּוִד מְשִׁיחָךְ,
תַּחֲזִירֶנָּה לִמְקוֹמָהּ בִּמְהֵרָה בְיָמֵינוּ.

On Shabbaṭ

(וּרְצֵה וְהַחֲלִיצֵנוּ בְּיוֹם הַשַּׁבָּת הַזֶּה)

On festivals or Rosh Ḥodesh

(וְזָכְרֵנוּ לְטוֹבָה בְּיוֹם

On Rosh Ḥodesh	On Pesaḥ	On Shavu‘oṭ	On Sukkoṭ	On Shemini ‘Atseret
רֹאשׁ הַחֹדֶשׁ	חַג הַמַּצּוֹת	חַג הַשָּׁבוּעוֹת	חַג הַסֻּכּוֹת	שְׁמִינִי, חַג עֲצֶרֶת

הַזֶּה)

וְתִבְנֶה יְרוּשָׁלַיִם עִירָךְ בִּמְהֵרָה בְיָמֵינוּ.
בָּרוּךְ אַתָּה יְיָ,
בּוֹנֵה (בְרַחֲמָיו) יְרוּשָׁלָיִם,
אָמֵן.

בָּרוּךְ אַתָּה יְיָ,
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הָאֵל אָבִינוּ, מַלְכֵּנוּ, אַדִּירֵנוּ, בּוֹרְאֵנוּ,
גּוֹאֲלֵנוּ, יוֹצְרֵנוּ, קְדוֹשֵׁנוּ קְדוֹשׁ יַעֲקֹב.
רוֹעֵנוּ רוֹעֵה יִשְׂרָאֵל,
הַמֶּלֶךְ הַטּוֹב וְהַמֵּטִיב לַכֹּל.
שֶׁבְּכָל־יוֹם וָיוֹם, הוּא גּוֹמְלֵנוּ,
חֵן וָחֶסֶד וְרַחֲמִים וְרֶוַח וְהַצָּלָה וְכָל־טוֹב.

They is a tower of deliverance to
Their king, and shows kindness to
Their anointed, to Daviḍ, and to his
descendants, forever and always.

I have been young and also I have
been old, and I have not watched
a righteous person abandoned
or their children seeking bread.
All day They is graceful and giving,
and Their children are blessed.
What we ate, may it satisfy,
and what we drank, may it heal,
and what we left, may it bless.
As it is written: They gave
such that even after eating there
were leftovers, as יהוה said.
Blessed are you to יהוה,
who makes the Heavens and the Earth.
Blessed is the person who trusts יהוה,
and יהוה is their trust.
יהוה gives strength to to Their people,
יהוה will bless Their people with peace.
For They satisfies the restless soul,
filling the soul of the hungry for good.
Acknowledge יהוה, that They is good,
for Their love is eternal!
May the One who makes peace above,
graciously make peace upon us as well,
and upon all Yisraél, and we say: amén.

Mig̣dol yeshu‘oṭ malko
ve‘oseh ḥeseḍ limshiḥo
leḌaviḍ ulzar‘o ‘aḍ ‘olam.

Na‘ar hayiṭi, gam–zaḳanti
velo–ra-iṭi tsaddiḳ ne‘esaṿ,
vezar‘o meṿaḳḳesh–laḥem.
Kol–hayom ḥonén umalveh,
vezar‘o liṿrakhah,
mah–she-akhalnu yihyeh lesoṿ‘ah,
umah–sheshaṭinu yihyeh lirfu-ah,
umah–shehoṭarnu yihyeh liṿrakhah,
keḍikhṭiṿ vayitten lifnéhem,
vayokhelu vayoṭiru kiḍṿar Aḍonai.
Berukhim attem lAḍonai
‘oséh shamayim va-arets.
Barukh hageṿer asher yiṿtaḥ
bAḍonai vehayah Aḍonai miṿtaḥo.
Aḍonai ‘oz le‘ammo yitten,
Aḍonai yeṿarékh
eṭ–‘ammo ṿashalom.
Ki hisbia’ nefesh shoḳéḳah,
venefesh re‘éṿah millé–toṿ.
Hoḍu lAḍonai ki–toṿ
ki le‘olam ḥasdo.
‘Oseh shalom bimromav,
hu ṿeraḥamav
ya‘aseh shalom ‘alénu,
ve‘al kol–ammo Yisraél,
ve-imru: amén.

מִגְדּוֹל יְשׁוּעוֹת מַלְכּוֹ וְעֹשֶׂה חֶסֶד לִמְשִׁיחוֹ
לְדָוִד וּלְזַרְעוֹ עַד עוֹלָם.

נַעַר הָיִיתִי גַּם־זָקַנְתִּי
וְלֹא־רָאִיתִי צַדִּיק נֶעֱזָב,
וְזַרְעוֹ מְבַקֶּשׁ־לָחֶם.
כָּל־הַיּוֹם חוֹנֵן וּמַלְוֶה, וְזַרְעוֹ לִבְרָכָה,
מַה־שֶּׁאָכַלְנוּ יִהְיֶה לְשָׂבְעָה,
וּמַה־שֶּׁשָּׁתִינוּ יִהְיֶה לִרְפוּאָה,
וּמַה־שֶּׁהוֹתַרְנוּ יִהְיֶה לִבְרָכָה,
כְּדִכְתִיב וַיִּתֵּן לִפְנֵיהֶם,
וַיֹּאכְלוּ וַיּוֹתִרוּ כִּדְבַר יְיָ.
בְּרוּכִים אַתֶּם לַייָ
עֹשֵׂה שָׁמַיִם וָאָרֶץ:
בָּרוּךְ הַגֶּבֶר אֲשֶׁר יִבְטַח בַּייָ
וְהָיָה יְיָ מִבְטַחוֹ:
יְיָ עֹז לְעַמּוֹ יִתֵּן,
יְיָ יְבָרֵךְ אֶת־עַמּוֹ בַשָּׁלוֹם:
כִּי־הִשְׂבִּיעַ נֶפֶשׁ שֹׁקֵקָה
וְנֶפֶשׁ רְעֵבָה מִלֵּא־טוֹב.
הוֹדוּ לַייָ כִּי־טוֹב
כִּי לְעוֹלָם חַסְדּוֹ:
עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו,
הוּא בְּרַחֲמָיו יַעֲשֶׂה שָׁלוֹם עָלֵינוּ.
וְעַל כָּל־עַמּוֹ יִשְׂרָאֵל, וְאִמְרוּ אָמֵן:

Birkaṭ haMazon

Ya komimos, y bevimos, y al Dyo
(santo Baruḥ, u uvaruḥ shemo
bendishimos) ke mos dyo, i mos dara,
pan para komer, i panyos para vistir,
i anyos, munchos i buenos para bivir.
El Padre El Grande,
ke mande al chiko,
asegun tenemos de menester
para muestras kazas
i para muestros ijos.
El Dyo mos oyga,
i mos aresponda, i mos apiade
por su nombre el grande,
ke somos almikas sin pekado.
Odu lAdonai ki tov, ki le῾olam ḥasdo.
Syempre mejor, nunka peor,
nunka mos manke
en la meza del Kriador.

We've eaten, drunk, and blessed the *Dyo*
(blessed is They and blessed is Their name)
who has given us (long may They give us)
bread to eat, clothes to wear,
and many good years to live.
May the Parent of Parents provide Their
little dear with just what we need,
for our homes and for our children.
May the *Dyo* listen, answer and forgive us,
for the sake of Their great name,
for our fragile souls are without blame.
Acknowledge יהוה, that They is good,
for Their love is eternal!
Always better, never worse, may we lack
nothing at the table of the Creator.

Blessed are You, יהוה our *Elohim*, Sovereign of the Universe, who creates the vine’s fruit.

Blessed ... for whose honour all is made.

Blessed ... who forms mortal beings.

Blessed ... who formed mortals in Their image, patterned after Their appearance, and who built for them an eternal structure.
Blessed are You, יהוה
who forms mortal beings.

The Childless One will gleefully rejoice when Her children are gathered around Her, soon, and with joy.
Blessed are You, יהוה,
who gladdens Tsiyyon with Her children.

Loving partners will be so happy – just as happy as those You once made in Gan Éden.
Blessed are You, יהוה,
who gladdens the lover and the beloved.

Blessed ... who created joy and happiness, lover and beloved, contentment, pleasure, satisfaction and bliss, along with love, desire, peace, and friendship. Soon, יהוה our *Elohim*, You shall hear, in the cities of Yehudah and the courtyards of Yerushalayim: a sound of joy and happiness, a sound of lover and beloved, a sound of merriment coming from lovers getting married and young people singing at their receptions!
Blessed are You, יהוה,
who gladdens the lover and the beloved
and grants them success.

Barukh Attah Adonai, Elohénu
melekh ha‘olam, boré peri hagefen.

Barukh... shehakol bara likhṿodo.

Barukh... yotsér ha-adam.

Barukh... asher yatsar eṭ–ha-adam
betsalmo, betselem demuṭ taṿniṭo,
vehiṭḳin lo mimennu binyan ‘adé–‘ad.
Barukh Attah Adonai,
yotsér ha-adam.

Sos tasis veṭagél ‘aḳarah, beḳibbuts
baneha leṭokhahh bimhérah besimḥah.
Barukh Attah Adonai,
yotsér ha-adam.

Samméaḥ tesammaḥ ré‘im ahuṿim,
kesamméḥakha yetsirkha
beGan ‘Éden miḳedem.
Barukh Attah Adonai,
mesamméaḥ ahuṿ viḍid.

Barukh... asher bara
sason vesimḥah, ahuṿ vidid,
gilah rinnah ditsah veḥedvah,
ahaṿah ve-aḥvah, shalom veré‘uṭ.
Mehérah Adonai Elohénu
yishshama’ be‘aré Yehudah
uṿḥutsoṭ Yerushalayim, ḳol sason
veḳol simḥah, ḳol ahuṿ veḳol yedid,
ḳol mits-halot yedidim méḥuppatam,
un‘arim mimishtéh neginatam.
Barukh Attah Adonai, mesamméaḥ
he-ahuṿ ‘im haydid umatsliaḥ.

בא”ה אמ”ה, בּוֹרֵא פְּרִי הַגָּֽפֶן:

בא”ה אמ”ה, שֶׁהַכֹּל בָּרָא לִכְבוֹדוֹ:

בא”ה אמ”ה, יוֹצֵר הָאָדָם:

בא”ה אמ”ה, אֲשֶׁר יָצַר אֶת־הָאָדָם בְּצַלְמוֹ,
בְּצֶֽלֶם דְּמוּת תַּבְנִיתוֹ,
וְהִתְקִין לוֹ מִמֶּנּוּ בִּנְיַן עֲדֵי־עַד.
בָּרוּךְ אַתָּה יְיָ, יוֹצֵר הָאָדָם:

שׂוֹשׂ תָּשִׂישׂ וְתָגֵל עֲקָרָה,
בְּקִבּוּץ בָּנֶֽיהָ לְתוֹכָהּ בִּמְהֵרָה בְּשִׂמְחָה.
בָּרוּךְ אַתָּה יְיָ, מְשַׂמֵּחַ צִיּוֹן בְּבָנֶֽיהָ:

שַׂמֵּחַ תְּשַׂמַּח רֵעִים אֲהוּבִים,
כְּשַׂמֵּחֲךָ יְצִירְךָ בְּגַן עֵֽדֶן מִקֶּֽדֶם.
בָּרוּךְ אַתָּה יְיָ, מְשַׂמֵּחַ אָהוּב וְיָדִיד:

בא”ה אמ”ה, אֲשֶׁר בָּרָא שָׂשׂוֹן וְשִׂמְחָה,
אָהוּב וִידִיד, גִּילָה רִנָּה דִּיצָה וְחֶדְוָה,
אַהֲבָה וְאַחְוָה, שָׁלוֹם וְרֵעוּת.
מְהֵרָה יְיָ אֱלֹהֵינוּ יִשָּׁמַע
בְּעָרֵי יְהוּדָה וּבְחוּצוֹת יְרוּשָׁלָֽיִם,
קוֹל שָׂשׂוֹן וְקוֹל שִׂמְחָה,
קוֹל אָהוּב וְקוֹל יָדִיד,
קוֹל מִצְהֲלוֹת יְדִידִים מֵחֻפָּתָם,
וּנְעָרִים מִמִּשְׁתֵּה נְגִינָתָם,
בָּרוּךְ אַתָּה יְיָ,
מְשַׂמֵּחַ הֶאָהוּב עִם הַיְדִיד וּמַצְלִֽיחַ:

Sheva’ Berakhot

The Sheva’ Berakhot are symbolic of so much of how we conceive of love, not just in a romantic sense but in the broader categorisation of intimacy and affection. Below are some reflections on love from Sefaradi Ḥakahmim:

“The love between parents can extend to children and from children to parents, between siblings, etc – until they all become one unit, bound by love, fraternity, peace and friendship. It is on this that the world is based.” [Ḥ’ Bekhor Ya‘aḳoṿ Ya’abets / Tsur Ya‘aḳoṿ]

“There is no difference between races, genders or nationalities – all are beloved. This affection is from the Divine, who loves all humanity, for we are Their darlings, the precious ones whom THEY is good to.” [Ḥ’ Aṿraham Sha’ul Amir, Peniné Avoṭ]

Soul-mate, merciful beloved, draw Your servant to Your will! Your servant runs like a fawn, bowing before the path – for you have promised him Your love, a taste sweeter than honey.

Beautiful, pleasant, eternal radiance! My soul is sick with Your love! Please, *Él*, heal her! Please, for her! Then she will be strengthened, vigorous, and she will be Your servant forevermore!

Righteous one, we yearn for Your mercies! Please, shelter the son of Your lover! It is this we are desperately yearning for: to see the beauty of Your power. Please, my *Él*, my soul's favourite – hurry up, don't ignore her!

Please, reveal yourself and spread over me, Your friend, the shelter of Your peace! Illuminate the Earth with Your glory – then we shall revel and rejoice in You. Hurry, my Love, for the time is coming to meet! Be gracious to me as You once were.

Yedid nefesh, aṿ haraḥaman;
meshokh ʻaṿdakh, el retsonakh.
Yaruts ʻaṿdakh, kemo ayyal;
yishtaḥaveh, mul haḍarakh
Ki yeʻeraṿ lo, yeḍiḍutakh;
minofeṭ tsuf, vekhol–taʻam.

Hadur na-eh, ziv haʻolam;
nafshi ḥolaṭ, ahaṿaṭakh.
Anna Él na, refa na lahh;
behar-oṭ lahh, noʻam zivakh.
Az tiṭḥazzeḳ, veṭiṭrappé,
vehayeṭah lakh, shifḥaṭ ʻolam.

Vatiḳ yehemu raḥamekha;
veḥusah na ʻal ʻam ahuṿakh.
Ki zeh khammeh, nikhsof nikhsaf;
lir-ot beṭif-ereṭ, ʻuzzakh.
Anna Éli, maḥmaḍ libbi;
husah na, ve-al tiṭʻallam.

Higgaleh na, ufros ḥaṿiṿ ʻalai;
ʻeṭ sukkat shelomakh.
Ta-ir eretz, mikeṿodakh;
nagilah, venismeḥah bakh.
Mahér ahuṿ, ki ṿa moʻed;
veḥonnénu kimé ʻolam.

יְדִיד נֶֽפֶשׁ אָב הָרַֽחֲמָן, מְשֹׁךְ עַבְדָּךְ אֶל רְצוֹנָךְ
יָרוּץ עַבְדָּךְ כְּמוֹ אַיָּל, יִשְׁתַּחֲוֶה מוּל הֲדָרָךְ
כִּי יֶעֱרַב לוֹ יְדִידוּתָךְ, מִנֹּפֶת צוּף וְכָל־טָֽעַם

הָדוּר נָאֶה זִיו הָעוֹלָם, נַפְשִׁי חוֹלַת אַהֲבָתָךְ
אָנָּא אֵל נָא רְפָא נָא לָהּ, בְּהַרְאוֹת לָהּ נֹעַם זִיוָךְ
אָז תִּתְחַזֵּק וְתִתְרַפֵּא, וְהָיְתָה לָךְ שִׁפְחַת עוֹלָם

וָתִיק יֶהֱמוּ רַחֲמֶיךָ, וְחוּסָה נָא עַל בֵּן אוֹהֲבָךְ
כִּי זֶה כַּמֶּה נִכְסֹף נִכְסַף, לִרְאוֹת בְּתִפְאֶרֶת עֻזָּךְ
אָנָּא אֵלִי מַחְמַד לִבִּי, חוּשָׁה נָּא וְאַל תִּתְעַלָּם

הִגָּלֶה נָא וּפְרֹשׂ חָבִיב עָלַי, אֶת־סֻכַּת שְׁלוֹמָךְ
תָּאִיר אֶרֶץ מִכְּבוֹדָךְ, נָגִילָה וְנִשְׂמְחָה בָּךְ
מַהֵר אָהוּב כִּי בָא מוֹעֵד, וְחָנֵּנִי כִּימֵי עוֹלָם

Yedid Nefesh

was published in 1601 and today is one of the most famous of all pizmonim. It is likely by R' Elazar ben Azikri. It commonly opens the singing of Bakashot, songs sung at dawn before services. The selection varies; the following have been distinguished either because they relate to the morning, they are written to precede a particular part of the morning service, or they are of a quieter or more contemplative nature.

Let’s sing like the song of Mosheh, a song never forgotten: “Thus Mosheh will sing all the words of this song”

Let’s sing like the song of Miryam upon the seashore: “Thus sang Miryam the words of this song”

Let’s sing like the song of Yehoshua’ on Mt. Gilboa’: “Thus Yehoshua’ will sing the words of this song”

Let’s sing like the song of Deṿorah on Mt. Tabor: “Deṿorah sang the words of this song”

Let’s sing like the song of Ḥannah with her husband, Elkanah: “Ḥannah sang the words of this song”

Let’s sing like the song of Daviḍ with apportioned melodies: “Daviḍ spoke the words of this song”

Let’s sing like the song of Shelomoh, crowned with his mother’s crown: “A Song of songs, by Shelomoh”

Let’s sing like the song of Yisraél, at the coming of the Redeemer: “Thus Yisraél will sing the words of this song.”

Ashirah keshirat Mosheh, shir lo yinaseh, Az yashir Mosheh eṭ diṿré hashirah. Ashirah keshirat Miryam, ‘al sefaṭ hayam, Vatasar Miryam eṭ diṿré hashirah. Ashirah keshirat Yehoshua’ beHar haGilboa’, Az yashir Yehoshua’ et diṿré hashirah. Ashirah keshirat Deṿorah, beHar Teṿorah, Vatasar Deṿorah et diṿré hashirah. Ashirah keshirat Ḥannah ‘im ba‘alahh Elḳanah, Vatasar Ḥannah et diṿré hashirah. Ashirah keshirat David, mizmorim yatsmid, Vaydabér David eṭ divré hashirah. Ashirah keshirat Shelomoh ba‘atarah she‘itterah lo immo, Shir haShirim asher liShlomo. Ashirah keshirat Yisraél, beṿi-aṭ hagoél, Az yashir Yisraél et diṿré hashirah.

אָשִׁירָה כְּשִׁירַת
מֹשֶׁה שִׁיר לֹא
יִנָּשֶׁה, אָז יָשִׁיר מֹשֶׁה אֶת־
דִּבְרֵי הַשִּׁירָה: אָשִׁירָה כְּשִׁירַת
מִרְיָם עַל שְׂפַת
הַיָּם, וַתָּשַׁר מִרְיָם אֶת־
דִּבְרֵי הַשִּׁירָה: אָשִׁירָה כְּשִׁירַת
יְהוֹשֻׁעַ בְּהַר
הַגִּלְבֹּעַ, אָז יָשִׁיר יְהוֹשֻׁעַ אֶת־
דִּבְרֵי הַשִּׁירָה: אָשִׁירָה כְּשִׁירַת
דְּבוֹרָה בְּהַר
תְּבוֹרָה, וַתָּשַׁר דְּבוֹרָה אֶת־
דִּבְרֵי הַשִּׁירָה: אָשִׁירָה כְּשִׁירַת
חַנָּה עִם בַּעֲלָהּ
אֶלְקָנָה, וַתָּשַׁר חַנָּה אֶת־
דִּבְרֵי הַשִּׁירָה: אָשִׁירָה כְּשִׁירַת
דָּוִד מִזְמוֹרִים
יַצְמִיד, וַיְדַבֵּר דָּוִד אֶת־
דִּבְרֵי הַשִּׁירָה: אָשִׁירָה כְּשִׁירַת
שְׁלֹמֹה בַּעֲטָרָה שֶׁעִטְּרָה לּוֹ
אִמּוֹ, שִׁיר הַשִּׁירִים אֲשֶׁר
לִשְׁלֹמֹה: אָשִׁירָה כְּשִׁירַת
יִשְׂרָאֵל בְּבִיאַת
הַגּוֹאֵל, אָז יָשִׁיר יִשְׂרָאֵל אֶת־
דִּבְרֵי הַשִּׁירָה:

Ashirah keShiraṭ Mosheh

This piyyut, traditional to Moroccan communities, introduces Shirat haYam, the Song of the Sea, by going through each of the songs of Tana“kh in turn. It is thus a piyyut which centres the contributions of female Biblical characters.

While it also has dedicated tunes, it is often sung to the same melody as the Shirat haYam, and on Shabbaṭ Shirah and the 7th day of Pesaḥ, it is sung directly before it.

The iteration of biblical characters found here (Mosheh, Miryam, Yehoshua’, Deṿorah, Ḥannah, Daviḍ, and Shelomoh) are all known for having formal songs in the Tana"kh in their names. To all of these songs of our people we add our own song, referenced in the final stanza, to be sung at the future redemption.

Do you know, my friends – the gazelle who fled my chamber? When will he return to my dwelling?

My cherub shall tell you, after he took my heart, how can I lift myself from sorrow? He didn't know at the time, that with his rise arose all my joy. Upon whom can I leave my pain?

It hurts me when he wanders – he's taken away his glory, the light and brightness of his splendour. Where are the days his lips dripped nectar on my tongue, and his necklace adorned my throat?

My grace, how can he forget, my plaything, how can he have rejected my companionship, when there is love between Ḥam's children. He showed to me and to Ammon [Egypt] His wonder upon my embitterers, and He brought out my people!

He split the Sea of Reeds before my face, showed His light to my eyes, spoke His love in my ears, and in the room of my lover He turned to the graceful chime of the bell, and the scent of cinnamon.

Transgression of laws and statutes, this has broken me from love – from honour and treasure. Return the joy of Your salvation to me and if there are transgressions on my wicked head, please, break my wrongdoing.

Your days of wandering have been long, since I have held your glory. On all of them I will be Your servant, Until the whole world leaves Your people wantless, I love my master.

Hayḍa'tem yeḍiḍai, Hatseṿi ṿaraḥ
mimlonai, Maṭai yashuṿ me'onai

Yagiḍ lakhem berubbi, Aḥaré nasa
leṿaṿi, Ékh esa ma'atsaṿi,
Lo yada' ṿa'éṭ shehe'elah 'imo khol–
sesoni, 'Al mé natash yegoni

Tsar li 'al neḍuḍai, Sur mé'alai
kheṿoḍo, Or yif'aṭo vehoḍo,
É leyamim sefaṭav yitfu nofeṭ 'al
leshoni, Ve'anaḳav 'al geroni

Ḥanoṭai ékh shekhaḥam,
Sha'ashu'ai ékh zanaḥam,
Viyḍiḍuṭ bén ṿené Ḥam,
Hor-ah li ve-Ammon 'éṭ asher mofeṭav
shaṭ ṿemonai, Vayotsé eṭ hamonai

Ḳara' Yam Suf lefanai, Her-ah
oro le'énai, Ḍibbér ḍoḍav ṿe-osnai,
Velaḥaḍar ohaṿi sar eli ḥin ḳol
fa'amonai, Ulréaḥ ḳinmonai

'Oṿri ḥuḳim ve'éḍoṭ,
He'eṿir mimeni yeḍiḍoṭ,
Nikhbaḍoṭ vaḥamoḍoṭ,
Hashéṿ li seson yish'akha ve-im 'aṿar
rosh zeḍonai, Na ha'aṿér 'eṭ 'avoni

Rabboṭ miyom neḍudekha,
Nasaṭi 'al keṿodekha,
Uṿkhol–zoṭ e'oṿaḍekha,
'Ad 'olam letséṭ me'imekha én retsoni,
ahaṿti eṭ aḍoni

הַיְדַעְתֶּם יְדִידַי   הַצְּבִי בָּרַח מִמְּלוֹנַי   מָתַי יָשׁוּב מְעוֹנַי

יַגִּיד לָכֶם בְּרוּבִּי   אַחֲרֵי נָשָׂא לְבָבִי   אֵיךְ אֶשָּׂא מַעֲצָבִי
לֹא יָדַע בָּעֵת שֶׁהֶעֱלָה עִמּוֹ כָּל־שְׂשׂוֹנִי   עַל מֵי נָטַשׁ יְגוֹנִי

צַר לִי עַל נְדוּדוֹ   סוּר מֵעָלַי כְּבוֹדוֹ   אוֹר יִפְעָתוֹ וְהוֹדוֹ
אֵי לְיָמִים שְׂפָתָיו יִטְּפוּ נוֹפֶת עַל לְשׁוֹנִי   וַעֲנָקָיו עַל גְּרוֹנִי

חַנּוֹתַי אֵיךְ שְׁכָחָם   שַׁעֲשׁוּעַי אֵיךְ זְנָחָם   וִידִידוּת בֵּין בְּנֵי חָם
הָרְאָה לִי וְאָמוֹן עֵת אֲשֶׁר מוֹפְתָיו שָׂת בְּמוֹנַי   וַיּוֹצֵא אֶת־הַמּוֹנַי

קָרַע יַם סוּף לְפָנַי   הֶרְאָה אוֹרוֹ לְעֵינַי   דִּבֵּר דוֹדָיו בְּאָזְנַי
וְלַחֲדַר אוֹהֲבִי סָר אֱלִי חִין קוֹל פַּעֲמוֹנַי   וּלְרֵיחַ קִנְמוֹנַי

עָבְרִי חֻקִּים וְעֵדוֹת   הֶעֱבִיר מִמֶּנִּי יְדִידוֹת   נִכְבָּדוֹת וַחֲמוּדוֹת
הָשֵׁב לִי שְׂשׂוֹן יִשְׁעֲךָ וְאִם עָבַר רֹאשׁ זְדוֹנַי   נָא הַעֲבֵר עֵת עֲוֹנִי

רַבּוֹת מִיּוֹם נְדוּדֶךָ   נָשָׂאתִי עַל כְּבוֹדֶךָ   וּבְכָל־זֹאת אֶעֱבָדְךָ
עַד עוֹלָם לְצֵאת מֵעִמְּךָ אֵין רְצוֹנִי   אָהַבְתִּי אֶת־אֲדוֹנִי

Hayda'tem Yedidai

Tsevi poetry, named after the characteristic trope of a gazelle, is a genre of homoerotic Hebrew love poetry that was ubiquitous amongst medieval Sefaradi poets – Ibn Gabirol, Yehudah haLevi, the Ibn Ezras, all the famous names were authors of it. Even some later poets such as Shabazi continued the tradition. Much of it is secular, but in this beautiful example by Spanish paytan Yitsḥak ibn Ghiyyath, halfway through it becomes clear that the masculine object of desire and praise is in fact Hashem. This sits without contradiction alongside the many piyyutim that play with love between God and Yisraél, or female and male aspects of the Divine, and this piyyut was designated a pizmon for Pesaḥ. This shows the lack of division between the queer creative work and the religious lives of these figures central to the Sefaradi tradition.

Turn towards us in mercy! In the merit of
Aṿraham the simple, be merciful on us from
above, You, *Él*, my Redeemer:
Hear my voice, this morning!

Be merciful on Your special nation, for they are
Your people and provision. Quick, gather up Your
community to the mountains of my homeland:
Hear my voice, this morning!

Unique one, exalted and unseen, redeem Your son
like the silent lamb! Build a sanctuary chamber,
and support my efforts:
Hear my voice, this morning!

Be gracious and take pity on us! Raise us up to
Tsiyyon and set up Your sanctuary there for us,
my rock and my Redeemer:
Hear my voice, this morning!

Listen to me, to my pleading, Liege who prefers
my joy, the *Él* who protects and sustains me,
guardian of my destiny:
Hear my voice, this morning!

The Daughter of Yoséf is waiting! All that is good,
from You she is asking! Quick, bestow her land
upon her, from the hand of the Muslims:
Hear my voice, this morning!

My parent, in Your great mercy, hasten along
Your people's saviour! Do this for the sake of Your
name, and forgive all of my misdeeds:
Hear my voice, this morning!

My creator, have mercy on my unique soul! My
rock, strengthen my community! Bring us up to
the land I love, and I will offer there incense:
Hear my voice, this morning!

Among many, we'll praise Them, Their flag will
fly over our camps. Amaze us with Your kindness!
Desire this beauty in my voice!
Hear my voice, this morning!

Penéh élénu beraḥamim, bizkhut
Aṿraham tamim, raḥém ʿalénu
mimeromim, ha-Él go-ali,
boḳer vitishma’ ḳoli.

Raḥém ʿal–ʿam segullaṭekha, ki–hém
ʿammekha venaḥalaṭekha, mahér
ḳabbéts ḳehillaṭekha, el–Har gelili,
boḳer vitishma’ ḳoli.

Yaḥid nissa veneʿelam,
pedéh binkha keseh ne-elam,
uṿnéh deṿir ve-ulam, uṭmokh gorali,
boḳer vitishma’ ḳoli.

Ḥus vaḥamol ʿalénu, ulTsiyyon haʿalénu,
vehaḳém deṿirkha élénu, tsuri vego-ali,
boḳer vitishma’ ḳoli.

Éli shema’ teḥinnaṭi, adon boḥér rinnaṭi,
ha-Él maginni umnaṭi, kosi veḥaṿli,
boḳer vitishma’ ḳoli.

Baṭ Yoséf meyahelẹṭ, hatoṿ mimekha
sho-eleṭ, mahér artsahh tehi noheleṭ,
miyad haYishma’éli,
boḳer vitishma’ ḳoli.

Aṿi beroṿ raḥamekha, haḥésh moshia’
ʿammekha, vaʿaséh lemaʿan shemekha,
kol–ḥét meḥol–li,
boḳer vitishma’ ḳoli.

Bore-i raḥém yeḥidaṭi, tsuri ḥazzéḳ
ḳehillaṭi, vehaʿaléni le-erets ḥemdaṭi,
va-aḳattér kelili,
boḳer vitishma’ ḳoli.

Betokh rabbim ahalelennu, diglo yarim
be-ohalenu, haflé ḥasdekha élénu,
urtséh–hén zeh ḳoli,
boḳer vitishma’ ḳoli.

Boker veTishma’ Koli

is by the Bat Yosef, or her full signature, Fréḥa bat Avraham bar Yitsḥak bar Adibbah Ḥazak, one of the few paytaniyot from history who’s works have survived. Fréḥa was born in 18th century Morocco, fled riots to Tunisia, but was killed when Tunisia was then invaded by Algeria. When her father, himself a rabbi and paytan, was able to return to their home in Tunisia, he built a synagogue named after her on the site, placing a mikveh where her bed was and the ark where her library was. She has long since been remembered and revered.

The manuscript instructs the reader to use the melody of the piyyut “Oyah Li Oyah leGofi”, a now near-forgotten piyyut also from Morocco. In the absence of a surviving melody, contemporary ones have been written, such as by Andalusian singer Ziva Atar.

פְּנֵה אֵלֵינוּ בְּרַחֲמִים, בִּזְכוּת אַבְרָהָם תָּמִים
רַחֵם עָלֵינוּ מִמְּרוֹמִים, הָאֵל גּוֹאֲלִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

רַחֵם עַל־עַם סְגֻלָּתֶךָ, כִּי־הֵם עַמְּךָ וְנַחֲלָתֶךָ
מַהֵר קַבֵּץ קְהִלָּתֶךָ, אֶל־הַר גְּלִילִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

יָחִיד נִשָּׂא וְנֶעֱלָם, פְּדֵה בִנְךָ כְּשֶׂה נֶאֱלָם
וּבְנֵה דְּבִיר וְאוּלָם, וּתְמֹךְ גּוֹרָלִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

חוּס וַחֲמֹל עָלֵינוּ, וּלְצִיּוֹן הַעֲלֵינוּ
וְהָקֵם דְּבִירְךָ אֵלֵינוּ, צוּרִי וְגוֹאֲלִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

אֵלִי שְׁמַע תְּחִנָּתִי, אָדוֹן בּוֹחֵר רִנָּתִי
הָאֵל מָגִנִּי וּמְנָתִי, כּוֹסִי וְחַבְלִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

בַּת יוֹסֵף מְיַחֶלֶת, הַטּוֹב מִמְּךָ שׁוֹאֶלֶת
מַהֵר אַרְצָהּ תְּהִי נוֹחֶלֶת, מִיַּד הַיִּשְׁמַעְאֵלִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

אָבִי בְּרֹב רַחֲמֶיךָ, הָחֵשׁ מוֹשִׁיעַ עַמֶּךָ
וַעֲשֵׂה לְמַעַן שְׁמֶךָ, כָּל־חֵטְא מְחוֹל־לִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

בּוֹרְאִי רַחֵם יְחִידָתִי, צוּרִי חַזֵּק קְהִלָּתִי
וְהַעֲלֵנִי לְאֶרֶץ חֶמְדָּתִי, וַאֲקַטֵּר כְּלִילִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

בְּתוֹךְ רַבִּים אֲהַלְלֶנּוּ, דִּגְלוֹ יָרִים בְּאָהֳלֵינוּ
הַפְלֵא חַסְדְּךָ אֵלֵינוּ, וּרְצֵה־חֵן זֶה קוֹלִי
בֹּקֶר וְתִשְׁמַע קוֹלִי

At dawn I look for You, my stone fortress,
I lay out for you my prayer, dawn and dusk.

In front of Your greatness, I stand in fright.
For Your eyes see, all my mind's thoughts.

What is it that the mind and tongue are able
to do? What is the spiritual force within me?

It seems good for you, the songs of humans.
So I will thank you while I am still able –
while the Divine breath yet is within me.

Listen to my words, Sages!

Pay attention to me, wise people! I have heard myself, sick with anguish, but perhaps my fierce strength will return. Over Torah I have shouted and moaned, for it has been excluded from my borders. Its shining spark has been hidden, a cloud of transgression fallen on my community. We've run out of those drawn towards study, or towards wisdom conceived in depth. Understanding's gates have been sealed up, nobody knows my ways or my paths. A dim generation with none to rebuke them, I cry for my times and for my barriers. I have been trapped in a position of pain, circling my arms around my knees. I have prepared the pillars of the Earth, but then criminals were placed as judges. I too have worn the apron of the violated, study and prayer have been rolled out by my pin. They 'purified' my intellect with confusion, a great deal of punishment has befallen me. They

Shaḥar aỵaḳḳeshkha, tsuri umisgabbi,
E'rokh lefanekha, shaḥri vegam ʿarbi.

Lifné gedullatekha, e'mod ve-ebahél,
Ki ʿénekha tir-eh, khol–maḥsheỵoṭ libbi.

Mah zeh asher yukhal, haléỵ vehalashon,
La'soṭ umah koaḥ, ruḥi beṭokh ḳirbi.

Hinnéh lekha titaỵ, zimraṭ enosh ʿal–kén.
Odekha beʿod tihyeh, nishmaṭ Eloahh bi.

Shimʿu haḥakhamim milai,

unvonim ya-azinu élai.
Tsiré–maḥalaṭi ashmia',
ulai yashuỵ koḥi ḥélai.
ʿAl–torah esʿaḳ en-aḳah,
ki ne'derah mikol–geỵulai.
Niṭkassah nitsots mé-ir tokh,
ʿanan meʿon miḳhalai.
Ofsu moshekhé–ʿiyyun ishé,
ḥokhmah méʿimḳé musḳalai.
Nisgeru shaʿaré–habinah,
lo nodeʿu oraḥai ushỵilai.
Hador afél én mokhiaḥ,
eỵkeh lizmanni gam ḥadalai.
Ani ʿamadti bematssaỵ tsaroṭ,
hiḳḳifuni eṭ yadai raglai.
Tikkanti ʿammudé–arets,
az atssiỵ dayyanim biflilai.
Gam sanreti hanifratsoṭ,
midrash uṭfillah biglilai.
Hitridu sikhli bimỵukhaṭ,
harboṭ ʿonesh sheli ʿalai.
Hitssiguni riḳ hifshitu,
et simlaṭ–eder umʿilai.
Ḳaraṭi ḥannuni réʿai,
ki tsar alelai alelai li.

שַׁחַר אֲבַקֶּשְׁךָ צוּרִי וּמִשְׂגַּבִּי
אֶעְרֹךְ לְפָנֶיךָ שַׁחְרִי וְגַם עַרְבִּי

לִפְנֵי גְדֻלָּתְךָ אֶעְמֹד וְאֶבָּהֵל
כִּי עֵינְךָ תִרְאֶה כָּל־מַחְשְׁבוֹת לִבִּי

מַה זֶּה אֲשֶׁר יוּכַל הַלֵּב וְהַלָּשׁוֹן
לַעְשׂוֹת וּמַה כֹּחַ רוּחִי בְּתוֹךְ קִרְבִּי

הִנֵּה לְךָ תִּיטַב זִמְרַת אֱנוֹשׁ עַל כֵּן
אוֹדְךָ בְּעוֹד תִּהְיֶה נִשְׁמַת אֱלֹהַּ בִּי

שִׁמְעוּ הַחֲכָמִים מִלָּי,

וּנְבוֹנִים יַאֲזִינוּ אֵלַי
צִירֵי־מַחֲלָתִי אַשְׁמִיעַ, אוּלַי יָשׁוּב כֹּחִי חֵילַי
עַל־תּוֹרָה אֶזְעַק אֶנְאָקָה, כִּי נֶעְדְּרָה מִכָּל־גְּבוּלַי
נִתְכַּסָּה נִיצוֹץ מֵאִיר תּוֹךְ, עֲנַן מְעוֹן מִקְהָלַי
אָפְסוּ מוֹשְׁבֵי־עִיּוּן אִישַׁי, חָכְמָה מֵעִמְקֵי מִשְׂכָּלַי
נִסְגְּרוּ שַׁעֲרֵי־הַבִּינָה, לֹא נוֹדְעוּ אֳרָחַי וּשְׁבִילַי
הַדּוֹר אָפֵל אֵין מוֹכִיחַ, אֶבְכֶּה לִזְמַנִּי גַּם חֲדָלַי
אֲנִי עָמַדְתִּי בְּמַצַּב צָרוֹת, הִקִּיפוּנִי אֶת־יְדֵי רַגְלַי
תִּכַּנְתִּי עַמּוּדֵי־אָרֶץ, אָז אַצִּיב דַּיָּנִים בִּפְלִילַי
גַּם סָנַרְתִּי הַנִּפְרָצוֹת, מִדְרָשׁ וּתְפִלָּה בִּגְלִילַי

Shaḥar Avakkeshkha

Another poem by ibn Gabirol. Sung at dawn and about the dawn, this is the quintessential morning bakashah. In it, Ibn Gabriol acknowledges that his abilities (his mind and tongue) are limited. However, it appears to him that despite these limitations, the Divine breath animates so that all that lives shall sing – and so he does.

Shim'u haḤakhamim

is by Tanna-it 'Asenat Barzani, the first female head of a Yeshivah in history. The child of an eminent Kurdish rabbi in late 16th century, Barzani learnt Torah from her father intensively from a young age, and married one of his foremost students and a Rosh Yeshivah. Famously the marriage agreement agreed she was not expected to do housework, to make time for Torah study. She taught jointly with her new...

presented me as empty-headed, they stripped my hide-dress off with my cloak. I called out ‘be gracious to me my friend’, but woe to me! Woe to me! To whom amongst the holy shall I turn? To those who donate to medical doctors? You all are pious, so have mercy towards the Torah of *Él*, my rock and my supporter. Not towards my honour or value – for it is lamentable, which I have bewailed! So too towards the needs of my family or my clothes or my food – Rather, towards building the Miḍrashoṭ, in order that my strength not be scattered. I shall defeat the soldiers of the Torah, anticipating this, my loins trickle. I shall restore the fallen Sukkah, I shall do away with all distinctions. About this, every wise man will shudder, so too the wise will tremble, literally! Rich or poor – they will be sent, the medicine I was given for my foolish mind. No one will help, nobody to support, even a close relative of my redeemer, But those in Yisraél who donate to the mountains of their help – for them I will speak. Most lean towards the massacre, but You will save them, they will lower a rope for me. So that the mountain’s embers won’t be put out, a glinting spark remains in my mind’s clarity. To the mountains of the desert they shall be abandoned, but my soul shall live on because of me. For I have cried, and have not kept silent, so please rejoice for me with all of the flutes. I shall make an army of locusts for, I have come and answered my own question. For their ‘honour’ I have been excluded until now, but the top of my tower reaches to the clouds of heaven. You have placed an etching in place of the heavens, the lights of your ‘splendours’ you have put above me. If you take to forbidding those who want to study, what are they then supposed to do day and night? Therefore, listen, all you pious! Pay attention, all you ‘men of justice’ to me!

Ulmi miḳdoshim efneh,
lindiṿim rofe-é–maḥali.
Attem ḥasiḍim ḥimlu–na el,
Toraṭ Él tsuri fo‘ali.
Lo el hoḍi o to‘alti,
hi bikhraṭi o ṭolali.
Gam lo el–tsorekh béṭi o,
el–malbushi uma-akhali.
Akh el–ḳiyyum hamidrashoṭ,
Shelo yafots meni ḥéli.
Ḥayalim agabbér el–torah,
‘Al–zoṭ maṭenai male-u ḥalḥali.
Aḳim sukkah hanofeleṭ,
asirah eṭ–kol–maṿdili.
‘Al–zoṭ yeḥerad kol–ish maskil,
gam naṿon yeḥerad lemillulli.
Im ‘ashir im ‘ani yishlaḥ,
tsori el–libbi ulkhisli.
Efes ‘ozér somékh ayin,
gam aḥ ḳaroṿ migo-ali.
Akh linḍiṿé–Yisraél el,
haré ‘ezraṭam essa ḳoli.
Harbéh metim el–hahereg,
hitssaltem hatiru shalsheli.
Shelo tikhbeh gaheleṭ hahar,
nitsots doleḳ bezokh shikhli.
Ulharim keren–midbar shamém,
veḥayeṭah nafshi biglali.
El–dim‘ati al–teḥeshu,
yasisu–na kol–ḥalili.
E‘eseh hayil arbeh ki,
bati bikhṭaṿ mish-ali.
Uzkhuṭkhem ne-dereṭ ‘ad,
rum shaḥaḳ el rosh migdali.
Shimkhem yuḥaḳ bimrom shaḥaḳ,
keren–hodekhem ligdoli.
Im tafutsu talmidai el,
téṿél mah hém yomi léli.
Lakhén shim‘u haḥasidim,
anshé–tseḍeḳ ha-azinu élai.

הִטְרִידוּ שִׂכְלִי בִּמְבוּכַת, הַרְבּוֹת עוֹנֶשׁ שֶׁלִּי עָלַי
הִצִּיגוּנִי רִיק הִפְשִׁטוּ, אֶת־שִׂמְלַת־אֶדֶר וּמְעִילַי
קָרָאתִי חָנּוּנִי רֵעַי, כִּי צַר אַלְלַי אַלְלַי לִי
וּלְמִי מִקְּדוֹשִׁים אֶפְנֶה, לִנְדִיבִים רוֹפְאֵי־מַחֲלִי
אַתֶּם חֲסִידִים חִמְלוּ־נָא אֵל, תּוֹרַת אֵל צוּרִי פּוֹעֲלִי
לֹא אֶל הוֹדִי אוֹ תוֹעַלְתִּי, הִיא בִּכְיָתִי אוֹ תוֹלָלִי
גַּם לֹא אֶל־צֹרֶךְ בֵּיתִי אוֹ, אֶל־מַלְבּוּשִׁי וּמַאֲכָלִי
אַךְ אֶל־קִיּוּם הַמִּדְרָשׁוֹת, שֶׁלֹּא יַפּוּץ מֶנִּי חֵילִי
חֲיָלִים אֲגַבֵּר אֶל־תּוֹרָה, עַל־זֹאת מָתְנַי מָלְאוּ חַלְחָלִי
אָקִים סֻכָּה הַנּוֹפֶלֶת, אָסִירָה אֶת־כָּל־מַבְדִּילִי
עַל־זֹאת יֶחֱרַד כָּל־אִישׁ מַשְׂכִּיל, גַּם נָבוֹן יֶחֱרַד לְמִלּוּלִי
אִם עָשִׁיר אִם עָנִי יְשַׁלַּח, צֳרִי אֶל־לִבִּי וּלְכִסְלִי
אֶפֶס עוֹזֵר סוֹמֵךְ אָיִן, גַּם אָח קָרוֹב מִגּוֹאֲלִי
אַךְ לִנְדִיבֵי־יִשְׂרָאֵל אֵל, הָרֵי עֶזְרָתָם אֶשָּׂא קוֹלִי
הַרְבֵּה מֻטִּים אֶל־הַהֶרֶג, הִצַּלְתֶּם הַתִּירוּ שַׁלְשְׁלִי
שֶׁלֹּא תִכְבֶּה גַּחֶלֶת הָהָר, נִיצוֹץ דּוֹלֵק בְּזוֹךְ שִׂכְלִי
וּלְהָרִים קֶרֶן־מִדְבָּר שָׁמֵם, וְחָיְתָה נַפְשִׁי בִּגְלָלִי
אֶל־דִּמְעָתִי אַל־תֶּחֱשׁוּ, יָשִׁישׁוּ־נָא כָּל־חֲלִילִי
אֶעֱשֶׂה חַיִל אַרְבֶּה כִּי, בָּאתִי בִּיכְתָב מִשְׁאָלִי
וּזְכוּתְכֶם נֶאְדֶּרֶת עַד, רוּם שַׁחַק אֶל רֹאשׁ מִגְדָּלִי
שִׁמְכֶם יוּחַק בִּמְרוֹם שַׁחַק, קֶרֶן־הוֹדְכֶם לִגְדוֹלִי
אִם תָּפוּצוּ תַּלְמִידַי אֵל, תֵּבֵל מַה הֵם יוֹמִי לֵילִי
לָכֵן שִׁמְעוּ הַחֲסִידִים, אַנְשֵׁי־צֶדֶק הַאֲזִינוּ אֵלָי

...husband in the influential yeshivah of Mosul, and upon his untimely death, she smoothly took over, and continued for the rest of her life. Some of her correspondance has survived, and shows the respect she commanded, and also a lack of controversy surrounding her, that is surprising to us today and can teach us much. She has been long revered as a figure in Kurdish Jewish history, with much folklore about her maintained orally and in amulets, and this piyyut has been preserved among their pizmonim – taken here from 'Kehiloṭ Yehudé Kurdistan: BeTséruf Shirim uFiyyutim' ed. Avraham ben Ya'aḳov. It is deeply introspective, and as well as being beautiful tefillah, it tells of her struggles in this unique position. Many of the issues she describes are just as prescient today, and can be reflected on in singing it.

We do not know of a surviving tune for it, and hope republishing it perhaps inspires one!

Thanks to *Él*

Along with fragrant spices, the
breath of all that lives is praise!

Your name, יהוה, our *Elohim*
shall be blessed always, our Sovereign,
and the spirit of all living flesh praise,
the breath of all that lives is praise!

Don’t look at our misdeeds,
nor remember our crimes!
Instead, I will sing a song of praise, for
the breath of all that lives is praise!

Exalted and aloft,
supreme Sovereign, sitting on a throne,
to You I shall give all my praise, for
the breath of all that lives is praise!

Raise us up from this awful exile,
and quickly fulfill the contract,
to lift up the son of Yishai, for
the breath of all that lives is praise!

Bring us to Your city,
establish there Your house of holiness!
There I will sacrifice your offerings,
and there I shall sing *Nishmaṭ Kol Ḥai*

Todoṭ Él veniḥoḥai Tehilot nishmaṭ kol–ḥai!

Shimkha Adonai Elohénu
Tiṭbarakh tamid malkénu
Veruaḥ kol–basar–ḥai
Tehilloṭ nishmaṭ kol–ḥai!

Al téfen leḥattoṭai
Ve-al tizkor ʿavonoṭai
Ve-ashir shir sheṿaḥai
Tehilloṭ nishmaṭ kol–ḥai!

Tiṭromam veṭiṭnassé
Melekh ram yoshéṿ ʿal kissé
Lakh etén kol–sheṿaḥai
Tehilloṭ nishmaṭ kol–ḥai!

Haʿalénu migaluṭ bazeh
Umahér deṿar ḥozeh
Lehaʿaloṭ eṭ ben–Yishai
Lehodoṭ nishmaṭ kol–ḥai!

Tevi-énu leʿirekha
Vekhonén béṭ miḳdashekha
Sham aḳriṿ eṭ zeṿaḥai
Vesham ashir
nishmaṭ kol–ḥai!

תּוֹדוֹת אֵל וְנִיחוֹחַי
תְּהִלּוֹת נִשְׁמַת כָּל־חַי

שִׁמְךָ יְיָ אֱלֹהֵינוּ
תִּתְבָּרַךְ תָּמִיד מַלְכֵּנוּ
וְרוּחַ כָּל־בָּשָׂר חַי
תְּהִלּוֹת נִשְׁמַת כָּל־חַי

אַל תֵּפֶן לְחַטֹּאתַי
וְאַל תִּזְכֹּר עֲוֹנוֹתַי
וְאָשִׁיר שִׁיר שְׁבָחַי
תְּהִלּוֹת נִשְׁמַת כָּל־חַי

תִּתְרוֹמָם וְתִתְנַשֵּׂא
מֶלֶךְ רָם יוֹשֵׁב עַל כִּסֵּא
לָךְ אֶתֵּן כָּל־שְׁבָחַי
תְּהִלּוֹת נִשְׁמַת כָּל־חַי

הַעֲלֵנוּ מִגָּלוּת בָּזֶה
וּמַהֵר דְּבַר חוֹזֶה
לְהַעֲלוֹת אֶת־בֶּן־יִשַׁי
לְהוֹדוֹת נִשְׁמַת כָּל־חַי

תְּבִיאֵנוּ לְעִירֶךָ
וְכוֹנֵן בֵּית מִקְדָּשֶׁךָ
שָׁם אַקְרִיב אֶת־זְבָחַי
וְשָׁם אָשִׁיר נִשְׁמַת כָּל־חַי

Todoṭ Él

is a piyyut of unknown origin, preserved in Western Sefaradi communities. It introduces Nishmat, from the morning service.

Repeating the refrain of nishmaṭ kol ḥai (the breath of all that lives), the song returns again and again to praises for the Divine, peppered with the reminder that 'the breath of all that lives is praise'. This can be read multiple ways, however. In between all the praises which are made explicit and clear, there's the reminder that, by the way, everything which breathes praises you. Breath itself, life itself, is a testament to Your power. This notion, that the animating force of life (breath) is itself the Divine, is subtly woven throughout the siddur and throughout Jewish philosophy. Breath, life, and God are all – in some way –interchangeable.

The first to Tsiyyon will be as a messenger,
which I will send to Yerushalayim! (Isa. 41:27)

Some skip the below, till Attention:

The cup of salvation
I shall raise
and in
the
name
יהוה
I shall recite:

Please, יהוה, Save! Please! x2
Please, יהוה, Assist! Please! x2
Assist us, help us on our paths, help us on our learning – and send spiritual blessing and success to all our labours, as it is written: “Blessing shall be carried from יהוה and justice from the Elohim who saves.” “To the Jews there was light and joy, happiness and celebration.” And it’s written, “David was, in all his ways, insightful, and יהוה was with him.” So too, be with us!

Attention: To life!

Rishon leTsiyyon
hinnéh hinnam;
velirushalayim
meyassér etén.

Kos–yeshu‘ot essa;
uyshem Adonai eḳra.

Anna Adonai hoshi‘ah na,
Anna Adonai hoshi‘ah na,
Anna Adonai hatsliḥah na,
Anna Adonai hatsliḥah na.

Hatsliḥénu hatsliaḥ derakhénu, hatsliaḥ limmudénu, ishlaḥ berakhah revaḥah vehatslaḥah bekhol–ma‘aséh yadénu, kedikhtiy:

“Yissa yerakhah mé-ét Adonai; utsdaḳah me-élohé yish‘o.” “LaYehudim hayeta orah vesimḥah; vesason viḳar.” Ukhtiy “Vayhi David lekhol–derakhav maskil; vAdonai ‘immo.” Ken yihyeh ‘immanu!

Savri: leḥayyim!

רִאשׁ֥וֹן לְצִיּ֖וֹן הִנֵּ֣ה הִנָּ֑ם
וְלִירוּשָׁלַ֖ם מְבַשֵּׂ֥ר אֶתֵּֽן׃

Some skip the below, till סברי

כּוֹס־יְשׁוּע֖וֹת
אֶשָּׂ֑א
וּבְשֵׁ֥ם
יְיָ
אֶקְרָֽא׃

אָנָּא יְיָ הוֹשִׁיעָה נָּא,
אָנָּא יְיָ הוֹשִׁיעָה נָּא,
אָנָּא יְיָ הַצְלִיחָה נָּא.
אָנָּא יְיָ הַצְלִיחָה נָּא.
הַצְלִיחֵנוּ, הַצְלִיחַ דְּרָכֵינוּ,
הַצְלִיחַ לִמּוּדֵינוּ, וּשְׁלַח בְּרָכָה רְוָחָה
וְהַצְלָחָה בְּכָל־מַעֲשֵׂה יָדֵינוּ, כְּדִכְתִיב:
”יִשָּׂ֣א בְ֭רָכָה מֵאֵ֣ת יְיָ֑ וּ֝צְדָקָ֗ה מֵאֱלֹהֵ֥י יִשְׁעֽוֹ:“
”לַיְּהוּדִ֕ים הָֽיְתָ֥ה אוֹרָ֖ה וְשִׂמְחָ֑ה וְשָׂשֹׂ֖ן וִיקָֽר:“
וּכְתִיב ”וַיְהִ֥י דָוִ֛ד לְכָל־דְּרָכָ֖ו מַשְׂכִּ֑יל וַיְיָ֖ עִמּֽוֹ:“
כֵּן יִהְיֶה עִמָּנוּ. סַבְרִי: לְחַיִּים!

Haỵdalah

Haỵdalah, which marks the return to the week, to 'normal' time, and away from the sanctity of Shabbaṭ, is a time of mixed emotions: sadness at leaving the joy of Shabbaṭ behind, anticipation and anxiety for the upcoming week, and a reminder of the ongoing incompleteness of the world. For now, Shabbaṭ is always temporary. Creation is not complete. Instead,

Shabbaṭ gives us a hint into what the world may be like when the process of Creation is completed, when all is placed in order, when the Divine succeeds, with our help, in dispelling all chaos and turning around the tide of entropy. That is something both awesome and awful, and its not surprising as a result that we feel a complex array of emotions as we prepare to say farewell to Shabbaṭ for another week.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe,
who creates the vine’s fruit.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe,
who creates fragrant
trees/herbs/spices.

Blessed are You, יהוה,
our *Elohim*, Sovereign of the Universe,
who creates the sources of fire.

Blessed are You, יהוה, our *Elohim*,
Sovereign of the Universe,
who differentiates between:
sacred and mundane
light and darkness
Yisraél and the nations
the seventh day –
and the other six of the week.
Blessed are You, יהוה,
who differentiates
between sacred and mundane.

Barukh Attah Adonai
Elohénu melekh ha‘olam
boré peri hagefen.

Barukh Attah Adonai
Elohénu melekh ha‘olam
boré ‘atsé/‘ishbé/miné
ỵesamim.

Barukh Attah Adonai
Elohénu melekh ha‘olam
boré me-oré ha-ésh.

Barukh Attah Adonai
Elohénu melekh ha‘olam
hamaỵdil
bén ḳodesh leḥol
uỵén or leḥoshekh
uỵén Yisraél la‘amim
uỵén yom hashevi‘i
leshéshet yemé hama‘aseh.
Barukh Attah Adonai
hamaỵdil
bén ḳodesh leḥol.

Haṿdalah

...vine... fragrant... fire... Haṿdalah is made on three things. Wine, always used at transitions. Fragrance, a source of comfort and grounding in this unstable twilight. Flame, something we could not create before, and thus by lighting it we formally break Shabbaṭ.

...trees/herbs/spices Often only the third of these is remembered, but there are three different blessings for different sources of scent, depending whether it comes from a tree, a plant on the ground, or elsewhere. Choose as appropriate. One can even use a whole fragrant fruit such as a lemon, in which case substitute:
‘הַנּוֹתֵן רֵיחַ טוֹב בְּפֵרוֹת’,
‘who gives a good smell to fruits,’
‘hanoṭén réaḥ toṿ ṿeférot’.

...between... All santification is about distinguishing – one can argue that so is all of Jewish philosophy.

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא פְּרִי הַגָּפֶן:

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא עֲצֵי/עִשְׂבֵי/מִינֵי בְשָׂמִים:

בָּרוּךְ אַתָּה יְיָ
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בּוֹרֵא מְאוֹרֵי הָאֵשׁ:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמַּבְדִּיל בֵּין
קֹדֶשׁ לְחוֹל
וּבֵין
אוֹר לְחֹשֶׁךְ
וּבֵין
יִשְׂרָאֵל לָעַמִּים
וּבֵין
יוֹם הַשְּׁבִיעִי
לְשֵׁשֶׁת יְמֵי הַמַּעֲשֶׂה
בָּרוּךְ אַתָּה יְיָ
הַמַּבְדִּיל
בֵּין קֹדֶשׁ לְחוֹל:

I will drink
this water
from the Well
of the
Sinyorah
Miryam
the
Prophet,
who heals
from medical ills,
and ills of the heart,
and gives us
support with no catch.

Iyo bevo
esta agua
del Pozo de la
Sinyorah de
Miryám
la Neviá,
ke sana
mi melezina,
y todos los
males los kora,
y mos de
parnasá sin sar.

Miryam's Well

There is a tradition attested as far back as the Shulkhan Arukh to draw water from wells on Saturday evenings, as the waters of Miryam's well are said to flow at that time, and bring healing and good fortune to those who drink it. Today, we don't draw water from wells, but we can still drink water in Miryam's honour, with this traditional Ladino women's meditation.

In the Torah, Miryam's well is an essential source of support for the Jewish people. The Me'am Lo'ez, a Ladino biblical commentary, describes it as the centre of the camp, that stretched out canals and moats as soon as the pillar of fire stopped. Yet this is all accredited to Miryam posthumously. It is when she is gone, and the Bené Yisraél are without water, that we realise the contribution she was making – a story too common today as well.

ייו ביבֿו

איסטה אגואה

דיל **פוזו** די לה

סינייורה

די מרים לה

נביאה,

קי סאנה

מי מיליזינה,

אי טודוס

לוס מאליס לוס קורה,

אי מוס דה

פרנסה סין סאר.

Él Éliyyahu

Through the merit of Éliyyahu the prophet, please bring redemption

They will guide Their chariot –
restless in captivity.
Their mind won't rest –
nor even contemplate sleep.

My illness grows as I see –
my weakness, my enemies.
Beautiful and healthy –
they graze on flesh.

The rock offers poisoned water –
while their eyes glare.
That day, my eyes to the sacred –
will be raised, so too Yisraél.

When will You show a sign –
of salvation to those who call out?
It is to You that they raise –
their voices and cry aloud.

Angel of Redemption –
come before this poor seeker!
Please, the *Él*, *Él* of –
Aṿraham – please, call it forth.

Él Éliyyahu,
Él Éliyyahu,
bizkhuṭ Éliyyahu
haNaṿi haṿé na.

Bo yirtom rikhbo
na' bashevi ki ṿo,
lo shakhaṿ libbo
gam lo ra-ah shénah.

Raṿ maḥli bir-oṭ
kaḥshi umsan-oṭ,
yafoṭ uṿri-oṭ
basar vatir'énah.

Hashḳéh tsur méi rosh
tsar 'énav yiltosh,
yom 'énai liḳdosh
Yisraél tish'énah.

Maṭai tar-eh oṭ
yesha' él ḳor-oṭ,
lakh ulkha nose-oṭ
ḳolan vativkenah.

Hamal-akh hago-él
lifné dal sho-él,
anna ha-Él Él
Aṿraham haḳréh na.

Él Éliyahu

is another piyyut by Abraham ibn Ezra, in the 12th Century.

Like most of his other works, he uses an exemplary rhyme scheme and quite original vocabulary. Although the chorus and refrain calls on the Divine to remember the merit of Éliyyahu the prophet (a particularly central figure to Haydalah), the verses themselves serve more as a poetic reflection on the incomplete and unhappy state of the world. Israel is in captivity once more, unable to rest, unable to sleep. Our enemies thrive 'beautiful and healthy – they graze on flesh' – while we are left in a poor state, crying aloud. In the last stanza, Ibn Ezra inserts his own name: 'Please, the Él, Él of – Ayraham…' – referencing both the patriarch, but also praying for himself.

אל
אלִיָּהוּ
אל
אלִיָּהוּ

●● בִּזְכוּת אֵלִיָּהוּ
הַנָּבִיא הָבֵא נָא

בּוֹ יְרִתּוֹם רִכְבּוֹ נָע בַּשְּׁבִי כִּי בוֹ
לֹא שָׁכַב לִבּוֹ גַּם לֹא רָאָה שֵׁנָה

רַב מַחְלֵי בְּרֵאוֹת כַּחְשִׁי וּמְשַׂנְאוֹת
יָפוֹת וּבְרִיאוֹת בָּשָׂר וַתִּרְעֶינָה

הַשְׁקֵה צוּר מֵי רֹאשׁ צָר עֵינָיו יִלְטוֹשׁ
יוֹם עֵינַי לִקְדוֹשׁ יִשְׂרָאֵל תִּשְׁעֶינָה

מָתַי תַּרְאֶה אוֹת יֶשַׁע אֵל קוֹרְאוֹת
לָךְ וּלְךָ נוֹשְׂאוֹת קוֹלָן וַתִּבְכֶּינָה

הַמַּלְאָךְ הַגּוֹאֵל לִפְנֵי דַל שׁוֹאֵל
אָנָּא הָאֵל אֵל אַבְרָהָם הַקְרֵה נָא

May *Dyo* on high with Their grace
send to us abundant fortune!
May we not see grief or sickness
for us and for all Yisraél!

Praised be *Shaddai, the All-sufficient*,
who gave to us a special day!
Each Shabbaṭ better than the last
for us and for all Yisraél!

I pray to *Dyo*, whole, undivided,
that They be ever in our thoughts,
that we lack neither bread nor wine,
for us and for all Yisraél.

We ask You, Parent full of mercy,
send to us the trustworthy Shepherd!
May a good sign come to us,
to us and to all Yisraél!

Come, let us all join together,
and we will praise Their name,
and we will ask of Them
the blessing for Yisraél.

Let us pray night and day
that They may grant us joy and pleasure,
to the whole community,
to us and to all Yisraél!

O *Dyo*, do open up Your storehouse
and give us a lot of money,
for always I have faith that You
are holy and reliable.

Give to us, *Sinyor*, Your blessing,
with the good event!
Let us witness Your salvation
of the holy Ariel!

El Dyo Alto kon su grasya
Mos mande muncha ganansya
No veamos mal ni ansya
A nos y a todo Yisraél.

Bendicho el Abastado
Ke mos dyo día onorado
Kada shabbát mijorado.
A nos y a todo Yisraél.

Rogo al Dyo de kontino
Ke esté en nuestro tino
No mos manke pan ni vino.
A nos y a todo Yisraél.

Avos ke sosh Padre Raḥmán
Mandamos al pastor neemán
Ke mos séa un buen simán.
A nos y a todo Yisraél.

Venid todos adjuntemos
A Su nombre bendiziremos
Y de el demandaremos
La bendisyon de Yisraél.

Rogemos noche y día
Ke mos de gozo y alegría
Kon toda la kompanía.
A nos y a todo Yisraél.

A Dyo avre Tu silyero
Y damos muncho dinero
Ki syempre de Ti espero
Ke eres santo y fiel.

Damos Senyor Tu bendisyón
Kon la buena kondisyón
Amóstramos Tu salvasyón
Del mikdásh Ariél.

La Noche de Alhad

This Kantika is commonly known as El Dyo Alto. There are various minor variations in the words – the text here is according to the songbook El Bukyeto de Romansas, published in Istanbul in 1926. The song is likely considerably older but its exact origin is unknown. Beneath are three commentaries from Dr Gloria Joyce Ascher on her translation:

Shaddai, the All-sufficient, two potential translations for el Abastado, reflect both the equivalent Hebrew and the literal meaning.

whole, undivided, These two English words together convey the import of the Ladino de kontino, which contains no negatives, but means "without sections."

storehouse, a translation following the word "silo" in both English and Spanish. The similar Spanish "sillero" refers to the carrier not container.

אל דייו אלטו קון סו גראסייה
מוס מאנדי מונגֿה גאנאנסייה
נו ביאמוס מאל ני אנסייה
אה נוס אי אה טודו ישראל

בינדיגֿו איל אבאסטאדו
קי מוס דייו דיאה הונוראדו
קאדה שבת מיזֿוראדו
אה נוס אי אה טודו ישראל

רוגו אל דייו די קונטינו
קי איסטי אין נואיסטרו טינו
נו מוס מאנקי פאן ני בֿינו
אה נוס אי אה טודו ישראל

הבֿוס קי סוש פאדרי רחמן
מאנדאמוס אל פאסטור נאמן
קי מוס סיאה און בואין סימן
אה נוס אי אה טודו ישראל

בֿיניד טודוס אגֿונטאמוס
אה סו נומברי בינדיזירימוס
אי די איל דימאנדארימוס
לה בינדיסייון די ישראל

רוגימוס נוגֿי אי דיאה
קי מוס די גוזו אי אליגריאה
קון טודה לה קומפאנייאה
אה נוס אי אה טודו ישראל

אה דייו אבֿרי טו סיליירו
אי דאמוס מונגֿו דינירו
קי סיימפרי די טי איספירו
קי אירים סאנטו אי פֿיאיל

דאמוס סינייור טו בינדיסייון
קון לה בואינה קונדיסייון
אמוסטראמוס טו סאלבֿאסייון
דיל מיקדש אריאל

Surely it is now sufficient,
what we have endured!
Send us the Anointed One,
Mashiaḥ of Yisraél!

May Mikhaél, Yisraél's Defender,
Eliyahu and Gavriél,
the just ones, come with the Redeemer
to bring salvation to Yisraél!

May *el Dyo* give us a good week
may *el Dyo* give us a good week
may *el Dyo* give us a good week
– health and life!
May *el Dyo* give us a good 681
week
– health and life!

May our children come to the *Kal*
may our children come to the *Kal*
to read the *Torá*
– health and life!
To read the *Torá*
– health and life!

To read in *taletím*
to read in *taletím*
to wear the *tefilín*
– health and life!
To wear the *tefilín*
– health and life!

Ladino translations by Dr Gloria Joyce Ascher

Ya es byen abastado
Loqe avimos pasado
Mándamos a El Untado
Mashíaḥ de Yisraél.

Mikhaél sar Yisraél,
Eliyahu veGabriél
Vengan justos kon el goél
A salvar a Yisraél.

Buena semana mos de el Dyo
buena semana mos de el Dyo
buena semana mos de el Dyo
– salud y vida!
Buena semana mos de el Dyo
– salud y vida!

Ke mis ijos vengan al Kal
ke mis ijos vengan al Kal
para meldar la Torá
– salud y vida!
Para meldar la Torá
– salud y vida!

Para meldar kon taletím
para meldar kon taletím
para trayer los tefilín
– salud y vida!
Para trayer los tefilín
– salud y vida!

יה איס ביין אבאסטאדו
לוקי אבֿימוס פאסאדו
מאנדאמוס אה איל אונתאדו
משיח די ישראל

מיכאל שר ישראל
אליהו וגבריאל
בֿינגאן גֿוסטוס קון איל גואל
אה סאלבֿאר אה ישראל

Mikhaél... and Gabriél matches the conclusion of El Nora, a central Kippur piyyut. Much like in Shalom 'Alékhem, we invoke these angels in transitional moments.

Buena Semana

A simple song wishing everyone a good week, recorded and popularised by Flory Jagoda. A famous and deeply beloved singer of Ladino song, Jagoda was a Bosnian Jew who fled to America in the 1940s. Many years later, she began to record and perform much of the traditional repetoire from her youth, as well as her own compositions, but in a Spanish-influenced musical style.

Torá... taletím... tefillín... Jagoda's songs embody a Judaism where rich musical culture and joy at ritual practice are hand-in-hand – placing them very much in the tradition of the Hebrew pizmonim above.

בואינה סימאנה מוס די אל דייו
בואינה סימאנה מוס די אל דייו
בואינה סימאנה מוס די אל דייו
סאלוד אי בֿידה
בואינה סימאנה מוס די אל דייו
סאלוד אי בֿידה

קי מיס היגֿוס בֿינגאן אל קאל
קי מיס היגֿוס בֿינגאן אל קאל
פארה מילדאר לא תורה
סאלוד אי בֿידה
פארה מילדאר לא תורה
סאלוד אי בֿידה

פארה מילדאר קון תליתיס
פארה מילדאר קון תליתיס
פארה טראייר לוס תפילין
סאלוד אי בֿידה
פארה טראייר לוס תפילין
סאלוד אי בֿידה

The One who separates
sacred from mundane –
forgive our misdeeds!
May our descendants
and our profits be as many
as the sand and stars.

In honour of the beloved of my
heart, Éliyyahu the Prophet.

The day turns like a palm’s shadow,
I call to Él above me to complete
the day which They said to guard!
First it was morning,
but now it is night.

On the right is Mikhaél,
And on the left is Gavriél,
And over my head is
Shekhinat Él,
Every day and every night.

Hamaỵdil bén kodesh leḥol,
ḥattoténu yimḥol,
zar‘énu vekhaspénu
yarbeh kaḥol,
vekhakokhaỵim balaylah.

Likhỵoḍ ḥemdaṭ leỵaỵi,
Eliyyahu haNaỵi

Yom panah ketsél tomer,
Eḳra la-Él ‘alai gomér,
Yom asher amar shomér,
Ata ỵoḳer vegam laylah.

A la derecha Mikhaél,
I a la izkyerda Gavriél,
I sovre su kavesa
Shehinat Él,
Kada dia i kada noche.

הַמַּבְדִּיל בֵּין קֹדֶשׁ לְחוֹל
חַטֹּאתֵינוּ יִמְחוֹל
זַרְעֵנוּ וְכַסְפֵּנוּ יַרְבֶּה כַּחוֹל
וְכַכּוֹכָבִים בַּלָּיְלָה

לִכְבוֹד חֶמְדַּת לְבָבִי
אֵלִיָּהוּ הַנָּבִיא

יוֹם פָּנָה כְּצֵל תֹּמֶר
אֶקְרָא לָאֵל עָלַי גּוֹמֵר
יוֹם אֲשֶׁר אָמַר שׁוֹמֵר
אָתָא בֹקֶר וְגַם לָיְלָה

אה לה דיריג̄ה מיכאל
אי אה לה איזקיירדה גבריאל
אי סוברי סו קביסה שכינת אל
קדה דיאה אי קדה נוג̄י

Hamaṿdil

This popular version of Hamaṿdil is actually a hybrid of two piyyutim. It takes three stanzas of a longer Hamavdil piyyut, common across many Jewish traditions. This piyyut is medieval, and was originally written to mark the transition out of Yom Kippur by Sefaradi paytan Yitshak ibn Ghiyyath. Which three verses varies between versions – the selection here includes a Ladino verse sung in Ottoman traditions, closely derived from a verse in the original piyyut. The chorus, however, which dedicates the piyyut to Eliyyahu, is originally from E‘erokh Mahalal Nibi, a piyyut by the Moroccan paytan David ben Aharon Ḥasin in the 18th C. This piyyut is today popular in the Syrian community. Spain, Turkey, Morocco, Syria – this transcontinental hybrid reflects the multi-faceted and international nature of modern Sefaradi communities.

My soul craves the flame and the spices

If they are given to me with a cup of wine for Havdalah

Pave the paths for me
away from confusion,
Open the gates for me,
all you angels above.

I lift my eyes toward *Él*
with heart yearning,
THEY who meets my needs
– day and night.

Enough lack of treasured
good was given,
that to me,
Your mercies seem endless.

Renew my joy,
my appetite, and my good,
Remove my sufferings,
pain, and burdens.

Here begins the week –
perpetually renewed
May it renew for us
goodness and peace!

LaNér waliṾsomim
nafshi miyaḥéloh,
im tittanu li
kes yayin,
lahaṿdoloh.

Selu darokhim li
Pannu lanoṿekhoh,
Pitḥu sho'orim li,
kol–mal-akhé ma'loh

'Énai ani asso
Al Él baléṿ keséf
Mamtsi tsarokhai li
Bayem uṿaloyloh.

Dé maḥaser tan li
Mé-etsareṭ tuṿokh
Ki laḥasoḍakho
Én ḳéts wa-én tikhloh

Yiṭḥaddashshoh gili,
Tarfi wateṿoṭi
Tosir yageneṭai
Mika-aṿ uma-féloh

Hinnéh yamé ma'sah
Miṭḥaddashim tomiḍ
Yiṭḥaddashoh boham
Sholem wateṿ saloh.

Awa!

לַנֵּר וְלִבְשָׂמִים נַפְשִׁי מְיַחֲלָה

אִם תִּתְּנוּ לִי
כּוֹס יַיִן
לְהַבְדָּלָה

סֹלּוּ דְּרָכִים לִי פַּנּוּ לְנָבוֹכָה
פִּתְחוּ שְׁעָרִים לִי כָּל־מַלְאֲכֵי מַעְלָה

עֵינַי אֲנִי אֶשָּׂא אֶל אֵל בְּלֵב כּוֹסֵף
מַמְצִיא צְרָכַי לִי בַּיּוֹם וּבַלֲיְלָה

דֵּי מַחֲסוֹר תֶּן לִי מֵאוֹצְרוֹת טוּבָךְ
כִּי לַחֲסָדֶיךָ אֵין קֵץ וְאֵין תִּכְלָה

יִתְחַדְּשָׁה גִּילִי טַרְפִּי וְטוֹבָתִי
תָּסִיר יְגוֹנוֹתַי מִכְּאֵב וּמַאְפֵלָה

הִנֵּה יְמֵי מַעֲשֶׂה מִתְחַדְּשִׁים תָּמִיד
יִתְחַדְּשָׁה בָּהֶם שָׁלוֹם וְטוֹב סֶלָה

אוא!

LaNér waliṾsomim

This Temani piyyut was written in the 17th century and became more widely known across Sephardim in the 20th century.

...lahaỵdoloh The reader will notice that the transliteration in this piyyut is very different to the rest of this volume. Temani Hebrew has conserved various different sets of vowels, the most common of which is shown here. While many Sefaradi dialects used to vary in this way, today, most have merged. But by Temanim, the liturgy is still chanted this way – sometimes even as a liturgy-specific dialect, as members codeswitch to more conventional Israeli Hebrew in conversation. We hope that transliterating in this way just for this piyyut, as well as helping the rendition of this particular piece, can prompt further interest and awareness of this carefully conserved practice.

Index of songs and psalms

Aḍon haʻOlamim 219
Aḍon ʻOlam 477
Azammér Bishvaḥin 709
Amén Shém Nora 703
Ocho Kandelikas 673
Az Yashir Mosheh 311
Él Éliyahu 785
El Dyo Alto 787
Én Kélohénu / Non Komo 327
Ashorér Shirah 705
Ashir la-Él 707
Ashirah keShiraṭ 767
Ésheṭ Ḥayil 691
Buena Semana 789
Bendigamos 753
Bar Yoḥai 713
Barukh haBa 599
Deror Yiḳra 715
Hayḍa'tem Yeḍiḍai 769
Hamaṿdil 791
Zekhuṭ Immahoṭ 717
Ḥabibi Yahh Ḥabibi 725
Ḥonénu Yahh Ḥonénu 727
Yigdal 211
Yeḍiḍ Nefesh 765
Ya Viene Ḥanuka 675
Yahh Ribbon / Ya Sinyor 729
Yoḍukha Ra'yonai 731
Yeḥiḍah Ra'yah 733
Yimlokh 429
Yaʻalah Yaʻalah 737
Yafah veṬammah 739
Yefaṭ ʻAyin 741
Yismaḥ Mosheh 375
Ki Eshmerah Shabbaṭ 743
Lekha Ḍoḍi 137
Lekh leShalom Geshem 621
Lanér waliṾsomim 793
Mipi Él / De Boka del Dyo 745
Nagilah Haleluyahh 747
ʻAm Ne-emanai 675
Penéh Élénu Beraḥamim 771
Tsur mishello Akhalnu 749
Shabbeḥi Yerushalayim 295
Shaḥar Aṿaḳḳeshkha 773
Shalom leṾen Doḍi 751
Shalom ʻAlékhem 687
Shimʻu haḤakhamim Li 773
Refa Tsiri 751
Ṭehillaṭ 43, 289, 425
Toḍoṭ Él 777

12. *Lamnatsséaḥ ʻal–haSheminiṭ, Mizmor leḌaviḍ.* Hoshiʻah Aḍonai... 559
19. *Lamnatsséaḥ Mizmor leḌaviḍ.* Hashamayim mesapperim keṿod–Él... 251
23. *Mizmor leḌaviḍ;* Aḍonai roʻi lo eḥsar... 203
29. *Mizmor leḌaviḍ;* Haṿu lAḍonai bené Élim... 131, 429
24. *LeḌaviḍ Mizmor;* LAḍonai ha-arets umloahh... 313
30. *Mizmor Shir Ḥanukkaṭ haBayit leḌaviḍ.* Aromimkha Aḍonai... 247
33. Rannenu tsaddiḳim bAḍonai... 255
34. *LeḌaviḍ beShannoṭo et–Ta'mo Lifné Aṿimelekh; Vaygareshéhu Vayélakh...* 257
42–3. *Lamnatsséaḥ maskil liṿné–Ḳoraḥ.* Ke-ayal taʻarog ʻal–afiké–mayim... 557
48. *Shir Mizmor liṿné–Ḳoraḥ.* Gadol Aḍonai umhullal me-oḍ... 313
67. *Lamnatsséaḥ Binginot Mizmor Shir.* Elohim yeḥonnénu vivarekhénu... 169a, 381, 527
68. *Lamnatsséaḥ laḌaviḍ Mizmor Shir.* Yaḳum Elohim yafutsu oyeṿav... 551
84. *Lamnatsséaḥ ʻal–hagittiṭ livné Koraḥ mizmor.* Mah–yeḍiḍuṭ mishkenoṭekha... 31
90. *Tefillah leMosheh Ish–ha-Elohim;* Aḍonai maʻon Attah... 259
91. Yoshéṿ beséter ʻelyon... 261, 531
92. *Mizmor Shir leYom haShabbaṭ.* Toṿ lehoḍoṭ lAdonai... 149, 281, 491
93. Adonai malakh, ge-uṭ laṿésh... 81, 153, 283
95-100. Lekhu nerannena lAḍonai... 117
103. *LeḌaviḍ,* Barekhi nafshi eṭ–Aḍonai... 247a
104. Barekhi nafshi eṭ–Aḍonai... 547
107. Hoḍu lAḍonai ki-toṿ; ki leʻolam ḥasdo. Yomeru ge-ulé Aḍonai... 549
111. *Haleluyahh,* Oḍeh Aḍonai bekhol–léṿaṿ... 519
113-8. *Hallel.* 415
121. *Shir haMaʻaloṭ;* Essa ʻenai el–heharim... 265, 539
122. *Shir haMaʻaloṭ leḌaviḍ.* Samaḥti be-omerim li... 205, 267
123. *Shir haMaʻaloṭ;* Élekha nasaṭi eṭ–ʻénai... 267
124. *Shir haMaʻaloṭ leḌaviḍ;* Lulé Aḍonai shehayah lanu... 269
130. *Shir haMaʻaloṭ;* Mimaʻamaḳḳim keraṭikha Aḍonai... 328
134. *Shir haMaʻaloṭ;* Hinneh, barekhu eṭ–Aḍonai... 529
135. *Haleluyahh,* Halelu eṭ–shem Aḍonai; 269
136. Hoḍu lAḍonai ki–toṿ; ki leʻolam ḥasdo. Hoḍu lÉlohé ha-Elohim... 273
144. *LeḌaviḍ,* Barukh Adonai tsuri... 525
145. *Tehillah leḌaviḍ;* Aromimkha Elohai haMelekh... 287, 423
146-50. *Haleluyahh.* 291-303